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AN

ECCLESIASTICAL DICTIONARY,

CONTAINING

DEFINITIONS OF TERMS. AND EXPLANATIONS AND ILLUSTRATIONS OF SUBJECTS PERTAINING TO THE HISTORY, RITUAL, DISCIPLINE, WORSHIP, CEREMONIES, AND USAGES OF THE CHRISTIAN CHURCH;

WITH

BRIEF NOTICES OF ANCIENT AND MODERN SECTS,

AND

BIOGRAPHICAL SKETCHES OF THE EARLY FATHERS AND WRITERS OF THE CHURCH.

FOURTH EDITION.

WITH AN

APPENDIX,

COMPRISING MANY ADDITIONAL TERMS AND DEFINITIONS.

BY

THE REV. WILLIAM STAUNTON, D. D.

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ADVERTISEMENT TO THE READER.

The identity of numerous articles in the present volume, with articles on the same topics in an English work entitled 'A Church Dictionary, by Walter Farquhar Hook, D. D,' will probably strike the reader, on a comparison of the two works, as a rather curious coincidence, and may give rise to some uncertainty respecting the real author of those articles.

The mystery will be best explained by giving the reader a glance at some points connected with the origin of Dr. Hook's Church Dictionary, and with an *earlier* work entitled 'A Dictionary of the Church,' etc., by the Rev. Dr. Staunton.

The first edition of this latter work was issued in 1839. It consisted mainly of articles and concise essays on the chief subjects of the work, written by the author expressly for its pages; together with some selected matter on points of less importance.

Soon after the appearance of Staunton's 'Dictionary of the Church,' some copies were sent to England; and Dr. Hook, having heard of the work, and received a favorable account of it from a friend on whose judgment he placed reliance, concluded that an English edition, with suitable adaptations, would be advisable and useful. With the view of promoting this, the Doctor made choice of the Rev. Mr. Dowling, of Gloucester, to act as editor or revisor.[1] Subsequently, however, and probably in consequence of the decease of Mr. Dowling, the Doctor changed his plan, and undertook the preparation of a *new* Church Dictionary, which was issued at first in parts or numbers, and now forms the volume which bears his name.

Such is a brief statement respecting the *origin* of Dr. Hook's Church Dictionary, and its relation to the work issued in New York by Dr. Staunton.

In the preface to his Dictionary, Dr. Hook stated that he 'adopted' his *Title* from the American work; and it is believed that in his first edition he also hinted that his obligations extended somewhat further; but in the later editions his acknowledgment of indebtedness seems to be for the '*Title*' *alone*, from which it would naturally be inferred by the mass of his readers, that

[1] These facts are stated in a letter from Dr. Hook, now in the possession of the writer.

he took *nothing more*, or, at least, that what he *did* take, over and above, was not worth mentioning in comparison with the '*Title*.' And indeed, as to the *Title* itself, it appears that the Doctor really took only the two words 'Church' and 'Dictionary' from the American book,—which book has a title of rather liberal extent.

Concerning the 'Title,' then, nothing further need be said; but concerning the almost unavoidable inference from such a notice, namely, that *nothing besides the Title* was taken from Staunton's 'Dictionary of the Church,' common justice demands that something further should now be said; especially since Dr. Hook's work is known in the United States, and has often been quoted by writers, for its sound learning, valuable information, clearness of definition, and the high authority of its author's name,—those writers never suspecting (what has proved in numerous cases to be true) that they were doing homage to borrowed property, and that the real author of the articles they admired was on their own soil, quietly enjoying the amusement created by the laudations unconsciously bestowed on his own lucubrations.

Those writers and readers generally may be surprised to learn that while Dr. Hook gives Dr. Staunton credit for the *Title* of his book (which was hardly worth the trouble), yet, no acknowledgment whatever is made by him of the undeniable fact, that matter to the amount of more than *fifty pages* of Staunton's 'Dictionary of the Church' is incorporated into the English work, without quotation marks, references, the author's name, or any indication that the articles thus taken were written by a clergyman of New York, and that to Dr. Hook, or his assistants, belongs only the credit of transcribing them.

This simple fact any one may verify, by comparing Dr. Hook's 'Church Dictionary' with Dr. Staunton's 'Dictionary of the Church.' Moreover, this transfer of material was made so apparent to a publishing house in Philadelphia, some years ago, on the issuing of an American edition of Dr. Hook's work, that an honorable compromise was made with the author of the appropriated matter, to avoid legal proceedings under the copyright laws of the United States.

Of the numerous articles thus transferred, without acknowledgment, from the American to the English work, the more important ones (with a single exception) are strictly original, and some investigation and care were bestowed on their preparation. Among them may be mentioned the articles entitled Chorepiscopus, Episcopal Church (in Hook's article, Church in North America), Fasting, Hell, *Descent into*, Holy-days (in Hook's article, Feasts), Jure Divino, Lay-baptism, Lent, Litany, Mystery, Mystical, Opus operatum, Pardons, Primitive Church, Response, Ring *in matrimony*, Viaticum, and Uninterrupted Succession (in Hook's article, Succession). Respecting the name of the writer of these articles, no

clue whatever is given to the reader of Dr. Hook's Dictionary, either in the English editions or in the American.

Besides these articles, about *forty others* of a shorter and less original character have also been taken without acknowledgment from Staunton's Dictionary,—some of them entire, some in part only, some mutilated, some mended, and some in which the Very Reverend Dean has been pleased to make an insertion of a few words, in the form of a 'thwack at popery.

As the present work is an enlargement or reconstruction of the 'Dictionary of the Church' by the same author, most of the articles incorporated into the English work will here be found in their respective places, while *all* of them may be seen in the former work, from which Dr. Hook transcribed them.

The reader will bear in mind that the statements now made have no reference to the merits or demerits of the literary matter in question, but solely to the rights of its author. In the present case, *nearly one-ninth part* of Staunton's 'Dictionary of the Church' may be found incorporated into Dr. Hook's work, without any of the customary marks of transcription; the consequence of which has been the misleading of the reader, who little suspects that paragraphs and columns which he attributes to Dr. Hook, are, after all, but the productions of an humble presbyter of New York. In several instances, indeed, which have come to the writer's knowledge, persons unacquainted with the above facts have fallen into this very mistake of confounding the owner with the borrower, the author with the transcriber.

Had Dr. Hook, or his scribes, indicated in the usual manner the source from which the borrowed material had been derived, some satisfaction would have been made to the American author, and the reputation of the English book would not have suffered by this customary act of literary courtesy. But as the case now stands, the Very Reverend Dean cannot justly complain, if, after twenty years' use of articles not from his own pen, the rightful author should think it expedient to exercise the reasonable privilege of saying

SUUM CUIQUE.

PREFACE.

The present work is an out-growth or expansion of a much smaller one prepared by the same author, and published several years ago, under the title of '*A Dictionary of the Church*,' etc. The design of the original work was chiefly to illustrate and explain, in a familiar manner, the External Order, or Polity, the Sacraments, Ritual, Ceremonies, and Usages, of the Protestant Episcopal Church, with an especial reference to the demand for information on such subjects among Churchmen in the United States. As it was thought desirable, at the time, that a book chiefly intended for popular use should not be inconveniently large and expensive, it was found necessary to proceed on a plan which limited extremely the range of subjects, and excluded almost all topics of a historical, biographical, denominational, or doctrinal nature, except in those articles where the close connection of these elements with the point under discussion furnished a justifiable reason for digression.

The plan adopted in the work now presented, is not embarrassed or limited by these restrictions; though it has still been thought expedient to touch only on the margin of the boundless field of doctrinal *theology*.

The work embraces nearly all the matter found in the former 'Dictionary of the Church,' with many corrections and improvements, suggested by later investigation, or by hints from friendly sources. The department of the Ritual has been rendered more complete and instructive, by the insertion of several hundreds of new articles, based on competent authorities; and by the extension or careful revision of several of the articles already written.

To render the work still more useful as a manual for convenient reference, a large number of terms relating to Ecclesiastical Architecture, Music, the Ornaments and Furniture of churches, Clerical Vestments, etc., have been introduced, with their proper

definitions, and copious explanations; also notices of the principal Christian sects, ancient and modern, and biographical sketches of the early fathers and distinguished writers of the Christian Church.

In the preparation of a work limited to a single volume, and yet including nearly 2500 topics for illustration or remark, a large part of the labor has consisted in condensation, and many articles will necessarily appear brief and incomplete, for want of the space which might easily have been occupied with details. The reader will find, however, that such subjects as admitted of being treated with some regard to completeness, are here presented at considerable length, though others, which from their very nature could only be sketched in a superficial or summary manner, are to be taken as mere outlines of important topics, for the full development of which, recourse must be had to works treating professedly on those subjects. Such works, of course, are necessary and invaluable to the student who would pursue any of those lines of thought to which we have given him merely an introduction. With the province of works treating at large on Ecclesiastical topics, it is not the object of the present sketch-book to interfere. We offer simply the outline, while others have given the finished picture. And the reader whose interest this volume may have excited, will equally gratify himself and the writer, by continuing his investigations in the more elaborate works of those who have ever been ready to consecrate their services to the Church.

But in an age like the present, when the crowding engagements of secular life are such as to leave to the mass of men but scanty leisure for study and research on numerous and interesting points pertaining to Christian institutions and Ecclesiastical principles, forms, and usages, a want will naturally be felt for a comprehensive work, comprising in one view, a brief but definite exposition of terms and phrases everywhere interwoven with the language, and identified with the history, the worship, usages, and customs of the Christian Church. A work of easy reference is required, in which every reasonable facility shall be given for immediate information on topics constantly presenting themselves. Words and peculiarities of expression also, in no trifling number, bearing relation to Ecclesiastical forms and arrangements, imperfectly understood by some, and totally without meaning to others,—

words whose import cannot be found without recurring to books not always accessible,—have made it very desirable that a compendious exposition should offer itself as a guide and *vade mecum* to the religious portion of the community. With this object, and in the absence of any similar work fitted to meet this want in the United States, the present Ecclesiastical Manual was projected, and is now respectfully offered to those who seek such information as it contains.

As this work, like the Dictionary of the Church which preceded it, is based on the principles, polity, and usages of the Protestant Episcopal Church (though by no means limited to these), the writer, consistently with his plan, has made it his aim to notice the greater portion of terms and phrases requiring explanation in the Prayer-book, the Canons, and other standards of that Church, of which he is a Minister. And as, on many of the articles embraced in this department, there will necessarily be a considerable divergence of opinion and belief, on the part of such readers as belong to other communions, the writer will only claim the courteous concession, that he was bound in fairness to state and advocate with reasonable decision, the principles of his own Church, both for the information of inquirers, and the satisfaction of those who are of the same faith with himself. To construct a work like this, without disclosing the creed and convictions of the author or compiler, would be manifestly impracticable; unless, to escape the charge of what is called 'a denominational bias,' the writer and his work should equally be wanting in the element of positive character.

But the class of articles thus referred to, comprises only a portion of the matter required by the extensive range of an Ecclesiastical Dictionary; and the reader will, perhaps, obtain a better view of the contents of the work from the following synoptical Table, than could be afforded by any other mode of exhibition. The vocabulary will be found to embrace:

1. Such terms as relate to the ministry, sacraments, worship, discipline, ceremonies and usages, etc., of the Protestant Episcopal Church.

2. Obsolete words and phrases occurring in the Prayer-book, etc., together with expressions liable to misconstruction by those who are not familiar with the views and language of the Church.

3. Some geographical, biographical, ethnological, and other names and terms occurring in the Psalter, Gospels, and Epistles, in the *Prayer-book*.

4. Words relating to the controversies, discipline, institutions, worship, and customs, of the various branches, and the various ages of the Catholic Church.

5. Brief notices of the principal ancient and modern sects and their leaders.

6. Sketches illustrative of the lives of the fathers and distinguished writers of the ancient Church.

7. Terms relating to Ecclesiastical architecture, music, antiquities, the furniture of churches, and the vestments of the clergy.

8. A miscellaneous class of words and names often found in Ecclesiastical works, but sufficiently antiquated, technical, or otherwise obscure, to need explanation.

It has been deemed important, throughout the book, to give due credit to the writers from whose works passages are cited, both as an expression of obligation, and as a satisfaction to the reader who may wish to know the authority on which his information rests. Some of the shorter articles, however, though not original, it has been found impracticable thus to ascribe to their proper authors, inasmuch as they appear in various Encyclopædias and Dictionaries, in nearly the same terms, without references, and are thus not traceable to their origin by any ordinary process. There are also numerous brief articles, in which detached expressions and hints have been derived from various sources, and so incorporated with other matter as hardly to require or deserve a formal acknowledgment.

The work, it should be particularly noted, does not profess to be a *Theological*, or *Bible* Dictionary, in the ordinary use of the term. Yet so near and intimate is the relation between the external offices of the Church, and the 'better things' which await the devout worshipper,—so immutable is the connection between the faithful use of Divine means, and the sure enjoyment of Divine blessing,—that nothing but violence could sunder what God had so joined; and thus, occasions have been offered for spiritual improvement, too frequent not to relieve the dreaded apprehension of technical wearisomeness. Thus, in illustrating the *Church*, we have been led to contemplate her *Divine* HEAD. In describ-

ing the *Bride*, we have not forgotten the Bridegroom. And as He is 'Head over all things to the Church,' in Him we have sought to make all things centre and unite. In doing so we have proved abundantly the spiritual tendency of all the ways of the Church; and all the credit we claim, is, that we have followed faithfully her heavenly guiding.

To the reader we now commit our labors, which, we trust, have been pursued with the earnest hope and purpose of doing good. If we have merited attention, we are thankful. If we have at all enlightened the intellect, we rejoice. But if we have kindled the heart, we offer upon it the best and earliest incense of gratitude and praise. W. S.

N. B. The new title of '*Ecclesiastical Dictionary*' has been adopted simply for the purpose of distinguishing the present work from the former '*Dictionary of the Church*,' though it may also suggest the larger scope of the work it designates.

AN

ECCLESIASTICAL DICTIONARY.

A.

ABBA. A Syriac word signifying *Father*. 'Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying *Abba*, Father.' —*Gal.* iv. 6; *Rom.* viii. 15.

ABBACY. Lat. *abbatia*. The rights or privileges of an abbot.

ABBE. A title of the same import with *Abbot*, and applied to the head of a religious house for males. In the Church of France this title has long lost its appropriate signification, and been assumed by a class of secular persons, neither possessing nor looking forward to ecclesiastical office or employment.

ABBESS. Fr. *Abbesse*. The Superior of a nunnery or other religious community consisting of females. The authority of an abbess in the house over which she presides is similar to that of an abbot in a community of males, except in her inability to perform the spiritual functions of the priesthood. By a decree of the Council of Trent, she must be of the age of forty years, and have professed eight years, at the least.

ABBEY. A monastic house, or assemblage of buildings, subject to the government of an abbot or abbess, and therefore contradistinguished from priories, hospitals, etc.

The term appears to have been first applied to communities of monks or nuns over which abbots presided, and to have been subsequently transferred to the buildings themselves. Abbeys were anciently of varied extent and arrangement, according to the wealth and importance of their respective establishments. The mitred abbeys were the most eminent; those who presided over them having (like the bishops) seats in Parliament, by virtue of the baronies attached to their station.—*Britton's Archit. Antiq.*

In former days, the wealth and influence of many of these establishments were very great. Some idea of this may be formed from the extensive and magnificent structures which sprung up in Europe during the prevalence of monastic power, and from the princely splendor and exquisite taste dis-

played in the rearing and decoration of the once glorious fabrics now mouldering under the hand of time, or laid in ruins by a less pardonable destroyer. With the *morals* of these institutions we do not here intend to meddle. Their history, if true, is a terrible evidence of human wickedness in high and sacred places. But however this may be, even if they were as dark as midnight within, while pure as the light of day without, common sense (not to say intelligent piety) will ever wonder at the stupidity and utter folly of that mob-like fury which involved in one general wreck, without a particle of discrimination, the communities themselves, and the consecrated sanctuaries they had so wretchedly abused. For once, sacrilege and theft became virtues, and the rapacity of a monarch was not to be satisfied till the very altars and sacristies were plundered of their gold; and the vessels, ornaments, and elaborate works of art, which the beneficence of ages had brought together, were confiscated and recklessly squandered, as a peace-offering to an ambition more lustful than vandalism itself. A wiser policy might have carried the reformation, as it respected the abbeys, etc., to a better issue. The gold and the silver were the Lord's, and so were 'the long-drawn aisles and fretted vaults,' now bowed down in desolation, and overgrown with decay. From these, superstition and immorality might have been effectually banished, and the services of a purer faith introduced; —services which would have hallowed and redeemed the places, and filled their courts with men who had learned to worship God 'in spirit and in truth.'

The number of monasteries in England, at the period of the Reformation, has been variously estimated. According to Bishop Tanner,[1] it would appear that, 'by the act of Parliament passed in 1535, about 380 religious houses, having a less revenue than £200 a year, were dissolved. From these the crown derived a revenue of £32,000, besides plate and jewels to the value of about £100,000. By a subsequent act passed in 1539, all the remaining monasteries were suppressed, to the number of 186; the revenues of these amounted to £100,000 per annum. Besides the monasteries, 48 houses of the knights' hospitallers of S. John were also confiscated to the crown.'

ABBOT. The Superior of an abbey or religious community of males. 'The word *abbot*, or *abbat*, as it has been sometimes written, comes from *abbatis*, the genitive of *abbas*, which is the Greek and Latin form of the Syriac *abba*, of which the original is the Hebrew *ab*, father.' 'Abbots are properly superior in rank to Priors, the latter being often appointed by the abbot to superintend a dependent foundation. There are certain orders whose superiors, however, are always called Priors, as the monks of Vallombrosa, the Cistercians, Bernardists, Feuillants, Trappists, Grandmontanists,

[1] Notitia Monastica.

and Præmonstratenses.' The history of abbots furnishes a remarkable instance of the acquirement of power by successive degrees, till it amounted to a species of despotism, and set at naught, in many cases, the legitimate authority of the episcopate itself. Originally, the abbot was simply the chief or head of an association of lay monks, under the immediate jurisdiction of the bishop of the diocese, and the priest of the parish. Before the close of the sixth century, the monks were frequently admitted to the clerical office, and the abbot acquired the rank of a chief priest, or, technically, an archimandrite or hegumenos. Subsequently, the abbots claimed a degree of dignity closely allied to that of a bishop, and were permitted to assume the mitre and crosier, the latter being carried in the *right* hand, to distinguish them from the bishops, who carried theirs in the *left*. Finally, attempts were made, by the more ambitious, to throw off entirely the authority of their bishops, and with such success, that, in certain cases, charters were obtained for abbeys, recognizing their independence, and lodging supreme power in the abbot. With this, the title of 'Lord' was associated, and, in their exemption from episcopal jurisdiction, the pomp and luxury of nobility early characterized the mitred abbots. At the present day, much of the dignity of the office, and the splendor of its appendages, has passed away, together with the standing and influence of the establishments to which they belonged.

ABBREVIATIONS. Words shortened by omitting some of their letters: sometimes the initial or first letter only is given. The following instances should be committed to memory, viz.:

A. or Apos. Apostle.
A. B. or B. A. Artium Baccalaureus, Bachelor of Arts.
Abp. Archbishop.
A. C. Ante Christum, Before Christ.
A. M. Anno Mundi, In the year of the world.
A. M. Apostle and Martyr.
Anno Christi. In the year of Christ.
Ans. Answer.
Art. Article.
Asc. Ascension.
B. Basso, Bass.
B. or Bk. Book.
B. D. Baccalaureus Divinitatis, Bachelor of Divinity.
Bp. Bishop.
B. V. Blessed Virgin.
C. or Cap. Chapter.
C. or Cent. Century.
Ch. Chapter.
Chr. Christmas.
D. Day.
D. Doctor.
D. D. Doctor of Divinity.
D. G. Dei Gratia, By the grace of God.
D. V. Deo volente, God willing.
E. East.
Eas. Easter.
Ep. or Epiph. Epiphany.
Ep. Epistle.
Ev. or E. Evangelist.
Ex. Example.
I. e. Id est, That is.
Inst. Instant, of this month.
LL.D. Legum Doctor, Doctor of Laws.
L. S. Locus Sigilli, The Place of the Seal.
M. Martyr.
M. A. Artium Magister, Master of Arts.
Mem. Memento, Remember.
Min. Minister.
MS. Manuscriptum, Manuscript.
MSS. Manuscripta, Manuscripts.
N. B. Nota bene, Observe, take good notice.
Prof. Professor.
P. S. Post Scriptum, Postscript.
Q. or Ques. Question.
Q. E. D. Quod erat demonstrandum, Which was to be demonstrated, or proved.
Quin. Quinquagesima.
Q. V. Quod vide, Which see.
Rect. Rector.
Revd. Reverend.
Rt. Revd. Right Reverend.
S. Sunday.
S. or St. Saint.
SS. Saints.
Sept. Septuagesima.

Sex. Sexagesima.
S. T. D. Doctor of Sacred Theology.
To V. To verse.
Tr. or Trin. Trinity.
V. Verse.
V. M. Virgin Mary.
Viz. Videlicet, That is to say, namely.
Wk. Week.
Xmas. Christmas.
Xn. Christian.
Xt. Christ.
Y^{e} or ye. The.
Y^{m} or ym. Them.
Y^{r} or yr. Your, and Year.
Y^{s} or ys. This.
Y^{t} or yt. That.

ABECEDARII PSALMI. Alphabetical Psalms. This term denotes psalms which are composed in portions, corresponding with the number of the letters in the alphabet, each portion being marked with its appropriate letter. The 119th Psalm is an example, according to the order of the Hebrew alphabet.

ABELITES. The name of an ancient sect, probably a branch of the Gnostics. They sprung up towards the end of the fourth century, in the vicinity of Hippo, in the northern part of Africa. They borrowed their name from Abel, the son of Adam, on the ground that he died unmarried and without children. They abstained from matrimony to avoid propagating original sin, and adopted the children of others, with the view of bringing them up in their own principles.

ABJECTS. Low, worthless, degraded persons. 'The very *abjects* came together against me unawares, making mouths at me, and ceased not.'—*Ps.* xxxv. 15.

ABJURATION. A solemn renunciation in public, or before a proper officer, of some doctrinal error. A formal abjuration is often considered necessary by the Church, when any person seeks to be received into her communion from heresy or schism. A form for admitting Romish recusants into the Church of England was drawn up by the convocation of 1714, but did not receive the royal sanction.—*Hook.*

ABLUTION. A religious ceremony, consisting in bathing the body, or part of it. It constituted a part of the Mosaic ceremonial, and was afterwards practised among the Jews, both by the priests and people.

ABOMINARIUM. A book containing the forms of anathema, excommunication, and interdict.—*Du Cange.*

ABRAHAMITES. A Bohemian sect, which was formed of a number of ignorant peasants in the year 1782. As an edict of toleration had been published by Joseph II., they claimed the right of believing only what Abraham professed before the law of circumcision. The doctrine of the unity of God, and the Lord's prayer, are said to comprise all that they regarded in the Bible. Their petition for freedom in religious worship was, however, rejected, because they could not be classed with either Jews or Christians.

ABRAHAM'S BOSOM. That place of rest and felicity where those who have 'departed hence in the Lord' enjoy, with faithful Abraham, an

earnest of that perfect bliss which will follow the resurrection. In Eastern countries, it was customary at entertainments for a person to allow his friend to lean or recline on his bosom. Thus, at the last supper of our Lord with His disciples, John, 'whom Jesus loved,' leaned on His bosom.—*S. John* xiii. 23, and xxi. 20. From this custom arose the figurative saying of one person being in, or on, the bosom of another, indicating the highest degree of distinction, favor, and communion with him. 'No man hath seen God at any time; the only-begotten Son, which *is in the bosom of* the Father, He hath declared Him.'—*S. John* i. 18. Lazarus is said, in *S. Luke* xvi. 22, to have been 'carried by the angels into *Abraham's bosom*,' i. e., to that place of happy spirits, where he enjoyed the fellowship and love of the father of the faithful.

ABSOLUTE ORDINATION. The ordination of clergy who are known to be at large, or without any specific field of labor,—as of a bishop without a diocese, or a priest without a parish or other definite post of duty. This practice was, and still is, forbidden by the canons of the Church. See TITLE.

ABSOLUTION. Lat. ab, *from*, and solvo, *I loose*. In the ecclesiastical sense, a *loosing from sin*, equivalent to the remission or forgiveness of sin. The term is popularly used, by abbreviation, for the forms in the Daily Service of the Church, and in the Communion Office, entitled 'The Declaration of Absolution.'

The existence of a power in the priesthood to minister absolution, is one of those things which the Church assumes as an incontestable fact, the warrant for which is drawn from those remarkable words of Christ, 'Whosesoever sins ye remit, they are remitted,' etc.—*S. John* xx. 23. In consequence of this grant, the Church does not hesitate to assert the possession of this authority, in the words, 'Almighty God, the Father of our Lord Jesus Christ, ... *hath given power and commandment to His ministers*, to declare and pronounce to His people, being penitent, the absolution and remission of their sins.' And in the form for the Ordering of Priests, the bishop, as the agent for perpetuating the ministry with its appropriate functions, confers this power, in the words, 'Receive the Holy Ghost for the office and work of a priest in the Church of God, etc. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained, etc.'

From this, it is most evident that, by the power of absolving penitents, the Church means *something* (to say the least); otherwise the assertion of its existence, the conferring of it in ordination, and the future exercise of it in the ministrations of the sanctuary, are not only formal and superstitious, but impious, profane, and blasphemous. And that the Church not only means something by absolution, but that she esteems this act as one of a

very peculiar and solemn nature, may be deduced from these further considerations:

1. The Church, universally and in all ages, has claimed the power of absolution as an integral part of the priestly office.

2. While the Church admits deacons to preach, baptize, and perform other ecclesiastical offices, yet she acknowledges no power in them to administer absolution. 'The benediction or absolution of the penitent faithful,' says Palmer, 'has always been committed to bishops and presbyters in the Christian Church.'—*Origines Liturgicæ.*

3. The Church has ever recognized this as an act totally distinct from the mere announcing of God's mercy in sermons, etc. 'This remission of sins granted here to the priest, to which God hath promised a confirmation in heaven, *is not the act of preaching*, or baptizing, or admitting men to the Holy Communion, as you may see in *S. Matt.* x. 7, and *S. John* iv. 2, and 1 *Cor.* xi. All these powers were granted before our Saviour's resurrection. But this power of remitting sins, mentioned *S. John* xx., was not granted (although promised, *S. Matt.* xvi. 19) till *now*, that is, after the resurrection, as appears, first, by the ceremony of *Breathing*, signifying that then it was given; and secondly, by the word *Receive*, used in that place, verse 22, which he could not properly have used, if they had been endued with this power before. Therefore, the power of remitting, which here God authorizes, and promises certain assistance to, is neither preaching nor baptizing, but some other way of remitting - namely, that which the Church calls Absolution.'[1]

4. The circumstances connected with the act are also worthy of observation. It is to be 'pronounced' or 'declared,'[2] not merely *said;* hereby indicating authority. It is to be pronounced by the *priest alone*, in the Daily Service; and in the Communion, by the *bishop*, if present. It is to be ministered by the priest *standing*, though immediately before and after he is to kneel; and while the priest pronounces it, the people are to continue kneeling. It is, moreover, not to be used at all, till both priest and people have humbly confessed their sins. The inevitable deduction from all these considerations is (as we have said before), that absolution, in the view of the Church, is no figment or formality, but an act of an authoritative, solemn, and highly peculiar character.

We have put the matter in this simple inductive form, and drawn from it the most gentle inference possible, in order that the way may be cleared for the main inquiry, What *is* the act of absolution? or, What particular spiritual benefit does the Church suppose it confers? In approaching this question, we beg the reader to bear in mind the substance of the foregoing remarks. Let him bring together the dignity of the language—the solem-

[1] Bishop Sparrow's Rationale. [2] See the wording of the larger Form of Absolution.

nity of the manner—the singularity of the adjuncts—the directness, force, and importance which characterize the declaration of absolution, and, we apprehend, he must come to the conclusion, either that the Church has engrafted in her liturgy a piece of serious mummery (a supposition which no intelligent Churchman would entertain for a moment), or, that she intends to inculcate and carry out such views of this portion of her services, as will sustain and justify the serious air she has thrown around it.

The principal opinions respecting the Absolution may be stated thus:

The first, is that which restricts it to the removal of ecclesiastical censures, and regards it only as connected with the outward discipline of the Church. However this may be included in the *judicial* form of absolution in the English Prayer-book,[1] it is certain that it meets neither the language nor the spiritual drift of the forms in the public service. The first of these avows a certain authority delegated to the minister, 'to declare and pronounce' to the penitent, remission of sins, *on the ground* that God 'desireth not the *death of a sinner*,' etc. And the whole of both forms manifestly relates, not to offences against the Church, but to sins against God; not to delinquencies to be met by ecclesiastical discipline, but to moral transgressions of a deeper stain, criminating and condemning the soul. This view of the matter is, therefore, too superficial and limited for the scope and language of the forms we are considering. Besides, if they relate simply to a release from Church censures, the question may well be asked, Why are they imbodied at all in the services of the Church, not to say, constantly used, even when no one present may be under the species of discipline here supposed?

A second opinion regards the absolution as a public declaration of the promises of God to penitent sinners, or, in other words, as an emphatic an nouncement, before the congregation, of the scriptural terms of forgiveness. But if we adopt this view, we inevitably confound absolution with the preaching or public reading of the Scriptures, two things which, as already shown, the Church keeps entirely distinct. Besides, if the absolution be nothing more than a simple proclamation of divine mercy, we are brought again to the question, Why should the Church deny, in the most peremptory terms, any license to lay-readers and deacons to use these forms? The Church invariably makes it a *priestly* act; while the plain statement of the fact, that 'when the wicked man turneth away from his wickedness, . . . he shall save his soul alive,' together with even more direct and ample exhibitions of the terms of pardon, is recognized as within the province of any private Christian, and, for its announcement, ordination is never demanded. It is remarkable also that, in the administration of the Communion, if a bishop be present, the rubric assigns *him* the absolution and benediction,

[1] See the Office for the Visitation of the Sick, in the English Prayer-book.

though the *priest* may proceed in the consecration of the elements, and even their distribution 'to the *bishops*, priests, and deacons,' etc. From these considerations we infer, that the present opinion cannot be sustained as fully expressive of the sense of the Church in her form of absolution, much less will it serve as an interpretation of the text on which this form and this branch of the priestly office are grounded.

We now come to that statement of the doctrine of absolution, which, we apprehend, best agrees with revelation, with the limits of ministerial power, and with the spirit of the Church.

It is one of the first truths of religion, that 'all have sinned and come short of the glory of God.' To be under the guilt of sin, is to be subject to divine wrath, 'for the wages of sin is death.' But God 'hath reconciled the world unto Himself, by the death of His Son,' making it possible, in consistency with the divine perfections, to remit the guilt of sin, and release the offender. The forgiveness of sin is not an unconditional gratuity, or an indiscriminate exercise of mercy. Deep and heartfelt penitence is invariably demanded in the recipient. God 'willeth not the death of a sinner,' but rather that he may 'turn from his wickedness and live.' Wherever, therefore, the terms or conditions of pardon are complied with, the blessing of forgiveness must follow, resting, as it does, on the direct promise of God.

Let us now proceed one step further. The agents between God and the souls of men, are the authorized ministers of the Church. To these is committed 'the ministry of reconciliation.' Among the spiritual powers given to the Apostles, and through them to their successors, was that of declaring to penitents, in God's name, the remission of their sins: 'Whosesoever sins ye remit, they are remitted,' etc. With this power, there was combined in the Apostles the 'discerning of spirits,' so that they were enabled, in a special manner, to test the spiritual condition of any one to whom they administered absolution; while their successors, by inheriting only the *ministerial* and not the *miraculous* endowment, are able only to pronounce sins forgiven to the penitent, without pretending to read the state of any man's heart. Has, then, the withdrawal of the miraculous gift nullified or essentially impaired the power of absolution? By no means. It still remains on its original ground as a function of the Christian priesthood, and must continue, so long as that priesthood lasts. *God alone* pardoneth sin. So, God alone raiseth the dead. God alone maketh the blind to see, and the cripple to walk, and the sun to halt in his course, and the sea and the Jordan to divide. But man may be the *agent* in all these; and if so, God can invest him also with authority to pronounce, in His name, the forgiveness of sins. This is not 'an invasion of the prerogatives of God, any more than it tends to impair the privileges of a temporal governor, when an officer of his appointment delivers a sealed pardon to a condemned male-

factor.'—*Bishop Brownell.* This, then, we believe to be the doctrine of the Church respecting absolution. Nothing short of it will justify her in asserting that Almighty God 'HATH *given power and commandment to His ministers* to declare and pronounce to His people, being penitent, the *absolution and remission of their sins.*' And, as a protection against all such perversions of this doctrine as prevail in unreformed branches of the Church, the framers of our liturgy have used such discriminating and prudent language as would seem incapable of yielding any other than a sound and scriptural meaning. In short, so carefully guarded is the moderate and primitive use of absolution by the Episcopal Church, that, while we are secure of all its benefits, we are protected against all its abuses; for, like the preaching of the Gospel, and every other function of the ministry, absolution is not free from the liability to abuse; and in this we may rejoice, that while the framers of our liturgy had before their eyes the most revolting and ruinous corruptions of absolution, they had wisdom given them to discern its true nature, and skill to rescue it from the evils with which it had been associated.

ABSTEMII. A name given to those in the ancient Church who would not partake of the cup in the Eucharist, on account of their objections to the use of wine. See AQUARIANS.

ABSTINENCE. See FASTING.

ABYSSINIAN CHURCH. This Church was founded early in the fourth century. The first bishop, Frumentius, received consecration from S. Athanasius, bishop of Alexandria, and to this day the *Abund* of Abyssinia is consecrated by the Alexandrian patriarch. In the sixth century the Christians of Abyssinia fell into the heresy of the Monophysites, in which they still remain; and they also agree with the Greek Church in denying the procession of the HOLY GHOST from the SON. In the fifth, and again in the seventeenth century, attempts were made to reduce the Abyssinian Christians to obedience to the Roman See, but the attempt utterly failed in both instances. The number of Christians in Abyssinia is said to amount to three millions.

ACACIANS A sect of heretics in the fourth century, so named from Acacius, bishop of Cæsarea, who denied the Son to be of the same substance with the Father, though some of them allowed that He was of a similar substance. Also, the name of another sect, named after Acacius, patriarch of Constantinople, in the fifth century, who favored the opinions of Eutyches. —*Buck.*

ACATHOLICI. A general term implying those who are not Catholics, or members of the holy Catholic Church. It is sometimes used by Romanists, though improperly, to designate Protestants without distinction.

ACCESS. *The Prayer of humble.* The prayer in the Communion Office, beginning with the words, 'We do not presume to come to this Thy table.'

ACCIDENS. In philosophy, this term denotes what does not follow from the *nature* of a thing, but from some *accidental qualities* thereof; in which sense it stands opposed to *per se*, which denotes the nature and essence of a thing. See the next article.

ACCIDENT ABSOLUTE. A term used in the theology of the Church of Rome for an accident or quality which subsists, or may possibly subsist, at least miraculously, and by some supernatural power, without a subject; such as the color, flavor, figure, and taste of the bread and wine in the Eucharist, which remain after these elements, as it is stated, are exchanged into flesh and blood.—*Lond. Encyc.* It is on this theory that Romanists defend their doctrine of transubstantiation, when an opponent alleges its incompatibility with the testimony of the senses.

ACCLAMATIONS, at preaching. In ancient times it appears to have been a common custom for the people to testify their esteem for the preacher, and express their admiration of his eloquence, or approbation of his doctrine, by public applauses and exclamations in the church. This was done sometimes in express words, and sometimes by other signs and indications of their consent and approbation. We find in one of the Homilies of Paulus Emisenus, spoken in the presence of Cyril at Alexandria, that when Paul had used the following expression (agreeing with Cyril's doctrine that had been preached before), 'Mary, the mother of God brought forth Emanuel,' the people immediately cried out, 'O Orthodox Cyril, the gift of God, the faith is the same, this is what we desired to hear; if any man speak otherwise, let him be Anathema.' Sometimes they added other indications of their applause, as clapping of their hands, etc. Thus S. Jerome tells Vigilantius, 'The time was when he himself had applauded him with his hands and feet, leaping by his side and crying out, Orthodox! for his sermon upon the resurrection.' And so George of Alexandria tells us the people applauded the sermons of S. Chrysostom, some by tossing their thin garments, others waving their plumes, others laying their hands upon their swords, and others waving their handkerchiefs, and crying out, 'Thou art worthy of the priesthood, thou art the thirteenth Apostle, Christ hath sent thee to save our souls,' etc. In like manner Gregory represents in his dream, how the people were used to applaud him when he preached, 'some by their praises, and others by their silent admiration; some in their words, and some in their minds, and others moving their bodies as the waves of the sea are raised by the wind.' The same custom is often hinted by Sidonius Apollinaris, and Isidore of Pelusium, and in abundance of places of S. Austin and S. Chrysostom, cited at length by Ferrarius. It is, however, material to observe, that though the ancients did not utterly refuse or disallow those sorts of applauses, but received them with humility and thankfulness to God, as good indications of a towardly disposition in

their hearers, yet, forasmuch as they were often but fallacious signs, they neither much commended those that gave them, nor those preachers that barely by their eloquence obtained them; much less those that out of a worldly spirit, and a vain and popular ambition, labored at nothing else but to court and affect them; but what they chiefly desired to effect by their grand eloquence, was to warm their hearts and to melt them into tears, to work them into groans, and sorrow, and compunction for sin, to bring them to resolutions of obedience, and compliance with the holy rules they preached to them, to work in them a contempt of earthly things, and raise their souls, by all the arts of moving the affections, to a longing desire and aspiration after the things of another world.—*See Bingham, Orig. Eccl.*, bk. xiv., ch. iv., § 27.

ACCOMPANIMENT. In music, the instrumental parts which accompany a voice or choir. More strictly, the accompaniment is a distinct part, which may be more or less elaborate than the vocal parts, but founded on the same fundamental harmony.

'ACCUSTOMED GOODNESS.' The tenderness and compassion which God exhibits towards all his people, especially in time of trouble. 'Extend Thy *accustomed goodness* to this Thy servant, who is grieved with sickness.' —*Visitation of the Sick.*

ACEPHALI. Without a head; a title given to certain sects or parties in the Church, who rebelled against their rulers, or refused to acknowledge any; as, for instance, the Monophysite monks and priests in Egypt, who rejected the authority of the patriarch Peter Monœus, because he had not, at the adoption of the Henoticon, in 483, expressly condemned the Council of Chalcedon.—*Lond. Encyc.*

ACŒMETÆ. Ἀκοιμηται, *Watchers.* An order of monks instituted at the beginning of the fifth century, at Constantinople, who were divided into three classes, who performed the divine service by rotation, and so continued, night and day, without intermission.

ACOLYTH, ACOLYTE, or ACOLYTHIST. From Ἀκολουθος, a *follower, attendant,* or *companion.* In the Latin Church, the designation of certain ecclesiastical persons, who attended on the bishop, assisted the clergy in some minor offices, and, if found competent, were admitted by ordination to the various grades of the ministry. In the Church of Rome, the office of the Acolythi differed very little from that of an ordinary sexton.

ACTA SANCTORUM. A title given to works containing notices or histories of the ancient martyrs and saints. More particularly it is the title of a voluminous work of this character which was commenced in 1643 by John Bolland, a Jesuit of Antwerp, and was continued after his death by other divines of the same order, known by the name of Bollandists, to the

year 1794. The work is said to be still unfinished, though it has extended to fifty-three volumes in folio.—*Lond. Encyc.*

ACTION. In oratory, the outward deportment of the orator, or the accommodation of his countenance, voice, and gesture to the subject of which he is treating.

ACT OF FAITH. *Auto da fé.* In the Romish Church, a solemn day held by the Inquisition, for the punishment of heretics and the absolution of the innocent.

ACTS OF PILATE. A relation sent by Pontius Pilate to the emperor Tiberius, concerning Jesus Christ, His death, resurrection, ascension, and the crimes laid to His charge by the Jews. Among the Romans, the proconsuls and governors of provinces were accustomed to draw up accounts of all remarkable events which had occurred in the course of their administration, and send them to the emperor and senate. These records were called *Acts;* and in conformity with the usage, Pilate kept memoirs of the Jewish affairs during his procuratorship, which were therefore called *Acta Pilati*, the Acts of Pilate. That these Acts were in existence in the early ages, is certain; inasmuch as the primitive Christians, in their disputes with the Gentiles, often appealed to them, as to most undoubted testimony. Thus Justin Martyr, in his first Apology, addressed to the emperor Antoninus Pius and the senate, having mentioned the crucifixion of Christ, says: 'And that these things were so done, you may know from the *Acts* made in the time of *Pontius Pilate.*' In another part of that Apology, he makes the same appeal in reference to our Lord's *miracles*, which, he says, are noticed in the Acts of Pilate. Tertullian also, in his Apology, says: 'Of all these things relating to Christ, *Pilate himself*, in his conscience already a Christian, *sent an account to Tiberius*, then emperor.' These testimonies are taken from public apologies for the Christian religion, which were presented either to the emperor and senate of Rome, or to magistrates of public authority and distinction in the Roman empire. It is incredible, therefore, that such writers would have made those appeals, especially to the very persons who had charge of the documents, had they not been fully satisfied of their existence and contents.—See *Horne's Introd.*, i., p. 198.

ADAMITES. The name, 1st, of a disreputable sect of the second century; and 2d, of an equally disreputable band of heretics, which appeared in Bohemia, in 1421, during the disturbances created by the doctrines of Huss. They were called Adamites, because both men and women were said to appear naked in their assemblies, either to imitate Adam in the state of innocence, or to prove the control which they claimed to possess over their passions.

ADDER. The viper, a poisonous serpent or snake, which abounded in

Asia, Africa, and parts of Europe. '*Adders*' poison is under their lips.'—*Psalm* cxl. 3.

ADMINISTRATION. The execution of the duties of the Ministry. In this sense, chiefly, the term appears to be used by the Church, implying, not the *persons* who are intrusted with official power (as frequently used in civil affairs), nor the *office* itself, but the *exercise and fulfilment of the functions of the office.* This sense it bears in the Form for the Ordering of Deacons: 'Almighty God, who . . . . didst inspire Thine Apostles to choose into the Order of Deacons the first martyr S. Stephen, with others; mercifully behold these Thy servants now called to the like office *and administration*,' etc. After ordination, a deacon is required, in general, to continue one year in that office, 'to the intent he may be perfect, and well expert in the things appertaining to the ecclesiastical *administration*,' i. e., may become familiar, by practice, with the execution of his own appropriate duties, and by observation, with the functions of the priesthood to which he aspires. See also the second prayer for those 'who are to be admitted to Holy Orders.'

ADMONITION. In the canons of the Church it is ordered, that when a clergyman has been found guilty of an offence not requiring severe discipline, he shall be *admonished*, or seriously warned and reproved by his bishop. The sentence of 'admonition' is the lightest punishment which is inflicted on an offending minister. The other degrees are *suspension* for a time from the duties of his office, and *degradation*, by which latter he is deprived of his ministerial character altogether, and publicly expelled from the sacred office.—See DEGRADATION and SUSPENSION.

ADMONITIONISTS. Certain Puritans in the reign of Queen Elizabeth, who were so called from being the authors of the 'Admonition to the Parliament,' 1571, in which every thing in the Church of England was condemned which was not after the fashion of Geneva. They required every ceremony to be 'commanded in the Word,' and set at naught all general rules and canons of the Church.

ADOPTIANI. A religious sect which asserted that Christ, as to His divine nature, was properly the Son of God; but as to His human nature, only such by *adoption*, by baptism and regeneration, through which God's mercy adopts other men also as His children; for they could not comprehend how a human being could be called the *Son of God* in a literal sense. —*Encyc.*

ADOPTION. The act of receiving a stranger or alien into a family, and conferring upon him the privileges of a son. Thus Christians, who 'were by nature the children of wrath,' have been *adopted* into the family of God, and made 'children of God,' and inheritors of the kingdom of heaven.'

ADORATIO MAGORUM. The adoration of the wise men from the East: a name of the Epiphany.—*Hampson, Mediæv. Kaland.*

ADORATION. The rendering of supreme homage and worship to God. The derivation of the word (from *ad*, 'to,' and *os*, *oris*, 'the mouth') points to a very ancient form of worship paid to the gods, by applying the right hand to the mouth in a reverential manner. An allusion to this may be found in *Job* xxxi. 26–28: 'If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or *my mouth hath kissed my hand;* this also were an iniquity to be punished by the judge; for I should have denied the God that is above.' The term is frequently used in a more lax sense, to denote honor and respect paid to persons of rank and dignity. *Relative* adoration 'consists in worship paid to an object as belonging to, or representative of, another. In this sense the Romanists profess to adore the cross, not simply or immediately, but in respect of Jesus Christ, whom they suppose to be on it.' Whatever palliations may be urged in behalf of such worship, by its advocates, adoration before an intermediate object is not only unscriptural, but useless, pernicious, and, among the ignorant, scarcely to be distinguished from idolatry itself. In reference to this, the Church has declared in her 22d Article, that 'the Romish doctrine concerning Purgatory, Pardons, Worshipping and *Adoration*, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.' So scrupulously has the Church guarded herself against this error of the Romanists, that in the Prayer-book of the Church of England a protestation is appended to the Communion Office, to meet an objection sometimes urged against *kneeling* at the reception of the Eucharist. After stating that this attitude is here adopted to signify 'our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers,' it is added, 'Yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; it is hereby declared, that thereby *no Adoration is intended, or ought to be done*, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances; and therefore may not be adored (for that were Idolatry, to be abhorred of all faithful Christians).'

ADULT. A person of full age and maturity; one who has arrived at the years of manhood.

ADULT BAPTISM. See Baptism, Adult.

ADVENT. The four Sundays before Christmas have the name of *Advent* Sundays, from the Latin compound verb *advenire*, to *come to*, as we are then approaching the time when we commemorate our Blessed Saviour's Nativity. The whole period between the first of those Sundays and Christmas is called

the Season of Advent, and in it we are led by the Church to prepare ourselves, by faith, seriousness, and increased devotion, for a proper celebration of the great Festival of the Nativity.

'ADVERSITY.' Poverty, distress, affliction, or any condition opposed to prosperity. The term may be correctly applied to either spiritual or temporal evils; but, in the Scriptures and the Prayer-book, it is generally used in reference to the latter. The following are examples in the Prayer-book: 'Mercifully assist our prayers which we make before thee in all our troubles and *adversities*,' etc.,[1] referring to persecutions and other temporal calamities, for aid against which this prayer was anciently used. Again: 'That we may be defended from all *adversities* which may happen to the body [temporal evils], and from all evil thoughts which may assault and hurt the soul'[2] [spiritual evils]. Again: 'Succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other *adversity*.'[3] 'There should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently *adversities*, troubles, and sicknesses.'[4] 'Blessed Lord, ... give him [i. e. a criminal under condemnation], we beseech thee, patience in this his time of *adversity*, and support under the terrors which encompass him.'[5]

In all these examples, the reference is obviously to evils of a temporal character, though, by accommodation, the phraseology may, in some cases, be made to bear a spiritual application. See also the Collect for the 22d Sunday after Trinity, and the last paragraph of the Family Prayer for Morning.

'ADVERTISE.' To notify, advise, or warn. 'If the minister shall know any to be an open and notorious evil liver, etc., he shall *advertise* him, that he presume not to come to the Lord's Table,' etc.;[6] i. e., he shall privately advise or notify him to that effect.

ADVOCATE. Lat. Ad: voco, vocatus; *called upon for assistance.* Advocatus, among the Romans, was one present at the trial of a cause, to assist his friend with his presence and counsel. Hence the term is now applied to one who pleads for another, or vindicates and defends his cause. This is one of the offices of our Blessed Redeemer. 'If any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous.'—1 *S. John* ii. 1.

ADVOWSON is the right of patronage to a church or an ecclesiastical benefice; and he who has the right of advowson is called the patron of the

[1] Prayer in the Litany, 'O God, merciful Father,' etc.
[2] Collect for the 2d Sunday in Lent.
[3] Prayer for the whole state of Christ's Church militant.
[4] Exhortation in the Visitation of the Sick.
[5] Prayer in the Visitation of Prisoners.
[6] First Rubric in the Holy Communion.

church, from his obligation to defend the rights of the church from oppression and violence. For when lords of manors first built churches upon their own demesnes, and appointed the tithes of those manors to be paid to the officiating ministers, which before were given to the clergy in common, the lord, who thus built a church and endowed it with glebe or land, had of common right a power annexed of nominating such minister as he pleased (provided he were canonically qualified) to officiate in that church, of which he was the founder, endower, maintainer, or, in one word, the patron.—*Hook.*

Advowsons are *presentative*, *collative*, or *donative:* presentative, where the patron presents or offers his clerk to the bishop of the diocese to be instituted in his church; collative, where the benefice is given by the bishop as original patron thereof, or by means of a right he has acquired by lapse; donative, as where the king or other patron does, by a single donation in writing, put the clerk into possession, without presentation, institution, or induction. Advowsons are temporal inheritances, and lay fees; they may be granted by deed or will, and are assets in the hands of heirs or executors. Presentations to advowsons for money, or other reward, are void.—*Lond. Encyc.*

ÆRA or ERA. A fixed point of time, whence any number of years is begun to be counted. The difference between the terms *æra* and *epoch* is, that the æras are certain points fixed by some people or nation; and the epochs are points fixed by chronologists and historians. In a wider sense, however, an æra comprehends a certain succession of years proceeding from a fixed point of time, and the epoch is that point itself. Thus, the Christian *æra* began at the *epoch* of the birth of Christ.—*Lond. Encyc.*

ÆRIANS. The name of a sect founded by Ærius, a presbyter of Sebaste, in the lesser Armenia, about the middle of the fourth century. It appears that Ærius, having been disappointed in his hopes of a bishopric, proceeded to teach that there was no essential difference between a bishop and a presbyter, 'whereas, until then, even all sectarians had acknowledged the episcopate as a superior order, and had been careful at their outset to obtain episcopal ordination for their ministers. Thus Ærius revenged himself upon the dignity to which he had unsuccessfully aspired; and he has left his history and his character to future ages, as a testimony, almost as forcible as direct reasoning and argument, of the apostolical ordinance of the episcopate.'

ÆSTHETICS. A term derived from *αισθητικος*, *belonging to sensation*, or *having the power of perception by means of the senses.* The term is employed by the followers of the German metaphysicians to designate philosophical investigation into the theory of *the Beautiful*, or the *Philosophy of*

the Fine Arts, which they are disposed to regard as a distinct science. 'All art, considered as an imitation of nature, is affected by the same relations, and subject to the same laws as nature herself. The essence of the polite arts lies in expression, or the power of representation, whether by lines, words, or other media; and that expression arises from the exercise of the inventive faculty,—their end being the production of pleasurable sensations. The object of the fine arts is beauty, which is the result of all the various perfections whereof an object is susceptible; such perfections arising, first, from the agreeable proportions between the several parts of the same object; and second, from the proportions between each part and the object taken as a whole. Genius, or the power to invent, is the faculty of the mind by which it is enabled to conceive and express its conceptions, and is, consequently, necessary to the production of beauty; while taste, or the natural sensation of a mind refined by art, is the guide to genius in discerning, embracing, and producing beauty.'—*Brande.* Æsthetics, then, may be regarded as the science which explores and reveals the secret sources and reasons of the beautiful, harmonious, and symmetrical in the Fine Arts.

ÆTIANS. A sect so called from Ætius, one of the most zealous defenders of Arianism, who was born in Syria, and flourished about the year 336. Besides the opinions which the Ætians held in common with the Arians, they maintained that faith without works was sufficient to salvation; and that no sin, however grievous, would be imputed to the faithful. Ætius, moreover, affirmed that what God had concealed from the Apostles, he had revealed to him.—*Buck.*

AFFUSION. The act of *pouring* water on the head of a person, in the sacrament of baptism.—See IMMERSION.

'AFORETIME.' In the time before; the time long past. 'Whatsoever things were written *aforetime* (in the time past), were written for our learning.'—*Rom.* xv. 4.

AGAPÆ, or Feasts of Charity. The word Agape (αγαπη), which signifies love or charity, was used to denote a feast, of which all the members of the Church partook. (*S. Jude* v. 12; *Acts* ii. 46; vi. 2; 1 *Cor.* xi. 16–34.) These feasts were always connected with the administration of the holy Eucharist, and at first were held before its celebration; but, probably on account of such disorders as are mentioned by S. Paul (1 *Cor.* xi.), they were subsequently celebrated after it; and although all contributed towards them, it was then allowed, to those who wished to do so, to retire from them.

During the first two or three centuries these feasts were held in the churches without giving rise to objection or scandal; but finally, the heathen alleged that they were not free from impurity. It seems probable that some improprieties or excesses may, at times, have been committed, as

measures are known to have been taken by the ecclesiastical authority for their reformation. At the Council of Laodicea, it was decreed 'that the Agapæ should not be celebrated in churches;' and the 3d Council of Carthage, A. D. 391, as well as other councils, repeated the enactment, until the custom was discontinued. Gregory of Neocæsarea, Chrysostom, and others, caused them to be celebrated under trees, or some shelter near the churches; and from that time the clergy and the leading members of the Church withdrew from them. They appear to have gradually fallen into disuse, but we have no proof of the time at which they ceased to be held.—*Bates, Christ. Antiq.; Lond. Encyc.*

AGAPETÆ. In the ancient Church, certain widows and others who associated themselves with companions of the other sex in a sort of spiritual marriage, but professing still to maintain their chastity, as if no such relation existed. This practice created great scandal in the Church, though the intentions of those who followed it were probably pure and unimpeachable. It was condemned with such severity by S. Cyprian, and in the decrees of several councils, as to lead to its ultimate suppression.

AGAR. Hagar, a bondwoman of Abraham, and mother of Ishmael.—*Gal.* iv. 22–24.

AGENDA. In divinity, the duties which a man lies under an obligation to perform; thus the phrase, the *agenda* of a Christian, or the duties he ought to perform, in contradistinction from the *credenda*, or things he is to believe.

AGENDA. Among ecclesiastical writers, the book of Services or Offices of the Church. Thus we meet with agenda matutina and vespertina, 'morning and evening prayers;' agenda diei, 'the office of the day,' whether feast or fast day; agenda mortuorum, called also simply agenda, 'the service of the dead.' It is also applied to Church books, compiled by public authority, prescribing the order to be observed by the minister and people in the ceremonies and devotions of the Church.—*Lond. Encyc.*

AGNOETES, or AGNOETÆ. From *α* and *γνωμι*. A sort of heretics about the year 370, followers of Theophronius the Cappadocian, who joined himself with Eunomius; they called in question the omniscience of God, alleging that he knew not things past in any other way than by memory, nor things to come but by an uncertain prescience. There was another sect of heretics by this name, who believed that Christ knew not when the day of judgment should be. They were of the sixth century.

AGNUS DEI. A cake of wax, used in the Romish Church, stamped with the figure of a lamb supporting the banner of the cross. The name literally signifies *The Lamb of* God. These cakes, being consecrated by the pope with great solemnity, and distributed among the people, are supposed to possess great virtues. The practice of blessing the Agnus Dei

took its rise about the seventh or eighth century. It was common in those times to mark converts with the sign of the cross, after baptism; and in order to distinguish the converted from heathens, they were commanded to wear about their necks pieces of white wax stamped with the figure of a lamb.—*Hook.*

AGONISTICI. In Church history, a name given by Donatus to such of his disciples as he sent to fairs, markets, and other public places, to propagate his doctrine; for which reason they were also called Circuitores, Circelliones, Catropitæ, Coropitæ, and at Rome, Montenses. They were called Agonistici from the Greek *αγων*, *combat*, because they were sent as it were to fight, and subdue the people to their opinions.—*Lond. Encyc.*

AGONY. Gr. *αγωνια*, *contest.* Violent pain of body or mind. The term is particularly used to express the sufferings of our Lord in the garden of Gethsemane. 'And being in an *agony*, He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground.'—*S. Luke* xxii. 24.

AGONYCLITÆ, or AGONYCLITES. From *α*, privative, *γονυ*, *knee*, and *κλινω*, to *bend.* In Church history, a sect of Christians in the seventh century, who prayed always standing, as thinking it unlawful to kneel.

AGYNIANI. A sect which appeared about the year 694. They condemned all use of flesh and marriage, as not instituted by God, but introduced at the instigation of the devil.—*Buck.*

AISLE. Fr. aile; Lat. ala, *a wing.* A term chiefly used by the English architects to signify the side subdivisions in a church, usually separated from the nave or centre division by pillars or columns. Since the aisles are the wings or lateral divisions of a church, there is properly no such thing as a *middle*-aisle, and it is tautology to speak of a *side*-aisle. In some churches there are double aisles, formed by double rows of columns; and in others there is a double aisle on one side, and a single one on the other.

> Nor you, ye proud, impute to these the fault,
> If memory o'er their tomb no trophies raise,
> Where through the long-drawn *aisle*, and fretted vault,
> The pealing anthem swells the notes of praise.
>
> *Gray's Elegy.*

ALA. A tablet containing the form of ordination used in the Greek Church.—*Hart's Eccl. Rec.*

ALABASTER. A variety of gypsum or sulphate of lime, of a white color, and partially transparent. It was anciently used for ointment and perfume boxes. 'As he sat at meat, there came a woman, having an *alabaster box* of ointment of spikenard, very precious.'—*S. Mark* xiv. 3; *S. Matt.* xxvi. 7; *S. Luke* vii. 37.

ALBE, or ALB. An ecclesiastical garment, worn next over the cassock

and amice. The *albe*, from the Latin *alba* (*white*) is, generally speaking, a vesture of *white linen;* derived from the 'linen garment' or robe of the Jewish priesthood, mentioned in *Exod.* xxviii. Judging from the various illustrations which have come under our observation, the *albe* may be described as a kind of contracted surplice, with an opening for the head like the modern shirt, and fastened at the throat by a button. The collar is about two or three inches wide, and to this, the folds of the vestment are attached in close and fine '*gathers*,' which are sometimes '*gauged*' about an inch below the collar. The sleeves are large at the shoulder, and gradually diminish towards the wrists, which they closely encircle; but sometimes they are wide and open here, after the Chinese fashion; and have occasionally, whether close or open, plain or ornamented cuffs of arbitrary width. The *albe* should reach to the ankles (*ad talos*), leaving three or four inches of the cassock visible below it, and be confined round the waist by a *girdle.* The *material* of the *albe* in the middle ages was silk and cloth of gold; but in later times, cambric and fine linen. Its *color* was formerly either black, blue, green, purple, red, violet, or white; now it is generally *white.* It was often variously embroidered with silk and gold, needle-work, and colored fringes: sometimes an ornamental *orphrey* extended round the bottom edge, the sleeve edges, and the collar; or open lace-work, with scarlet silk showing beneath; often simple stripes of scarlet ribbon. Occasionally these *orphreys* would merely pass round the neck, and down each side in front, like a scarf or stole. At other times, *albes* were decorated with rich quadrangular *apparells* before and behind at the bottom of the robe, and on the top of the cuffs; but they are now usually '*plain.*' The *albe* is worn by bishops, priests, deacons, subdeacons, acolyths, and choristers, of the Romish Church; and '*a white* ALBE *plain*' (*i. e.*, without *orphreys* or *apparells*) is permitted—by the Rubric of the First Liturgy of Edward VI. (1549), which is still in force—to be worn by the bishops, priests, and deacons of the Reformed Church of England; but this usage has become obsolete. An attempt has lately been made to revive its use, however, by vesting the *choristers* of some of our churches in *albes* with *scarlet girdles.—Laws and Usages of the Church and the Clergy.*

ALBIGENSES. The name of a religious sect of the twelfth century, eminently distinguished by their zealous opposition to the Church of Rome, as well as for the importance of many of the sentiments for which they contended. They have been frequently considered as the same people with the Waldenses; but little evidence of this identity can be adduced, except their being confounded with them, and condemned under their name, by the decrees of their enemies. The Albigenses first made their appearance in the vicinity of Toulouse, and may with probability be considered as a sect of the Paulicians, who, having withdrawn from Bulgaria and Thrace,

either to escape persecution or from motives of zeal to extend their doctrines, settled in various parts of Europe. They acquired different names in different countries—as in Italy, whither they originally migrated, they were called Paterini and Cathari, and in France Albigenses, from the circumstance, as Mosheim affirms, of their opinions being condemned in a council held at Alby (Lat. *Albigia*), in the year 1176. Others, however, maintain that this appellation was derived from the district itself, which was their chief residence. In fact, the term was frequently employed to denote any description of heretic or dissentient from the Romish Church. Hence it becomes extremely difficult to ascertain their peculiar sentiments with precision. The book of the Sentences of the Inquisition at Toulouse charges them with believing that there are two Gods and Lords, good and evil; all things visible and corporeal were created by the devil or the evil god; that the sacraments of the Romish Church are vain and unprofitable; and that, in short, its whole constitution is to be condemned. They are stated to have maintained the unlawfulness of marriage; to have denied the incarnation of Christ, and the resurrection of bodies; and to have believed that the souls of men were spirits banished from heaven on account of their transgressions.

The Albigenses became so formidable to the Romish priesthood at the beginning of the thirteenth century, that a crusade was formed for their extirpation. After many severe conflicts, the Albigenses became dispersed, and excited no further attention till they united with the Vaudois, and the Genevan Reformed Church.—*Lond. Encyc.*

ALEXANDRIAN MANUSCRIPT. See Codex Alexandrinus.

ALIENATION. In Church affairs, the improper disposal of such lands and goods as have become the property of the Church. As these have been devoted to God and His service, it has been commonly held that to part with them, or divert them to any less sacred use, is an offence nearly allied to the sin of sacrilege. Exceptions, however, have been allowed, as when church-property, and even the vessels of the altar, were sold to redeem captives from slavery, or to feed the poor in time of famine.

ALLAH. The Arabic name of the true God, as distinguished from the deities of idolaters.

ALLELUARIUM. A book consisting of alleluias.

ALLELUATICI PSALMI. See Psalmi Alleluatici.

ALLELUIA. The same as Hallelujah, a Hebrew word adopted into our language, signifying 'Praise ye the Lord.'

ALLELUIATICÆ EXEQUIÆ. The burial of the Alleluia. The superstitious practice observed in some cathedrals of *burying* the *Hallelujah* at the beginning of Lent (during which it was never chanted in the choir), is described in Du Cange's Glossary. A turf, having the word *Alleluia*

written upon it in golden characters, was carried by the clergy in procession, like a coffin, from the choir to the cemetery, and deposited there.—*Hart's Eccl. Rec.*

ALLEN. The creed inscribed in golden characters upon a silver shield, hung up in a church or oratory.—*Du Cange.*

ALLEY. A lengthened way or passage through a church. The term *aisle* is properly applied only to the sides or wings of a church.

ALL HALLOWS' DAY. The festival of All Saints.

ALL HALLOWS' EVE. The eve or day before All Saints' Day.

ALL HALLOWS' TIDE. The same as All Hallows' Day, including the Eve.

'ALLOWETH, FAVORABLY.' The verb *to allow* is, in this phrase, used in the remote sense, to *approve*, *justify*, or *sanction*. 'Nothing doubting, but that he favorably *alloweth* [approveth] this charitable work of ours, in bringing this infant to His holy baptism.'[1]

The following quotation from Latimer may illustrate this use of the word. 'S. Peter, in forsaking his old boat and nets, was *allowed* as much before God as if he had forsaken all the riches in the world.'[2]

ALL SAINTS' DAY. The festival of All Saints is not of very high antiquity. About the year 610, the Bishop of Rome ordered that the heathen Pantheon, or temple, should be converted into a Christian church. This was done, and it was appropriately dedicated to the honor of All Martyrs; hence came the origin of All Saints, which was then celebrated on the first of May. In the year 834 it was changed to November 1st, on which day it is still observed. 'Our Church having, in the course of her year, celebrated the memories of the holy Apostles and the other most eminent saints and martyrs of the first days of the Gospel, deems it unnecessary to extend her calendar by any other particular festivals, but closes her course with this general one. It should be the Christian's delight, on this day, to reflect, as he is moved by the appointed Scriptures, on the Christian graces and virtues which have been exhibited by that goodly fellowship of saints who, in all ages, have honored God in their lives, and glorified Him in their deaths; he should pray for grace to follow them "in all virtuous and godly living;" he should meditate on the glorious rest that remains for the people of God, on which they have entered; he should gratefully contemplate that communion of saints which unites him to their holy fellowship, even while he is here militant, if he be a faithful disciple of the Saviour in whom they trusted; he should earnestly seek that grace whereby, after a short further time of trial, he may be united with them in the everlasting services of the Church triumphant.'

ALL SOULS. A festival or holyday of the Romish Church, on which

[1] Office of Public Baptism of Infants. [2] Sermon, Of the Householder.

special prayers are made for the benefit of the souls of the departed. Its observance has been traced back to the year 998, about which time, as we are told, a certain monk, whose curiosity had led him to visit Mount Ætna, which he, in common with others of that age, verily believed to be the mouth of hell, returned to his abbot with the grave story that he had overheard 'the devils within complain, that many departed souls were taken out of their hands by the prayers of the Cluniac monks.' The compassionate abbot took the hint, and set apart the second day of November, to be annually kept by his monks as a day of prayer for *all souls* departed. This local appointment was afterwards changed by the pope into a general one, obligatory on all the Western churches. The ceremonies observed on this day were in good keeping with the purpose of its institution. In behalf of the dead, persons arrayed in black perambulated the cities and towns, each provided with a loud and dismal-toned bell, which they rang in public places by way of exhortation to the people to remember the souls in purgatory, and give them the aid of their prayers. At the period of the Reformation, the Church of England abrogated altogether the observance of this day, which is no longer kept, except in Roman Catholic countries.

ALMARICIANS. A denomination that arose in the thirteenth century. They derived their origin from Almaric, or Amauri, professor of logic and theology at Paris. His adversaries charged him with having taught that every Christian was obliged to believe himself a member of Jesus Christ, and that without this belief none could be saved. His followers asserted that the power of the Father had continued only during the Mosaic dispensation; that of the Son twelve hundred years after his entrance upon earth; and that in the thirteenth century the age of the Holy Spirit commenced, in which the sacraments and all external worship were to be abolished; and that every one was to be saved by the internal operations of the Holy Spirit alone, without any external act of religion.—*Buck.*

ALMONER. In its primitive sense, this term denoted an officer in religious houses, to whom belonged the management and distribution of the alms of the house. By the ancient canons, all monasteries were to spend at least a tenth part of their income in alms to the poor. All bishops, as well as monasteries, were formerly required to keep almoners. The Greek almoner of France was the highest ecclesiastical dignity in that kingdom before the Revolution. To him belonged the superintendency of all hospitals and houses of lepers. The king received the sacrament from his hand; and he said mass at all grand solemnities.—*Lond. Encyc.*

ALMONRY. A room in or near to a church, in which the alms collected at the Holy Communion were distributed to the necessitous.

ALMS. Gifts and offerings for the relief of the poor. The duty of almsgiving, together with its privileges and rewards, is constantly inculcated in

the Holy Scriptures. 'Remember the poor,' is a dictate both of natural benevolence and of revelation; and sympathy thus exercised carries its reward with it, every emotion of a tender and feeling heart serving to corroborate the Divine saying, 'It is more blessed to give than to receive.'

From the earliest days of the Church, it has been customary to approach the altar, at the time of Communion, with a gift. 'And it is very probable that at the time of receiving the sacrament, all those large donations of houses, lands, and money were made,' of which we read in the Acts of the Apostles. In the Communion Office of our Church, provision is made, in like manner, for almsgiving; and sentences of Scripture, referring to this duty, are appointed to be read while the alms are collecting. These gifts are afterwards laid on the altar, and solemnly dedicated, as an offering to Almighty God, to be expended in the relief of the suffering members of His Church.

The 52d Canon, 1832,[1] of the General Convention, provides that 'the Alms and Contributions at the administration of the Holy Communion shall be deposited with the Minister of the Parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit.'

ALMS-BASIN. The dish or vessel in which the alms and oblations of the people are collected at the time of the administration of the Holy Communion.

ALMS-CHEST. Gr. *κιβωτιον*. A small chest or coffer placed in a church, and sometimes in private houses, for the purpose of receiving the alms for the poor. As devout persons would be desirous of contributing alms not only at the Communion, but on entering the church, and departing from it, at evening service, it was formerly directed by the English canons that a strong box, with a hole in its upper part, and having three keys, should be placed in every church.

ALOES. A drug or extract obtained from the aloe plant. The best aloes was formerly brought from the island of Socotorah in the Indian Sea, and possessed a peculiar and somewhat aromatic odor. Aloes was used in ancient times as a perfume, the scent being somewhat similar to that of myrrh.—*Hooper's Med. Dict.; Brande's Encyc.* 'All thy garments smell of myrrh, *aloes*, and cassia.'—*Psalm* xlv. 9. 'I have perfumed my bed with myrrh, *aloes*, and cinnamon.'—*Prov.* vii. 17.

ALOGIANS. From *a*, privative, and *λογος*, *the Word.* A sect of ancient heretics, who denied that Jesus Christ was the Logos, and rejected the Gospel of S. John. They rose towards the close of the second century.

ALPHA *and* OMEGA. A Ω. The first and last letters of the Greek

[1] Digest, title i., sect. iii., p. 27.

alphabet. In Holy Scripture these signify the *beginning* and the *end*, or the *first* and the *last*, i. e., before and after all things. They therefore became a very appropriate symbol of the Divine Being, and are recognized as such. In the Revelation of S. John, our Lord says of himself, 'I am Alpha and Omega, the beginning and the end, the first and the last'—xxii. 13; also i. 11, and xxi. 6. These letters are often found inscribed on the tombs of the ancient Christians, to distinguish them from those of the idolaters; and as a symbol of Christ and the religion of the Gospel, they frequently occupy a conspicuous place among the ornaments of windows and altars in ecclesiastical edifices.

ALTAR. From *alta, ara.* An elevated table of stone, marble, or wood, variously ornamented, and usually situated at one end of the church, within the chancel, for the celebration of the holy Eucharist. In Romish churches, smaller altars are placed in various other parts of the building, for the performance of religious services in honor of the saints to whom they are respectively dedicated.—*Britton's Archit. Antiq.*

The terms, Holy table, Communion table, and Lord's table, are sometimes substituted by the Church for the word *altar*. In popular discourse, still more frequently, this latter term is either suppressed, or used with evident caution, as though some deadly error lurked under it. The pith of the objection to the word (so far as we have been able to trace it) lies in the assumption that an *altar* always implies the offering of a victim in sacrifice, and that by using the term, we give countenance to one of the grossest errors of the Romish Church.

In reply to this, we contend that an altar does *not* invariably suppose a victim or a bloody sacrifice. In the Jewish temple, incense was daily offered upon an altar of gold, which 'was solely appropriated to this purpose, and directly forbidden to be used for any bloody sacrifice.' (See *Exod.* xxx. 9.) We learn also from *Lev.* ii., that offerings were made, consisting of flour, grain, bread, cakes, oil, frankincense, etc., being what are commonly known as *unbloody sacrifices.* Of these it is said, 'When it is presented unto the priest, he shall bring it *unto the altar*,' etc., and a portion of them were consumed upon it. The objection, therefore, is defeated by the express words of Scripture, and the Church would be justified (as we shall presently see) in using the term *altar* far more exclusively than she actually does; for in the oblation of the symbols of Christ's body and blood, there is, at least, as fair a ground for naming that on which they are offered *an* ALTAR, as that the table on which *incense* was offered should be called 'the *altar* of incense.'

If we advert to the language of the early Church, we shall find these views strongly fortified by the general use of the term in question. In the second of the Apostolic Canons (which are acknowledged to be very an-

cient), the holy table is thrice spoken of as 'the altar.' In the African Code, which was of very great authority in the old English churches, we meet with allusions like these: 'That they who handle the Divine Sacrament, and serve at *the altar*, abstain,' etc.[1] 'That the Sacraments of *the altar* most not be celebrated by any who are not fasting,' etc.[2] 'The ministry of *the altar*.'[3] And so sacred was the altar considered, that none were suffered 'to approach but such as were in holy orders, unless it were the Greek emperors at Constantinople, who were allowed to go up to the table to make their offerings, but were immediately to return back again.'[4] It would appear that for a period of three hundred years after Christ, the term *altar* was universally used by the Church, and it was not until the very same period from which we date *the rise of corruption*, that other appellations came into general use, to the prejudice of the original name. It is very difficult to account for the universal use of the term in the first ages of the Church, without referring, for its introduction, to the Apostles themselves. It seems to stand upon the same ground with many other things, whose origin can be explained on no other hypothesis. 'We have an altar,' says S. Paul, 'whereof they have no right to eat which serve the tabernacle.'—*Heb.* xiii. 10. What could this 'altar' be? Certainly not the Jewish altar, as is sufficiently evident from the context. We may, doubtless, allegorize or spiritualize the text, and obtain from it numerous fanciful meanings; but the plain and direct sense of the passage gives little room to doubt that the Apostle alluded to the table of the Christian sacrifice of thanksgiving; and if the term was similarly incorporated in the public teachings of the other Apostles, the mystery of its adoption in every part of the Church is solved at once—it came from inspired lips.

As to the trite objection, that the term is used in the Romish Church, it is a sufficient answer to say, that the Romanist is not to be blamed for using the primitive name of the holy table, but for the dangerous errors he associates with it. He contends that the Eucharist is a true propitiatory sacrifice for sin; while the Episcopal Church, in her 31st Article, declares this notion to be 'a blasphemous fable and dangerous deceit,' and describes the Eucharist as 'a sacrifice of praise and thanksgiving'—a memorial with gifts and oblations, offered to the Divine Majesty, of the 'full, perfect, and sufficient sacrifice' once offered on the cross. If this important distinction had always been kept in view, the clamor about converting altars into tables would have sunk to rest, entombed in its own folly. With these hints, we trust that the Churchman will not permit himself to be disquieted at the

[1] Canon 4. [2] Canon 41. [3] Canon 47.

[4] Wheatly. This is stated on the authority of the 69th Trullan Canon, 'That no layman come within the Holy Chancel, except the Emperor, when he comes to make his offering according to tradition.'

use of a term which has Scripture, antiquity, and universal consent on its side.

ALTAR-CLOTH. The designation of the 'carpet of silk or other decent stuff' covering the altar at ordinary times of divine service. Also, the fair linen cloth used at the time of celebrating the Holy Communion.

ALTAR-PIECE. Sculpture, or painting, ornamenting the wall, or a window, etc., in the rear of an altar.

ALTAR-RAILS, as such, and as distinguished from the chancel-screen, were not known before the Reformation. We probably owe them to Archbishop Laud, who, when the chancel and altar-screen had been broken down, and a table set up in the nave by ultra Protestants in the Church, ordered an altar-table to be placed in the chancel, and protected from rude approach by rails.—*Hook.*

ALTAR-SCREEN. The back of an altar, or the partition by which the choir is separated from the presbytery and Lady chapel. It is generally (in Europe) of stone, and composed of the richest tabernacle work of niches, finials, and pedestals supporting statues of the tutelary saints. . . . . Many were destroyed at the Reformation, or filled up with plaster, and covered with wainscot. In all altar-screens, a door is placed on each side for the officiating priests, whose vestments were deposited in an apartment behind the altar-screen.—*Gwilt.*

ALTAR-WISE. Among the subjects which drew forth various opinions at the time of the Reformation in England, was that of the position of the altar or table of the Lord. The dispute, says Procter, was, whether the table should stand *altar-wise*, with a side towards the eastern wall, and the priest minister at the north *end;* or *table-wise*, with an end towards the east, and the priest at its north *side.* Custom, however, has long since decided the interpretation of the original rubric, and showed the intention of the Church, viz., 'that the table is to stand *altar-wise*, at the east end of the church [when the church is properly built, with the chancel in the east] and therefore the priest now ministers at the north end of the table, looking towards the south.'—*Procter on the Common Prayer.*

ALTARE PORTATILE. A moveable altar, so constructed as to be easily carried from place to place. *Altaria portatilia*, says Hart, were consecrated *slabs* of stone, with relics inclosed, for the celebration of the *viaticum* mass in a sick-chamber. One described by Du Cange was of marble, inlaid with gold, silver, and gems, and about a foot square. It was also called *Altare gestatorium*, or *viaticum*, and was laid upon an ordinary table near the dying man's bed.—*Eccl. Rec.*

ALTERNATE. By turns, or verse by verse. In ancient times it was customary to perform the singing of the psalms, etc., by verses alternately, by having two separate choirs in each church, one only of which usually

sang at a time, except in the doxologies. The custom is said, by Socrates the historian, to have been first introduced among the Greeks by Ignatius, and among the Latins by S. Ambrose. Theodoret attributes the practice to Diodorus and Flavian.

That the chanting of the *Psalms* alternately is even older than Christianity cannot be doubted, for the custom prevailed in the Jewish temple. Many of the Psalms are actually composed in alternate verses, evidently with a view to their being used in a responsive manner. In the early days of the Christian Church, this practice was adopted and became universal. S. Basil tells us that in his time, the Christians, 'rising from their prayers, proceeded to singing of psalms, dividing themselves into two parts, and singing by turns.' And Tertullian remarks, that 'when one side of the choir sing to the other, they both provoke it by a holy contention, and relieve it by a mutual supply and change.' For these or similar reasons, the chanting of the Psalter is, in the choral service of our own Church, divided between two choirs or bodies of singers. In the cathedral worship of the Church of England, the Psalms of the day are thus chanted throughout. And, in order to preserve their responsive character, two full choirs are stationed, one on each side of the Church. One of these, having chanted a verse, remains silent while the opposite choir replies in the verse succeeding; and at the end of each psalm (and division of the 119th Psalm), the Gloria Patri is sung by the united choirs in chorus, accompanied by the peal of the loud organ.

ALUMNI. The plural of Alumnus.

ALUMNUS. In its ecclesiastical application, one who has passed through the required course of study in a Theological Seminary.

AMALEK. One of the grandsons of Esau. *Gen.* xxxvi. 12. In *Psalm* lxxxiii. 7, 'Gebal, and Ammon, and *Amalek*,' reference is made to the *posterity* rather than the *person* of Amalek, as among the enemies of Israel. The Amalekites were the descendants of Amalek. They are often mentioned in Scripture, and were a roving tribe, at enmity with the Jews. The term seems also to be used in Scripture with reference to an earlier race, supposed to have descended from Ham, one of the sons of Noah; inasmuch as the five confederated kings 'carried the war into the country of *Amalek*, about Kadesh. in the time of Abraham, long before the birth of Amalek, the grandson of Esau.'

AMAURITES. See Almaricians.

AMBASSADOR. An officer appointed by kings or states to represent them in the courts of foreign nations, and to act in public affairs as their authorized agent. The title is given in the New Testament to the ministers of Christ, because they are commissioned and sent forth by Him, to proclaim His will, and to act in His stead, in reconciling men to God

and in imparting to them the Sacraments and other ordinances of the Gospel.

AMBO. Gr. *αμβων*, a *boss*, *knob*, or *protuberance* of any kind. In the ancient Church, a kind of raised platform, pulpit, or reading-desk, from which the Gospel and Epistle were read to the people, and parts of the service were chanted. It was usual also to address the people from the ambo. Its position appears to have varied at different times; it was most frequently on the north side of the entrance into the chancel. According to Ciampini, the ambo fell into disuse about the beginning of the fourteenth century.

S. AMBROSE. A celebrated bishop and father of the Church. He was born in the year 340, probably at Treves, where his father resided as governor of Gaul. His education was in accordance with his rank; the best teachers at Rome, where the family had gone after the death of his father, formed his mind and his heart. After completing his ordinary studies, he went to Milan, and prosecuted the study of the law. About that time the Church was exceedingly disturbed by controversies and tumults arising from the doctrine of Arius; and as the character of Ambrose had gained him the esteem and love of the people, he was called to the bishopric of Milan almost by acclamation. Ambrose discharged his new duties with singular wisdom and piety, and his name has always been held in high veneration by the Church. He died in the year 397, and left several volumes of valuable writings. His efforts for the reformation and improvement of the music of the Church, are indicated by the association of his name with the improved chant then used in the church of Milan.

AMBROSIAN OFFICE. A particular office used in the church of Milan. It derives its name from S. Ambrose, who was bishop of Milan in the fourth century. Originally each church had its particular office (or service); and even when the Pope of Rome took upon him to impose the Roman office on all the Western churches, that of Milan sheltered itself under the name and authority of S. Ambrose,—from which time the Ambrosian Ritual has obtained, in contradistinction to the Roman Ritual.—*Broughton.*

AMBRY, AUMBRY, AUBRE, ALMERY. In churches, the ambry is a niche or cupboard by the side of an altar, to contain the utensils belonging thereunto, and is either a hollow space in the thickness of the wall, with a door to it, or was wholly framed with wood.—*Gloss. of Archit.*

AMEN. A word adopted into our language from the Hebrew, having for its radical meaning *truly*, or *verily*. Its import varies slightly with the position or connection in which it is placed. In the New Testament, it is frequently synonymous with 'verily,' and is retained in some versions

without being translated. For example, 'Amen, Amen, I say unto you.'[1] At the conclusion of prayers, it signifies *so be it.* This explanation of it is given by the Church Catechism, in the words, 'And therefore I say Amen: *so be it.*' In the same sense it occurs in *Rev.* xxii. 20, 'Surely I come quickly, Amen. *Even so*, come, Lord Jesus.' Sometimes it signifies a *wish*, as in *Num.* v. 22. After the repetition of the Creed, it assumes the form of an *affirmation*, as, 'Yes, I fully believe it.' At the close of exhortations, etc., it expresses *assent* and *approval.*

In the primitive Church, the Amen was considered as a most important part of the service, being the ratification, on the part of the people, of the prayers, etc., offered for them by the priest. We are told by Clement of Alexandria that they were accustomed, in some places, to pronounce the Amen with such fervency and energy, that their desire seemed to be that the word should carry up their bodies as well as their souls to heaven. S. Jerome's remark is also well known: 'In similitudinem cœlestis tonitrui *Amen* reboat.' [The Amen echoes like the thunders of heaven.] A practice the very reverse of this has unfortunately gained a far too extensive sanction in the American Church. In some degree, this may be attributed, we conjecture, to the jejune mode in which the Amen is given by our choirs at the end of doxologies; while its musical expression at the closes of the prayers is altogether omitted, except in a very few churches. The Amen is now, for the most part, but a sigh or a groan. It has lost its honors, and been robbed of its potency. Why should not devotion once more assert its rights, and the imperial sound of the Amen echo as in the days of Jerome? 'Let the ancient customs prevail,'[2] and the seal of our faith and the sanction of our professions be raised again to its deserved dignity.

AMICE or AMYTTE. Lat. Amicio, amictus, *to clothe.* An oblong square of fine linen, used as a vestment in the ancient Church by the priest. At first introduced to cover the shoulders and neck, it afterwards received the addition of a hood to cover the head until the priest came before the altar, when the hood was thrown back.—*Hook.*

> Thus pass'd the night so foul, till morning fair
> Came forth, with pilgrim steps, in *amice* gray.
>
> *Milton, Par. Reg.*, b iv.

> On some, a priest, succinct in *amice* white,
> Attends: all flesh is nothing in his sight.
>
> *Pope's Dunciad.*

AMMON. In *Psalm* lxxxiii. 8, 'Ammon' is put for the descendants of that son of Lot, *Gen.* xix. 38. The Ammonites, or children of Ammon, were a hostile nation, often engaged in wars with the Israelites.

[1] Rhemish Testament. [2] Canon VI. of the Council of Nice.

ANABAPTISTS. Literally, those who baptized over again. The particular sect under this name, mentioned in the 38th Article of Religion, sprung up in Germany, about the year 1521. The great project aimed at by the Anabaptists, was the formation of a more pure and perfect Church than that which then existed. In their efforts to accomplish this, they ran into wild extravagance, folly, and cruelty. Those who joined this sect were required to submit to a second baptism, thereby denying the validity of that which many of them had already received in the Church of Christ, and to give their assent to a class of doctrines and opinions which were as fatal to social order as to religion. 'Their idea of primitive society consisted in the rejection of all the customs and decencies of life; in the community of goods and of women; in uncompromising hostility to all modes of artificial life, and to government generally, as the foundation and sanction of social distinctions. They had, of course, no indulgence for the ordinances of any Church but their own, and required baptism from themselves as the essential preliminary for admission within their pale. Early in the progress of the Reformation, finding their numbers daily increasing under the licentiousness of opinion which the unrestricted abuse of private judgment produced among a rude and uneducated people, they united in a hostile league against all existing institutions, and declared open war against the governments of Lower Germany. After committing the greatest atrocities, and causing a universal panic throughout Europe, their progress was arrested by a complete defeat in Saxony, in which their leader, Muncer, perished.'—*Brande's Encyc.*

At the last review of the Prayer-book, an 'Office for the Baptism of such as are of Riper Years,' was inserted, 'which, although not so necessary when the former Book was compiled, yet by the growth of *Anabaptism*, through the licentiousness of the late times crept in among us, is now become necessary, and may be always useful for the baptizing of the Natives in our Plantations, and others converted to the Faith.'[1]

ANACHORITA. A name given to the cells of recluses, which could not be erected without consent of the bishop.

ANAGNOSES, or ANAGNOSMATA. Gr. *ανα*, and *γινωσκω*, *I know.* An ecclesiastical book in the Greek Church, containing the lessons appointed for divine service.

ANALOGY OF FAITH. The proportion that the doctrines of the Gospel bear to each other, or the close connection between the truths of revealed religion.—See *Rom.* xii. 6, where the word expressing this analogy or doctrinal symmetry is translated *proportion* of faith.

ANANIAS. In the New Testament, several persons are mentioned under this name. 1st, Ananias, who, with Sapphira his wife, was punished

[1] Preface to the English Prayer-book.

with death for gross deception and falsehood. 2d, 'a certain disciple of Damascus,' who was sent to visit Saul of Tarsus after his conversion. 3d, the high-priest before whom S. Paul pleaded his cause.—*Acts* xxiii. 2.

ANAPHORA. In the Greek Church, that part of the liturgy which follows the introductory part, beginning at the *Sursum corda*, or *Lift up your hearts*, to the end, including the solemn prayers of consecration. It resembles, but does not exactly correspond to, the Roman *Canon.*—*Jebb.*

ANATHEMA. Gr. *αναθεμα.* A term adopted from the Greek, signifying a thing set apart, appropriated, or devoted. In its ecclesiastical sense, it expresses the authoritative separation of a person from the communion of the faithful and the privileges of the Church. In this sense it amounts to the same as excommunication, and in the early Church this was probably the extent of its meaning.

In the canons and decrees of councils, it has frequently been employed as a brand upon those who are disposed contumeliously to withstand the decisions of the Church. The following are among the earliest instances in which it was thus used, with the exception of the anathema against Arius, at the Nicene Council (not given in the canons), and that against Novatus, under Cornelius, bishop of Rome.

'If any one, under pretence of religion, does advise a slave to despise his master, and run away from his service, and not to serve him with good-will and all honor, let him be *anathema.*'[1]

'If any one teach that the house of God, and the assemblies held therein, are to be despised, let him be *anathema.*'[2]

'If any one, under pretence of religion, abandon his own children, and do not educate them, and, so much as in him lies, train them up to an honest piety, but neglect them, under pretence of being an Ascetic, let him be *anathema.*'[3]

A more intense meaning has sometimes been given to the term, analogous to that of a *curse.* In this sense it would seem to be used by the Church of Rome in the anathematizing of heretics and their opinions.

ANAX. In very ancient times, a large flagon containing wine to be consecrated for the Holy Communion.

ANCHORET, ANCHORITE, or ANACHORET. Gr. *Αναχωρητης; αναχορεω, to go away, to retire.* One who betakes himself to solitude. In ecclesiastical history, a hermit, or solitary monk, who retires from the society of mankind into some desert, with a view to avoid the temptations of the world, and to be more at leisure for meditation and prayer. The anchoret is distinguished from the cœnobite who dwells in a fraternity, or *Κοινοβια.*

'ANCIENT CANONS.' The laws and rules concerning order, discipline,

[1] 3d canon of the Council of Gangra. [2] 5th canon of do. [3] 15th canon of do.
The above canons were enacted not later than A. D. 340.

etc., enacted by councils of bishops in the early ages of the Church. Reference is frequently made to these in the Homilies, etc., not only as indicative of the opinions and practice of the early Church, but as deserving a certain degree of respect in the legislation of the Church in the present day. The first four general councils, however, are those whose decisions are entitled to the greatest weight. See COUNCIL. In the form for the consecration of bishops, allusion is made to the 'ancient canons,' in such a connection as to imply the recognition of a peculiar degree of reverence for them; for the whole series of questions proposed to the bishop elect, is grounded on the fact, that 'the Holy Scriptures *and the ancient canons* command that we should not be hasty in laying on of hands,' etc. Dean Comber has the following remark on this part of the Ordinal: 'This method of asking questions of the candidate for a bishopric is grounded on divers ancient canons, especially on that of the fourth council of Carthage; where it is expressly required, and where all the particulars to be inquired of, as to his manners, his learning, and especially as to his faith, are set down at large; and unless he could give an account in all particulars, the metropolitan was not to consecrate him. From this canon, which also cites the place of S. Paul, our Church hath taken this preface, being like also to the most ancient forms in the Western Church.'

S. ANDREW'S DAY. 'This festival is celebrated in commemoration of S. Andrew, who was, first of all, a disciple of S. John the Baptist, but being assured by his master that he was not the Messias, and hearing him say, upon the sight of our Saviour, "*Behold the Lamb of God!*" he left the Baptist, and being convinced himself of our Saviour's divine mission, by conversing with Him some time at the place of His abode, he went to his brother Simon, afterwards surnamed Peter by our Saviour, and acquainted him with his having found out the Messias; but he did not become our Lord's constant attendant until a special call or invitation.'

After the ascension of Christ, when the Apostles distributed themselves in various parts of the world, S. Andrew preached the Gospel first in Scythia, and afterwards in Epirus. After this, he is said to have visited Cappadocia, Galatia, Bithynia, and the vicinity of Byzantium. He finally suffered death by crucifixion, at Ægea, by order of the proconsul of the place.

The instrument of his death is said to have been in the form of the letter X, being a cross decussate, two pieces of timber crossing each other in the middle; and hence usually known by the name of S. Andrew's cross.

ANGELICAL or ANGELIC. Resembling angels, belonging to angels, or partaking of their nature; suiting the nature and dignity of angels.—*Webster.*

ANGELICA VESTIS. A monkish garment which laymen used to put

on a little before their death, that they might have the benefit of the prayers of the monks.

ANGELIC HYMN. A title given to the hymn or doxology beginning with 'Glory be to God on high.' It is so called from the former part of it having been sung by the angels, on their appearance to the shepherds of Bethlehem, to announce to them the birth of the Redeemer. See GLORIA IN EXCELSIS.

ANGELITES. A sect of heretics in the reign of Anastatius, and pontificate of Symmachus, so called from Angelium, where they held their first meetings. They held that the persons of the Trinity were not *distinctly* divine, but only joint participants of a common deity.—*Lond. Encyc.*

ANGELS. A class of spiritual and immaterial beings, of high intelligence and power, employed by the Almighty 'as the ministers of His providence, or of His judgments.' The angels hold the highest rank and dignity among created beings, and are of various orders and degrees of eminence, called in Scripture, 'principalities and powers in heavenly places.' —*Eph.* iii. 10. Although the angels were originally created perfect, yet they were not infallibly secure, for many of them sinned, and 'kept not their first estate.' These were cast out of heaven, and doomed to everlasting punishment. The good angels are employed on errands of mercy, ministering to the heirs of salvation (*Heb.* i. 14), and watching around the dwellings of the just.—*Ps.* xxxiv. 7.

The term *angel* is derived from the Greek, in which language it signifies a *messenger*, or a person by whom news or information is conveyed. The word thus describes one of the offices belonging to these spiritual beings, and has been adopted as their title.

This term was anciently applied to the bishops of Churches. Dr. Prideaux observes that the minister of the synagogue who officiated in offering up the public prayers, being the mouth of the congregation, delegated by them as their representative, messenger, or angel, to speak to God in prayer for them, was therefore, in the Hebrew language, called the *angel* of the Church; and thence the bishops of the seven Churches of Asia are called the *angels* of those Churches. In this sense also some suppose S. Paul is to be understood where he says that women ought to be covered 'because of the angels.'

'ANGELS' FOOD.' The manna which fell in the wilderness for the sustenance of the children of Israel. 'So man did eat *angels' food.*'—*Psalm* lxxviii. 26. The marginal reading is, 'the bread of the mighty;' and in the preceding verse it is called 'food from heaven.' The manna was not a native production of the earth; but God 'rained down manna from the clouds or skies, popularly called heaven;' and it is probably in allusion to this that it is called *angels' food*, as if proceeding from the place where

angels have their habitation. That the manna had a typical reference is proved from the words of Christ, who calls Himself the 'bread of God which cometh down from heaven, and giveth light unto the world.'—*S. John* vi. 33, etc., and 'that the Israelites were not unacquainted with this typical reference, appears plain from the testimony of S. Paul, who says of their fathers, i. e., the Israelites in the wilderness, that they did all eat the same spiritual meat' (1 *Cor.* x. 3), implying that they were taught the spiritual meaning of it.

ANGELUS DOMINI. The angelus, as used in the Romish Church, is short religious form or exercise, to be said morning, noon, and night, in memory of the adorable mystery of the Incarnation of our Blessed Saviour. It is as follows: 1. The angel of the Lord appeared unto Mary, and she conceived of the Holy Ghost. Hail Mary, etc. 2. Behold the handmaid of the Lord. May it be done unto me according to Thy word. Hail Mary, etc. 3. And the Word was made flesh, and dwelt among us. Hail Mary, etc.

ANGELUS PACIS. The angel of peace. In the ancient Greek Church, the catechumens were taught to offer in their prayers a special petition 'for the Angel of Peace.' S. Chrysostom often mentions this petition in his Homilies; as in his third, upon the Colossians, where he says, 'every man has angels attending him, and also the devil very busy about him. Therefore we pray and make our supplications for *the angel of peace.*' And in a sermon, he tells his auditory, 'they might know there were angels of peace, by hearing the deacons always in the prayers bidding men pray for the angel of peace.' This undoubtedly refers to the forementioned form of prayer, wherein the catechumens are directed to ask of God the protection of 'the angel of peace.'—*Bingham, Orig. Eccl.*, bk. xiv., ch. v., § 4.

ANGLO-CATHOLIC CHURCH. 'Any branch of the Church reformed on the principles of the English Reformation' (as the Church of England, and the Protestant Episcopal Church in America).

ANNALS. Masses said every day for a year, in behalf of a deceased person.

ANNATES, ANNATS, or FIRST-FRUITS. A tax or assessment formerly exacted of a clergyman on being promoted to an ecclesiastical benefice. This was supposed to amount in value to one year's income from that benefice, and hence the name. In England, annates were at first paid to the archbishop of Canterbury, but afterwards they were appropriated by the popes. In 1532, the Parliament gave them to the crown; and to avoid dispute as to the amount, they were graduated on the basis of the valuation of benefices made in 1535, and contained in what is termed the Liber Regis. Subsequently they were restored to the Church, and are

applied to the augmentation of Queen Anne's Bounty. See FIRST-FRUITS, and BOUNTY, QUEEN ANNE'S.

ANNUNCIATION *of the Blessed Virgin Mary.* This festival is appointed by the Church, in commemoration of that event in which it was announced to Mary, by an angel, that she should be the mother of the Messiah.

ANOINTED. In ancient times, oil was poured on the heads of kings, priests, and prophets, when they were set apart for their respective offices. Hence the Scriptures often style kings the *anointed*, or the *Lord's anointed.* 1 *Sam.* xxiv. 6; *Ps.* xviii. 50; xx. 6; lxxxix. 37, 50. Anointing was emblematical of the pouring out of the Holy Spirit on a person, to qualify him for some special office. Our Blessed Lord is in the highest sense the ANOINTED ONE, such being the meaning of the word 'Christ.' In reference to Him, David uses these words: 'Therefore God, even Thy God, hath anointed Thee with the oil of gladness, above Thy fellows.'—*Ps.* xlv. 7. And S. Peter, in addressing Cornelius, declares that 'God *anointed* Jesus of Nazareth with the Holy Ghost, and with power.'—*Acts* x. 38. In a subordinate sense, all Christians are numbered among the anointed, as in the passages: 'Now He which establisheth us with you in Christ, and hath *anointed* us, is GOD.'—2 *Cor.* i. 21. 'But the anointing which ye have received of Him, abideth in you;....the same anointing teacheth you all things.'—1 *S. John* ii. 27. 'But ye have an unction (or anointing) from the Holy One, and ye know all things.'—1 *S. John* ii. 21.

ANOMŒANS. The name by which the stricter Arians were called in the fourth century, in contradistinction to the Semi-Arians. The word is formed from the Greek *ανομοιος*, dissimilar; for the strict Arians asserted that the Son was of a nature different from, and in nothing like that of the Father: whereas the Semi-Arians acknowledged a likeness of nature in the Son, at the same time that they denied the consubstantiality of the Word.

ANTE-COMMUNION. That part of the Order for the Holy Communion which precedes the exhortations, prayers, etc., connected with the actual celebration of the Eucharist. It has for many ages been customary to view the Communion service as embracing three main divisions. 1. The Ante-communion, or the preparatory portions; having a general reference to the sacrament, but yet not touching on its *immediate* celebration. 2. The Communion proper, formerly styled the *canon*, including the consecration and distribution of the elements. And, 3. The Post-communion, or prayers, anthems, etc., which follow after the reception of the sacrament.

The English and American Prayer-books differ somewhat in assigning the limits of the Ante-communion. In the first book of Edward VI., it appears to have embraced the offertory; and in the English Prayer-books

now in use, the rubric extends it '*until the end of the general prayer* [for the whole state of Christ's Church militant here on earth].' In the American Prayer-book. the rubric does not authorize the minister to proceed further than the end of the Gospel, unless 'when there is a Communion.'

The Ante-communion, when including the prayer 'for the whole state of Christ's Church militant,' bears a considerable resemblance to the Missa Catechumenorum of the ancient Church, or 'that part of the services at which the catechumens, who were not admitted to the reception of the Eucharist, were allowed to be present.' There was this difference, however that in the early ages of the Church, the Eucharist was generally administered every Sunday, so that the Ante-communion was not recited as a *detached portion* of the office, but in its immediate connection with the administration of the sacrament, from which the catechumens were always excluded.

Still it is not to be supposed that there were not occasions on which the practice corresponded more nearly with that which now prevails; for in both the Eastern and Western Churches, it sometimes happened that large portions of the Communion service were used, without being followed by the 'consecration of the mysteries.' In this. the Church testified her desire, as she still does, to unite her children on every Sunday in this sublime act of worship, thereby inviting their weary souls to a perpetual and heavenly feast.

It is somewhat unfortunate that in the American Prayer-book, the rubrics relating to the use of the Ante-communion are much less clear than in the English. The alterations which they underwent in our early Conventions, were doubtless intended to meet one or two contingencies for which provision was not made in the English Prayer-book. The effect, however, has been to convey an ambiguity of meaning, tending to obscure rather than to illustrate the design of the Church, and to give at least the shadow of a sanction to the occasional omission of this portion of the Communion office. But whatever clashing there may seem to be between the rubrics as they now stand, the sense of the Church, in regard to the use of the Ante-communion, cannot well be mistaken. The regular use of it is invariably attended by a consciousness that the design of the Church has been met; whereas the omission of it is sure to create in the mind a vague suspicion of error, not to be allayed even by the most plausible construction of the rubrics. On this ground *alone*, therefore, it might be judged safest to take the affirmative side. and let the Ante-communion be read on every Sunday and otner occasion for which a Collect, Epistle, and Gospel have been provided.

In the primitive age. the Holy Communion was administered on every Lord's Day at the least. and the Ante-communion. of course, formed an

integral part of the regular Liturgy, or service. But it was also used in a *detached form*, as with us. Authority for this we have already referred to, and of a very early date. It appears, also, that in the middle ages a practice prevailed, 'under the appellation of *missa sicca*, or *missa nautica*. The earliest notice of this practice, according to Bona, is in the writings of Petrus Cantor, who flourished A. D. 1200; and it seems to have prevailed extensively in the west for some centuries afterwards. The *missa sicca*, or "dry service," as it was called, consisted of a repetition of all the preparatory and concluding parts of the Liturgy, omitting the canon. No elements were laid on the table, and there was neither consecration nor communion. This certainly approaches very nearly to the office enjoined by the Church of England, when there is no Communion.'—*Origines Liturgicæ*, I., pp. 164–5.

The Church, after the Reformation, finding that she could not restore and enforce the primitive practice of celebrating the Communion on every holyday, appointed the constant reading of the Ante-communion on the intervening days, as the best token she could offer of her solicitude for the restoration of the original usage, and as constituting a portion of her holyday services, which could not be omitted without rupturing the admirable system prevailing throughout her ecclesiastical year.

To the above reasons we add the concluding words of a communication on this subject, made by the American bishops to the House of Clerical and Lay Deputies, at the General Convention of 1821: 'The bishops deem it their duty, to express the decided opinion, that the rubrics of the Communion service, as well as other general considerations, enjoin the use of that part which precedes the sermon, on all occasions of sermon or communion, as well as on those festivals and fasts when neither sermon nor communion occurs.'

ANTELUCAN SERVICES. Divine services held early in the morning, before sunrise. In the early Church, Christians were obliged, from fear of persecution, to hold their assemblies in the night, or very early in the morning. This appears from that early account of Pliny, which he had from the mouths of some apostatizing Christians, who confessed to him, that the sum of their crime or error was, that they were used to meet together on a certain day *before it was light*, and sing a hymn to Christ as to their God.'—*Bingham.*

ANTE NATALE DOMINI. Advent, the time immediately preceding Christmas-day.—*Hampson, Mediæv. Kaland.*

ANTEPENDIUM. The frontal of an altar. See FRONTAL.

ANTHEM. From *αντι.* and *υμνος.* a *hymn.* Originally, a hymn in alternate or responsive parts. The term is now chiefly applied to poetical and musical compositions of a sacred character, more free and elaborate in

their style than ordinary psalmody, and adapted to the use of the Church on festivals and other special occasions.

Anthems are said to have been first introduced into the Church of England in the early part of the reign of Elizabeth; since which time they have occupied a distinguished place in the Cathedral service, and brought into exercise a variety of talent, combining science with devotion, which otherwise might have been lost to the Church, or expended to its injury. See the last paragraph in ANTIPHON.

The anthems of the old English school of music were usually founded on select passages of Scripture; but the word, by later usage, extends itself to the greater portion of those musical compositions for the use of the Church which rank above the grade of the ordinary psalm or hymn tune.

'The music of anthems is of every possible variety. There are the *full anthem*, intended to be sung by the whole choir in chorus, with perhaps some degree of antiphony between the *Decani* and *Cantoris* sides; the *verse anthem*, which contains passages to be sung by two or more select voices, with a chorus, perhaps, at the beginning and end; and the *solo anthem*, with or without chorus.'

In the Prayer-book the term is applied to any devotional hymn, etc., occurring in the regular service of the Church. The introductory Psalm in the Order for the Burial of the Dead, is styled an *anthem;* also the selections before the Collect for Easter-day. With a similar general application it is to be understood in the lines—

> 'O come, loud *anthems* let us sing,
> Loud thanks to our Almighty King.'

ANTHOLOGIUM. The title of a book in the Greek Church, divided into twelve months, containing the offices sung throughout the whole year, on the Festivals of our SAVIOUR, the Virgin Mary, and other remarkable saints.—*Broughton.*

ANTHROPOMORPHITE. Gr. *ανθρωπος*, a *man*, and *μορφη*, a *form.* One who ascribes a human figure and bodily form to God. In ecclesiastical history, the Anthropomorphites were a sect of ancient heretics, who, taking every thing spoken of God in Scripture in a literal sense, particularly that passage of Genesis in which it is said, 'God made man after His own image,' maintained that God had a human shape. They are likewise called Audeni, from Audens, their leader.

ANTIADIAPHORISTS. Opposite to the Adiaphorists; from *αντι*, *against*, and *αδιαφορος*, *indifferent;* an appellation given in the sixteenth century to the more rigid Lutherans, who disavowed the Episcopal jurisdiction, and many of the church ceremonies retained by the moderate Lutherans.

ANTIBURGHER SECEDERS. A numerous and respectable body of dissenters from the Church of Scotland, who differ from the established Church chiefly in matters of Church government; and who differ also from the Burgher Seceders, with whom they were originally united, chiefly, if not solely, respecting the lawfulness of taking the burgess oath.—*Buck.* See BURGHERS.

ANTIDICOMARIANITES. From *αντιδικος*, *adversary*, and *Μαρια*, *Mary*. An ancient sect, esteemed heretics, who denied the perpetual virginity of the Virgin Mary, and asserted that she had several children by Joseph after our Saviour's birth. They were the disciples of Helvidius and Jovinian, and appeared in Rome towards the close of the fourth century.

ANTIMENSIUM. A consecrated table or altar cloth, occasionally used in the Greek Church, in places where there is no proper altar, by being spread on an ordinary table.

ANTINOMIANS. From *αντι*, *against*, and *νομος*, *the law*. In ecclesiastical history, those who are supposed to supersede the use and obligations of the moral law by their mode of stating the Gospel. The term was first applied by Luther, in 1538, to John Agricola, a doctor of some eminence among the Reformed, and his followers, who are accused of having pushed the Lutheran doctrine of justification by faith to this extreme. Not only were good works, according to their system, considered unnecessary to salvation, but the attempting them was detrimental to it; and they were never to be preached or enforced from the law, but only from the Gospel; the former being wholly abrogated as a rule of life. Luther strongly inveighed against this doctrine; and Agricola is said by some writers to have recanted his opinions; by others to have complained that he was wholly misrepresented. Be this as it may, various shades of these opinions have been professed among small numbers of Protestants since; and the term itself has been used extensively as a mark of opprobrium where the sentiments have not obtained.—*Lond. Encyc.*

The chief danger lies in the secret encouragement of these opinions, under the cloak of an orthodox profession, thus weakening the motives to duty, and seriously impairing that delicacy of conscience which shudders at the thought of sin. It was the apprehension of this which led one of the ablest modern writers to put on record a protest, from which we here quote a few vigorous lines. 'As almost every age of the Church is marked by its appropriate visitation of error, so, little penetration is requisite to perceive that *Antinomianism* is the epidemic malady of the present, and that it is an evil of gigantic size, and deadly malignity. It is qualified for mischief by the very properties which might seem to render it merely an object of contempt,—its vulgarity of conception, its paucity of ideas, its determined hostility to taste, science, and letters. It includes within a compass which

every head can contain, and every tongue can utter, a system which cancels every human tie, consigns the whole human race to the extreme of presumption or despair, erects religion on the ruins of morality, and imparts to the dregs of stupidity all the powers of the most active poison.'—*Rev. Robert Hall.*

ANTIPÆDOBAPTISTS. From *αντι*, *against*, *παις*, *παιδος*, *child*, and *βαπτιζω*, *I baptize*, whence *βαπτιστης*. A title applied to those who object to the baptism of infants or young children. The ground of their objection is, that infants are incapable of being instructed, and of making that profession of repentance and faith which entitles them to this sacrament, and an admission into the communion of the Church. See INFANT BAPTISM.

ANTIPASCHA. Among the Greeks, the second Sunday after Easter, which we account the first. The week beginning with this Sunday is named Antipaschal week; but *antipascha*, in the Western Church, was *Dominica in Albis* [the first after Easter, or Low Sunday], which is sometimes still so called.—*Hampson, Mediæv. Kaland.*

ANTIPHON. This word, as now commonly used, has lost much of its original sense, being employed simply to denote alternate singing by two choirs, or by a single voice on one side, and the choir or congregation on the other. In the ancient offices of the Church, while this sense is included, yet the term *antiphon* is properly and strictly the designation of a certain verse, versicle, sentence, or fragment, interposed between the regular verses of a Psalm, and repeated at intervals during the progress of the Psalm, as if to give emphasis to its sentiments, and also to suggest an evangelical illustration or mystical application of the words, by the juxtaposition of a few luminous thoughts, which come in as a kind of burden to the song.

On the subject of Antiphons, the Rev. J. M. Neale presents a large amount of valuable matter in the Introduction to his *Commentary on the Psalms;* from which we shall now offer some extracts (terminating befor the last paragraph), with the view of giving, in a condensed form, such hints as may show the true nature and office of this remarkable feature of the old rituals.

After speaking at length of the constant and frequent repetition of the Psalms in ecclesiastical offices, Mr. Neale remarks:—The same Psalm was said at Christmas, said at Easter, said at Lent, said at Whitsuntide, said on the Festivals of Martyrs, said in the Office for the Dead: it could not, at all these seasons, be recited with the same feelings, in the same frame of mind. Its different emphases required to be brought out; the same sun-ray from the HOLY GHOST rested, indeed, at all times on the same words, but the prism of the Church separated that colorless light into its component rays: into the violet of penitence, the crimson of martyrdom, the gold of the

highest seasons of Christian gladness. Hence arose the wonderful system of Antiphons, which, out of twenty different significations, definitely for the time being fixed one, which struck the right key-note, and enabled the worshipper to sing with the spirit and to sing with the understanding also. Ancient as is the alternate chanting of Psalms in the Church, it may be doubted whether that of antiphons is not of even more venerable antiquity; and the relation of Socrates about the vision of S. Ignatius, and his introduction into the service of the Church on earth of that which he had heard in the Church in heaven, more probably refers to this system than to that of responsory chanting. An Antiphon, then, in the original sense of the word, was the intercalation of some fragment or verse between the verses of the Psalm which was then being sung,—one choir taking the Psalm, the other the intercalated portion. . . . . Take an example of the primitive antiphon, in its plainest and most unadulterated shape, from the Mozarabic Office at Prime:

First Choir. The LORD said unto Me : Thou art MY SON, this day have I begotten Thee.

Second Choir. The LORD said unto Me : Thou art MY SON, this day have I begotten Thee.

First Choir. Why do the heathen so furiously rage together : and why do the people imagine a vain thing?

Second Choir. The LORD said unto Me : Thou art MY SON, this day have I begotten Thee.

First Choir. The kings of the earth stand up, and the rulers take counsel together : against the LORD, and against His Anointed.

Second Choir. The LORD said unto Me : Thou art MY SON, this day have I begotten Thee.

We know that this intercalation was in use among the Arians, who inserted the clause, 'And now, where are they that worship the TRINITY in Unity?' between the verses of their Psalms. And nothing is commoner in the Greek ritual than to find the antiphon thus said at the present day. For example, take the following from the Office for Pentecost. (I should observe that the antiphon is technically called the Prokeimenon; each verse of the Psalm, Stichos.)

Prokeimenon. Who is so great a GOD as our GOD? Thou art the GOD that doest wonders.

Stichos 1. Hath GOD forgotten to be gracious : and will He shut up His loving-kindness in displeasure?

Prok. Who is so great, etc.

Stichos 2. And I said, It is mine own infirmity : but I will remember the years of the right hand of the Most Highest.

Prok. Who is so great, etc.

Stichos 3. I will remember the works of the LORD : and call to mind Thy wonders of old time.

Prok. Who is so great, etc. And so on.

The following is another example, taken from the same Festival:

PSALM 21

The King shall rejoice in Thy strength, O LORD : exceeding glad shall He be of Thy salvation.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

Thou hast given Him His heart's desire : and hast not denied Him the request of His lips

Antiphon. Blessed art Thou, O CHRIST, our GOD.

For Thou shalt prevent Him with the blessings of goodness and shalt set a crown of pure gold upon His head.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

He asked life of Thee, and Thou gavest Him a long life : even for ever and ever.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

Glory be etc.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

Both now and ever : and to ages of ages

Antiphon. Blessed art Thou, O CHRIST, our GOD.

A variation from this use of the antiphon, in which the verses of the Psalm are intercalated by a clause different each time,—in fact, to borrow a term from mediæval architecture, when two Psalms or Canticles *interpenetrate* each other,—frequently occurs. The following is an example from the 'Encomia' on the 'Great Sabbath:'

Blessed are those that are undefiled in the way : and walk in the law of the LORD.

Thou, O Christ, our Life, wast laid in the tomb, and the armies of angels were struck with astonishment, glorifying Thy condescension.

Blessed are they that keep His testimonies : and seek Him with their whole heart.

How dost Thou die, O our Life, and how dost Thou dwell in the tomb : It is that Thou art paying the tribute of death, and raising the dead out of Hades

For they who do no wickedness : walk in His ways.

We magnify Thee, O JESU, *our King, and honor Thy sepulchre and Thy Passion, by which Thou didst save us from destruction.*

Thou hast charged : that we shall diligently keep Thy commandments.

Thou that didst establish the foundations of the earth, O JESU, *King of all, dwellest to-day in a narrow tomb; Thou that dost raise up the dead from the tomb.*

O that my ways were made so direct : that I might keep Thy statutes.

O JESUS CHRIST, *the King of all, why didst Thou go down to those that were in Hades? was it that Thou mightest free the race of mortals?*

It is clear that the repetition of the antiphon after every verse must have rendered the services nearly twice their actual length. While the canons of cathedral and collegiate churches lived, as their name implies, by a certain rule, and in common, and while they thus had more time to devote to 'the work of GOD,' the old system remained in force. When Amalarius published his invaluable work, *De Divinis Officiis*, which was about 830, it was still carried out. Yet almost at the same time, we find an anonymous author addressing a work, *De Benedictione Dei*, to Batheric, bishop of Rat-

isbon (elevated to that see in 814), and expressing himself thus in the preface: 'In my travels through different parts, I have frequently heard the Divine Offices celebrated in a hurried manner, and without any thing to gratify the sense of hearing. There are some who go to church merely for the sake of keeping up appearances, and that they may not be considered idle by men, and who negligently perform God's service, *without any antiphons*, and with all possible celerity,—active enough though they may be in the business of this world. They know not that the holy doctors and teachers of the Church, full of the Holy Ghost and of the grace of God instituted that most excellent medulation, the repetition of antiphons or responses, to the end that the soul, excited by their sweetness, might be more ardently inflamed in the praises of God, and in the desire after the celestial country.' From this time, it would seem that the abbreviation of antiphons continued rapidly; for in the tenth century we read, in the Life of S. Odo of Cluny, that the monks of that religious house, having a singular devotion to S. Martin, intercalated the antiphons on that festival (for the matins, remarks the writer, are short, and the nights are long) between every two verses. This clearly shows that by that time the original practice was obsolete. . . . . The first change was undoubtedly the repetition of the antiphon before and after each Psalm only. A still further abbreviation shortly took place. It was now, on ordinary occasions, said only as far as the mediation at the commencement, and repeated entire at the end of the Psalm. Festivals were distinguished by doubling the antiphon; that is, saying it *whole* before as well as after. And then came the last step, the binding several Psalms under one antiphon.

At the Reformation, the use of antiphons was discontinued in the Church of England, while what is called antiphonal singing (the alternate singing of two choirs) was retained, in accordance with early usage. It has been supposed by some, that the provision made for an *anthem* in the English Service, after the third Collect in Morning and Evening Prayer, was designed as a relief to the baldness which seemed to arise from the absence of the old antiphons. The term 'anthem' is commonly understood to be derived from 'antiphon;' and the early anthems may thus be considered as forming, if not properly substitutes, yet in some measure compensations, for the more ancient ecclesiastical antiphons.

ANTIPHONARIUM. Originally and properly, The Book of Antiphons; but subsequently, other portions of the Divine Office were gradually added to the book, so that it contained not only the antiphons, but also invitatories, responses, hymns, etc. Sometimes it was called Responsorium, or Responsoriale. Occasionally it contained only the antiphons which belonged to the Office of the Holy Communion; but this was more generally called the Gradual.—*Parish Choir.*

ANTIPOPE. In the Romish Church, one who usurps the office of pope, in opposition to another supposed to be legally elected. Geddes gives the history of no less than twenty-four schisms in the Roman Church, caused by antipopes: some took their rise from a diversity of doctrine or belief, which led different parties to elect each their several pope; but the greater part from controverted rights of election, the fruits of chicane and ambition. —*Lond. Encyc.*

ANTIQUARII. A name given to copiers of ancient books and documents in religious houses. They were generally regulars, belonging to some order, and lived in monasteries.

ANTISABBATARIANS. A modern religious sect who deny the necessity of observing the Lord's Day (called by some the *Sabbath*). Their chief arguments are, 1. That the Jewish Sabbath was only of *ceremonial*, and not of *moral* obligation; and consequently is abolished by the coming of Christ: 2. That no other Sabbath was appointed to be observed by Christ or His Apostles; that therefore, although Christians are commanded 'not to forsake the assembling of themselves together,' yet they ought not to hold one day more sacred than another.—*Lond. Encyc.* See Lord's Day, and Sabbath.

ANTISTES. A title frequently applied in ecclesiastical history to a prelate or bishop.

ANTITRINITARIANS. Those who reject the doctrine of the Ever Blessed Trinity of Persons in the Godhead.

ANTITYPE. From *αντι*, *against*, and *τυπος*, a *form* or *figure*. That which stands opposite to a type, being the thing of which the type is the foregoing representation. Thus, as Moses was a type of Christ, the antitype is Christ himself. The paschal lamb, and the crucified Redeemer, also stand in the relation of type and antitype. In 1 *S. Peter* iii. 21, the Apostle, speaking of Noah's flood, and the deliverance of only eight persons in the ark, says, *Ω και ημας αντιτυπον νυν σωζει βαπτισμα*, 'baptism, being an antitype to that, now saves us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God.'

'ANY WISE.' See Article X. 'The baptism of young children is in *any wise* to be retained in the Church,' etc.; that is, it should *by all means* be continued.

'APACE.' Quick, fast, speedily, or with haste. 'Let them fall away, like water that runneth *apace*.'—*Ps.* lviii. 6.

Is not he imprudent, who, seeing the tide making haste towards him *apace*, will sleep till the sea overwhelm him?—*Tillotson.*

Borne on the swift, though silent, wings of time,
Old age comes on *apace*, to ravage all the clime.
Beattie's Minstrel.

APELLEANS. A sect of heretics, so called from Apelles, in the second century. They affirmed that Christ, when He came down from heaven, received a body, not from the substance of His mother, but from the four elements, which at His death He rendered back to the world, and so ascended into heaven without a body.—*Buck.*

APHTHARTODOCITES. A denomination in the sixth century, so called from the Greek *αφθαρτος*, *incorruptible*, and *δοκεω*, *to judge;* because they held that the body of Jesus Christ was incorruptible, and not subject to death. They were a branch of the Eutychians.—*Buck.*

APOCALYPSE. Gr. Αποκαλυψις; from *απο*, *from*, and *καλυπτω*, *to cover*, *to conceal.* Revelation, disclosure, manifestation; an uncovering or bringing to view something which had previously been hidden. The name of the last of the sacred books of the New Testament, containing an account of the visions which S. John saw in the island of Patmos, whither he had been banished by order of the Roman emperor.

APOCARITES. From *αποκειρω*, *I cut off.* In ecclesiastical history, a sect holding the opinion that the human soul is part of, or derived from, the substance of God. They are ranked as a branch of the Manichæans.

APOCRYPHA. Gr. Αποκρυφη; from *απο*, *from*, and *κρυπτω*, *to hide;* a thing hidden from, concealed, secreted. Particularly certain ancient books, partaking of the style of the Sacred Scriptures, but not admitted by Protestants into the canon. 'The other bookes folowynge, whiche are called *apocripha* (because they were wōt to be reade not openly and in common, but as it were in secrete and apart), are neyther founde in the Hebrue nor in the Chalde.'—*Bible*, 1539, *Pref. to Apocrypha.*

The books to which this title refers, were for many ages interspersed with the canonical books of Scripture. In this form they appear in the Septuagint, the Vulgate, and various other translations. At the period of the Reformation, they were judiciously separated from the inspired books, and inserted in a place by themselves, between the Old and New Testaments. A list of them is given in Article VI.

The line of distinction between the Apocryphal books and the writings of inspired men, has been clearly laid down by the Church. Notwithstanding this, objections have repeatedly been made to their insertion, at any time, in the same volume with the Sacred Scriptures. The danger apprehended is that of confounding them with the pure word of God, and thus unintentionally misleading the unwary reader. It does not appear, however, that this evil has ever been felt, the precautions of the Church being too strong to permit such a result. And it is questionable whether the fact has in any case occurred, of error and mischief arising from this cause. As a general rule, the tendency has been in an opposite direction, so that the Apocryphal books do not receive the attention they really merit. Their

elevated morality, their valuable historic matter, and their eegance of style, are little known to the general reader; and instead of their being mistaken for the word of God, the mass of Christians are generally more ignorant of them than of the writings of heathen antiquity.

But there is a still graver charge against the Church, viz., the appointing of portions of these books to be read in her public services. In the Church of England a much larger part of the Apocrypha is read than in the American Church. In the table of *Sunday* Lessons, the inspired books *alone* are set forth. In the Offertory, three verses from Tobit are introduced, but even these are not obligatory, though containing nothing but sound exhortation and doctrine. The Benedicite (after the Te Deum) is also left to the discretion of the minister. On several of the holydays, lessons are appointed to be read from Wisdom and Ecclesiasticus. These are selected with great judgment, and contain nothing repugnant to the word of God, but very much to illustrate and enforce it.

The ground on which the Church rests this practice, is that of primitive and universal custom. The place she assigns the Apocrypha, and all the benefits she expects from its use, may be learned from her 6th Article. 'The other books (as *Hierome* saith), the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine.' This is certainly a very moderate statement, scarcely amounting to the claim the Church makes for her own *Homilies*. In the introduction to the English Prayer-book, it is also said, 'Nothing is ordained to be read [in public service] but the very pure word of God, the Holy Scripture, *or that which is agreeable to the same*,' evidently alluding to the selections from the Apocrypha.

After this plain expression of the opinion of the Church, we have only to remark:

1. That these readings do *not* operate to exclude the use of the pure word of God. The second lesson on holydays is invariably from the Canonical Scriptures; and even if it were not so, the Church service is so abundantly furnished with Scripture and scriptural instruction, that the depriving of the people of the bread of life must ever be among the last things a Churchman need fear.

2. The bare announcing of a lesson from the Apocrypha is sufficient to guard every man from the danger of mistaking it for the Holy Scripture. No one ever mistakes the *Te Deum* or the *Benedicite* for the word of God; neither is there a greater liability to err in respect to the Apocryphal lessons.

3. It is lawful and customary to introduce human compositions into the worship of God. The appointed portions of the Apocrypha stand on much the same authority with the Confessions, Exhortations, Collects, Hymns, etc., which make up a large part of the public service. All these are set

forth by the Church, and are not the fruits of rash decision, but of sober reflection, deep forethought, and an earnest desire for the prosperity of true religion, and a consequent increase of the glory of God.

APOCRYPHAL. Relating to the Apocrypha. In a wider sense, the term is applied to any point of history, or the report of any event, which seems to be of doubtful authenticity.

APOLLINARIANS. A sect of ancient heretics, the followers of Apollinaris, bishop of Laodicea, about the middle of the fourth century. He maintained, concerning our Saviour, that the body which he assumed was endowed with a sensitive but not a rational soul; and that the Divine nature supplied the place of the intellectual principle in man. The Apollinarian doctrine was condemned by several provincial councils, as at Alexandria in 362, at Rome in 375, and again in 378, when Apollinaris was deprived of his bishopric. Finally, this heresy was condemned in the General Council of Constantinople in 381, and both the sect and the doctrine have since that time disappeared.

APOLOGY. A word derived from two Greek words, signifying *from* and *speech*, and thus in its primary sense, and always in theology, it means a defence from attack—an answer to objections. Thus the Greek word, *απολογια*, from which it comes, is, in *Acts* xxii. 1, translated by *defence;* in xxv. 16, by *answer;* and in 2 *Cor.* vii. 11, by 'clearing of yourselves.' There were several *Apologies* for Christianity composed in the second century, and among these, those of Justin Martyr and Tertullian are best known.—*Hook.*

APOSTASY. A forsaking or abandoning of the Christian faith, or of membership in the Church.

APOSTATE. From *αφιστημι*, to *stand away from.* One who renounces the Christian faith, and forsakes the Church. There is this difference between an apostate and a heretic—that the latter only abandons a part of the faith, whereas the former renounces the whole.

APOSTLES. Gr. Αποστολοι; from *αποστελλω*, to send a messenger Literally, persons *sent out* or *deputed* by a higher power. Appropriately, those who, in the first age of the Christian Church, were invested with the full powers of the ministry, including the right and the ability of conferring ordination, and of exercising a plenary ecclesiastical jurisdiction. Originally the Apostles were twelve in number, and derived their commission immediately from the Lord Jesus Christ. Their names are given in *S. Matt.* x. 2; *S. Mark* iii. 16, etc.; *S. Luke* vi. 14, etc. After the ascension of our Lord, Matthias was added to the number, to fill the apostolic seat or 'bishopric' from which Judas fell. The appointment of Saul of Tarsus to the same office, occurred about two years after; and in this interim, it is probable that Andronicus and Junia were intrusted with the apostolic

authority.—*Rom.* xvi. 7. Besides these, we find others bearing the title of Apostles, and exercising their peculiar prerogatives, among whom are Barnabas, Timothy, Titus, and Sylvanus.

The Apostles were the first prelates or chief officers of the Christian Church, holding the same ecclesiastical rank which is now enjoyed by those denominated 'bishops.' That they exercised a supreme power in the government of the Church, is manifest; and in like manner, the authority to administer ordination, and the rite of confirmation, is confined exclusively to the Apostles. This may be affirmed without hesitation—the New Testament and the concurrent practice of the Church for 1800 years, amply sustaining the position. Efforts, it is well known, have been made of late years, to embarrass the general subject of ordination; but, notwithstanding this, the wit of man has never been able to cope with the invulnerable truth we have just stated—a truth on which is based and erected the primitive and Catholic doctrine of the Christian ministry.

It is not intended here to anticipate what we have to say under the head of EPISCOPACY; but it may be worth while to bring forward a few evidences of the fact, that the superiority of the apostolic rank did not depend on the gift of miracles, or the possession of certain external advantages or peculiar privileges, but *on the holding of a certain distinguished ministerial office.*

It cannot be denied, nor does any Christian man pretend to deny, that the Apostles were endowed with many valuable and extraordinary gifts. But we *do* contend that they were not constituted Apostles on account of these things, or that the apostolic office depended on such uncommon endowments. For, if we look a little further into the matter, we shall find many others who were similarly gifted. Will any one say that the power of *working miracles* gave the Apostles this authority? We answer that it did not; for Philip the *deacon*, and Stephen, had this power, the former of whom astonished the people of Samaria with the exercise of this very gift. Neither were the Apostles particularly distinguished from the other ministers or elders (as Bishop H. U. Onderdonk justly remarks), 'because they were appointed by Christ personally; for some are named Apostles in Scripture who were not thus appointed, as Matthias, Barnabas, and probably James, the brother of our Lord, all ordained by merely human ordainers. Silvanus also, and Timothy, are called Apostles; and, besides Andronicus and Junia, others could be added to the list. Nor were the Apostles thus distinguished because they had seen our Lord after His resurrection, for five hundred brethren saw Him. And though the twelve Apostles were selected as special witnesses of the resurrection, yet others received that appellation who were not thus selected, as Timothy, Silvanus, Andronicus, Junia, etc. It follows, therefore, or will not at least be questioned, that

the Apostles were distinguished from the elders, because they were *superior* to them in ministerial power and rights.'[1]

The official duties of the Apostles we find laid down in their commission, though in general terms: 'Go ye, and teach all nations, baptizing them,' etc. Some remarkable powers, as we grant, were given to these first ministers, to enable them with success to cope with the prevalent idolatry—to expose, without intimidation, the horrible licentiousness and degradation of the Gentile world, and to awake and call to repentance those who with wicked hands had crucified the Lord of life. They were therefore endowed with the gifts of wisdom, knowledge, faith, prophecy, discerning of spirits, etc. But (as some one remarks) 'such gifts have no more connection with ministerial duties, than learning has with the performance of baptism.' These did not affect their official rank at all; and between the *ministerial acts* of the Apostles and those ordinary duties performed by our present bishops, there is no real and essential difference. Suppose that the gift of miracles should at this day be imparted to one of our bishops; should we, on this account, regard him as in the slightest degree advanced in *official authority* over his fellow bishops? By no means; for though God had vouchsafed him facilities for the performance of his appropriate duties, and had put into his hands extraordinary means of attesting the truth of the Gospel, yet all these things stand apart from his proper office as a bishop; and unless God should specially interpose to advance him to a primacy, he would undoubtedly be culpable in assuming it. If S. Paul himself should return from his sepulchre, and come among us with the same high endowments which rendered him so eminently conspicuous in the college of the Apostles, we have no reason to infer that he would assume an official superiority above all other bishops, or that they would be justified in submitting to him if he should. So little has even the gift of miracles to do with ministerial rank.

We trust that this will be enough to show that the possession of extraordinary gifts does not in the least affect the rank in the ministry of the person possessing them; and as these gifts in the Apostles have been mistaken for the possession of a peculiar ministry, the correcting of the error establishes the fact, that the doings of the Apostles are to be considered simply as the exercise of ordinary episcopal powers, which had nothing in them but what *might* be, and what *has been* imparted to others as their successors. See Bishop and Episcopacy.

APOSTLES' CREED. See Creed, Apostles'.

APOSTLE SPOONS. In England, if not elsewhere, the sponsor presented to his godchild, at baptism, one, two, or more spoons, according to his means. These were called Apostle spoons. 'These spoons,' says Hart,

[1] Episcopacy Tested by Scripture.

'of which I have seen a great many, were so called because the handle of each was wrought into the effigy of an Apostle, and there were thirteen in a complete set. Sometimes they were of the precious metals, and sometimes of laten or brass. Whether this practice extended beyond England, or whether it was earlier than the sixteenth century, I have no means of ascertaining.'—*Eccl. Rec.*

APOSTOLIC, or APOSTOLICAL. Terms expressive of such things as were done by the Apostles, or were agreeable to their doctrine and practice, r contemporaneous with the age in which they lived. Thus, the 'Aposolical Epistles' are those in the New Testament, written by S. Paul and the other Apostles. 'Apostolic Order' is that external form of Ministry and discipline which the Church received from the Apostles under the direction of the great Head of the Church. When it is said of eminent Christians of later times, that they possessed Apostolic zeal, charity, perseverance, fortitude, etc., the meaning is, that in those qualities they bore a resemblance to the Apostles, or were imitators of them, as they were of Christ.

APOSTOLIC FATHERS. The title of *Fathers* has been given to certain bishops, etc., who distinguished themselves in the early ages of the Church. Of their writings, many have been preserved to the present day, and form an invaluable treasure of piety, as well as a body of testimony to the existence of facts respecting the order and doctrine of the Church in their remote age. Between the inspired Apostles and those simply styled 'Fathers,' were four venerable men, who, from having had personal acquaintance with the Apostles and the benefit of their immediate instruction, are distinguished by the title of '*Apostolic* Fathers.' These were Clement of Rome, Ignatius, Polycarp, and Hermas. To these, Barnabas the Apostle is usually added. The Epistles and other writings of these eminent saints are still extant. A more admirable appendix to the pure word of God, and a more trustworthy comment on the principles taught by inspired men, annot be conceived. As eye-witnesses of the order and discipline of the Church, while all was fresh and new from the hands of the Apostles, their testimony forms the very summit of uninspired authority. None could *better* know these things than those who lived and wrote at the very time. None deserve a devouter reverence than those who proclaimed the Gospel while the echo of inspired tongues yet lingered in the ears of the people.

APOSTOLICAL CONSTITUTIONS and CANONS. These two collections of ecclesiastical rules and formularies were attributed, in the early ages of the Church, to Clement of Rome, who was supposed to have committed them to writing from the mouths of the Apostles, whose words they pretended to record. The authority thus claimed for these writings has, however, been entirely disproved; and it is generally supposed by critics, that they were chiefly compiled during the second and third centuries; or that,

at least, the greater part must be assigned to a period before the first Nicene Council.—*Hook.*

APOSTOLICAL SUCCESSION. The succession or lines of bishops from the Apostles' days down to our own. The Apostles ordained others to succeed them as chief pastors of the Church; these handed down to another race the commission which they had received; and thus, through a period of 1800 years, the authority to minister in sacred things has been perpetuated to the present time, and will be preserved to the end of the world. Since the days of the original Apostles, the title of *Bishop* has been used (with some exceptions) to designate those who hold the highest rank of the ministry.

APOSTOLICA SEDES. An apostolical see. Anciently, every bishop's see was dignified with the title of *Sedes Apostolica;* though, in a more strict sense, it denoted those episcopal sees which were founded by the Apostles personally, or in the apostolic age, as the Churches of Jerusalem, Rome, Antioch, Alexandria, Corinth, Athens, Smyrna, and many others.

APOSTOLICI, or APOSTOLICS. A name assumed by three different sects, on account of their pretending to imitate the practice of the Apostles. 1. The first Apostolici, called Apotactitæ and Apotactici, rose out of the Encratitæ and Cathari in the third century. They made profession of abstaining from marriage, the use of wine, flesh, money, etc. 2. Gerhard Sagarelli was the founder of the second sect. He obliged his followers to go from place to place, as the Apostles did, to wander about, clothed in white, with long beards, dishevelled hair, and bare heads, accompanied with women, whom they called their spiritual sisters. 3. The last Apostolici were of the twelfth century. These also condemned marriage, professing celibacy, and called themselves the chaste brethren and sisters; though each was allowed a spiritual sister, with whom he lived in a domestic relation, and on this account they have been charged with concubinage: they held it unlawful to take an oath; they set aside the use of baptism, and in many things imitated the Manichæans.—*Lond. Encyc.*

APOSTOLICITY. A term sometimes employed, for want of a better, to express the quality of being apostolical, or in accordance with the doctrines, practice, and times of the Apostles; e. g., the rite of confirmation not only commands our admiration on account of its beauty, but our obedience, on the higher ground of its *apostolicity.*

APOSTOLUS. A book of the Epistles read in the Communion service.

APOTACTITÆ. See Apostolici.

'APPARENT.' Used in the sense of *manifest*, *evident*, or *impending*, in the 'Thanksgiving for Peace and Deliverance from our Enemies;' thus, 'We yield Thee praise and thanksgiving, for our deliverance from those great and *apparent* dangers wherewith we were compassed.'

APPARITIO DOMINI. The appearance or manifestation of Christ; a name of the Epiphany in ancient books.

APPARITOR. The officer whose duty it is to serve the process in the spiritual court.

APPELLANTS. In Church history, those among the French clergy who refused to subscribe the bull Unigenitus, issued by Clement XI. in 1713, and appealed from it, either to the pope better informed, or to a general council. The French bishops, priests, monks, and even nuns, were divided into appellants and non-appellants. The Jansenists and their fol lowers were generally appellants.—*Lond. Encyc.*

APSE, APSIS, or ABSIS. Gr. signifying an arch. A term applied to a semicircular or polygonal termination of the choir [chancel], or other portion of a church. In ancient churches the apse was usually domed over, and it consisted of two parts, the altar, and the presbytery or sanctuary. At the middle of the semicircle was the throne of the bishop; and at the centre of the diameter was placed the altar, towards the nave, from which it was separated by an open balustrade or railing.—*Gwilt.*

'APT AND MEET.' When persons are presented to be ordained deacons or priests, the bishop says to the presenter: 'Take heed that the persons whom ye present unto us be *apt and meet* for their learning and godly conversation, to exercise their ministry duly to the honor of God, and the edifying of His Church;' that is, 'take heed that these persons are well fitted by their learning and readiness to teach the people; and by their piety of life to adorn the office to which they seek admission.'

AQUARIANS. A title given to certain Christians in ancient times who consecrated water in the Holy Eucharist instead of wine. This they did under pretence of abstinence, or because they thought it universally unlawful to eat flesh, or drink wine. There was another class of Aquarians who did not reject the use of wine as unlawful; for they administered the Eucharist in wine at evening service; but in their morning assemblies, they used water, for fear that the smell of wine should discover them to their heathen enemies.—*Encyc. Brit.*

ARABICI, or ARABIANS. A sect which sprung up in Arabia about A. D. 207. This heretical body taught that the soul of man dies with his body, suffers corruption, and will be raised with the body at the last day. Eusebius relates that a council was called to stop the progress of this sect; and that Origen assisted at it, and convinced them so thoroughly of their error, that they abjured it.—*Euseb.*, book vi., ch. 37.

ARCADE. A continuous line of arches.

ARCANI DISCIPLINA. See DISCIPLINA ARCANI.

ARCH. Lat. arcus, a *bow*. A mechanical arrangement of blocks of any

hard material, disposed in the line of some curve, and supporting one another by their mutual pressure.—*Gwilt.*

ARCHANGELS. Angels holding a superior rank among the 'principalities and powers' of heaven. 'The Lord Himself shall descend from heaven with a shout, with the voice of the *archangel*, and with the trump of God.'—1 *Thess.* iv. 16. We read also in *S. Jude* 9. of 'Michael the *archangel*,' also in *Rev.* xii. 7, of 'Michael and his angels,' implying superiority in Michael. It has been thought by some that the person or being referred to under the designation of 'archangel,' is our blessed Lord Himself. This opinion, however, is in opposition to the teaching of the Church, and the judgment of her ablest divines. The existence of archangels is implied in those frequent passages of Scripture which refer to differences of rank in the hosts of heaven; and, in the text already cited from 1 *Thess.*, the distinction is evident between the 'archangel' and 'the Lord Himself.' The Trisagion in the Communion service recognizes archangels, in the words, 'Therefore, with angels and *archangels*, and with all the company of heaven.' In the Homily, or *Exhortation concerning Good Order and Obedience*, we read: 'In heaven He hath appointed distinct and several orders and states of *archangels* and angels.' This view is accordant with the sentiment of the Church from the beginning.

ARCHBISHOP. We introduce this term, not because it has any immediate connection with the American Protestant Episcopal Church (in which there are no archbishops), but to meet the frequent inquiry respecting the nature and prerogatives of the office as it exists in the mother Church of England.

The prefix *arch*, is expressive of precedence and superiority; it is not to be understood in the present case, nor in that of *archdeacon*, as implying a distinct *order* of the ministry, but only a more ample power of jurisdiction vested in one, with the concurrence of others who enjoy the same spiritual rank.

The title of archbishop does not occur in the New Testament, nor in the earliest periods of Church history. About the fourth century it appears in connection with the names of Cyril, bishop of Jerusalem, and Celestinus, bishop of Rome. The more definite title of Metropolitan, and also that of Primate, were more generally used to indicate the same office, or the bishop of a chief city, having suffragans under his direction in towns and cities in the contiguous country.

The Church of England, with its dioceses, is divided into the two *provinces* of Canterbury and York, over each of which an archbishop presides, who exercises a certain jurisdiction over the clergy in his province.

The peculiar duties of an archbishop of the Church of England have been thus stated: 'He has the inspection of the bishops of his province, as well

as of the inferior clergy, and may deprive them on notorious causes. He confirms the election of bishops, and afterwards consecrates them. He may appoint coadjutors to a bishop who has grown infirm. He may confer degrees of all kinds; and censure, and excommunicate, suspend, or depose, for any just cause. He has also his own diocese wherein he exercises episcopal jurisdiction, as in his province he exercises archiepiscopal. During the vacancy of any see in his province, he is guardian of the spiritualities thereof, as the king is of the temporalities; and during such vacancy, all episcopal rights belong to him, and he executes all ecclesiastical jurisdiction therein, such as the power of granting licenses to marry, probate of wills, administration to intestates' estates, and also admissions and institutions.'[1] To this statement may be added, that 'the Archbishop of Canterbury claims the right of placing the crown upon the head of the king at his coronation; and the Archbishop of York claims to perform the same office for the queen consort.'

When archbishops are vested with their powers, they are said to be *enthroned*. The same act, in the case of diocesan bishops, is denominated *installation*.

The Archbishop of Canterbury is styled '*Primate*, and Metropolitan of *all* England;' the Archbishop of York, simply 'Primate of England.' Both have the title of *Grace*, and 'Most Reverend Father in God by Divine Providence;' while the ordinary bishops have that of *Lord*, and 'Right Reverend Father in God, by Divine permission.'

ARCHDEACON. In the Church of England the archdeacons are a class of presbyters invested with certain powers of superintendence and jurisdiction, under the superior control of the bishops. The office is not to be considered as constituting a distinct order, grade, or rank of the ministry; neither are the *spiritual* functions of the archdeacons in any respect superior to those of other priests. The archdeaconship rests simply on the appointment of the Church, which has authority to continue or to annul the office, as expediency may suggest.

The archdeacon exercises his duties in what is technically called his 'district,' which may be a part or the whole of a diocese. He is usually nominated and appointed by the bishop, and 'has power to hold visitations when the bishop is absent; to examine clerks for ordination; as also to institute and induct, on receipt of the bishop's mandate to that effect. He has his separate court for hearing ecclesiastical causes, proving wills, granting administrations, and for the punishment of offenders, by spiritual censures; also the right of inspecting and reforming irregularities and abuses among the clergy; and has a charge of the parochial churches within the diocese: in a word, according to the practice of, and latitude given by, the

[1] Williams, Laws relating to the Clergy.

canon law, he is to supply the bishop's room, and in all things to be the bishop's vicegerent,'[1] i. e., in all things which do not infringe upon the *spiritual* powers of the bishop, or those things which demand *episcopal authority*, and cannot, therefore, be delegated to a priest.

ARCHDEACONRY. The district through which the visitorial and corrective power of an archdeacon extends. Of these there are sixty in the Church of England, each of which has its own archdeacon. 'The division of dioceses into archdeaconries, and the assignment of particular divisions to particular archdeacons, are supposed to have begun in England about the time of the Norman conquest.'[2]

ARCHED BUTTRESS. Fr. *arc-boutant.* An arch-formed buttress, much employed in sacred edifices built in the pointed style, as also in other edifices, and commonly called a *flying buttress*, whose object is to counteract the thrust of the main vault of the edifice.—*Gwilt.*

ARCHES, COURT OF. Lat. *curia de arcubus.* An ancient court of appeals belonging to the Archbishop of Canterbury, so called from the church of S. Mary-le-bow, or *Bow-church*, where the meetings of the court were formerly held. The steeple of this church being supported by stone pillars built archwise, like so many bent bows, suggested the name. The judge of this court is called the Dean of Arches, or the chief official of the Arches Court. All the spiritual courts of the Church of England are now holden at Doctors' Commons.

ARCHIACOLYTHUS. From *αρχος*, *chief*, and *ακολουθος*, *minister*, or *follower.* The chief of the Acolythi. See ACOLYTH.

ARCHIDIACONAL. Relating to an archdeacon or his jurisdiction.

ARCHIDIACONATE. The office and rank of an archdeacon.

ARCHIEPISCOPAL. Pertaining to, or having some connection with, an archbishop.

ARCHIMANDRITE. A name equivalent to that of abbot, and applied, chiefly by the Greeks, to the superior of an abbey.

ARCHITECTURE. Gr. *αρχιτεκτονια*, Lat. architectura. The art or science of inventing and drawing designs for buildings; or, in other words, as the Greek etymology of the word expresses, the art of designing well according to just and harmonious rules and proportions.

ARCHONTICS. From *αρχων*, a *ruler* or *prince.* A sect of heretics in the latter part of the second century, who held that the world was not created by God, but by angels called Archontes, or archangels. They were a branch of the Valentinians.

ARCHPRESBYTER. ARCHIPRESBYTER, or ARCHPRIEST. A priest to whom is given, in some foreign dioceses, a certain superiority over the rest. He was anciently chosen out of the college of presbyters at the

[1] Laws relating to the Clergy, by the Rev. David Williams. [2] Ib.

pleasure of the bishop. These archpresbyters were much of the same nature with deans in the cathedral churches, as the college of presbyters answers to the chapter.

ARCHPRIEST. See the article above.

ARCUS ECCLESIÆ. In the architecture of the middle ages, the arch dividing the nave of the church from the choir or chancel. The chancel arch.

ARIANISM. The doctrine held by Arius, a noted heretic who lived in the beginning of the fourth century. See ARIANS.

ARIANS. The followers of Arius, a presbyter of the Church of Alexandria, about A. D. 315, who maintained that the Son of God was totally and essentially distinct from the Father; that He was the first and noblest of those beings whom God had created, the instrument by whose subordinate operation He formed the universe, and therefore inferior to the Father both in nature and dignity: also, that the Holy Ghost was not God, but created by the power of the Son. The Arians owned that the Son was the Word, but denied that Word to have been eternal. They held that Christ had nothing of man in Him but the flesh, to which the Logos or Word was joined.

The Arians were first condemned and anathematized by a council at Alexandria in the year 320, under Alexander, bishop of that city, who accused Arius of impiety, and caused him to be expelled from the communion of the Church; and afterwards by 318 fathers in the General Council of Nice, assembled by Constantine in the year 325.

Ancient Arianism admitted many subdivisions of opinion, and in modern times high and low Arians are terms that have been applied to those who advocate the extremes of the Arian doctrines; the former raising the character of Christ to a kind of subordinate deity, the latter depressing it almost to mere humanity.—*Lond. Encyc.*

ARK. In the Jewish Church, a small chest or coffer, three feet nine inches in length, two feet three inches in breadth, and the same in height, in which were contained the golden pot with manna, Aaron's rod, and the tables of the covenant.

ARMENIAN CHURCH. A body of Christians in the East, so called from the country for many ages inhabited by them. In the early part of the fourth century this Church appears to have been in a flourishing state, and it is said that Armenia was the first country in which Christianity was recognized as the national religion. In the fifth century, Armenia was divided into 15 provinces, and contained 191 dioceses. In the sixteenth century the Church was under three patriarchs, having archbishops and bishops under them. The supreme head is the great patriarch of Echmiazin, who authorizes the inferior patriarchs to consecrate bishops, and to make

and distribute the holy chrism, or ointment, once in every three years, among their congregations. The Armenians, at a comparatively early period, adopted the Monophysite heresy, asserting that the human nature of Christ is swallowed up, as it were, in the Divine. As to the Eucharist, they admit the real presence, and differ from the Greeks in using unleavened bread, and wine unmixed with water. They admit infants to the holy communion. In baptism they practise the trine immersion. They reject the doctrine of purgatory, and the supremacy of the pope, but are exceedingly rigorous in the observance of fasts, and interested in the support of monastic establishments.

ARMINIANS. A religious sect, which arose in Holland by a separation from the Calvinists, and so named from Arminius, professor of divinity at Leyden, who, thinking the doctrine of Calvin, with regard to free-will, predestination, and grace, inconsistent with Scripture and repugnant to all just ideas of the Divine benevolence, began to express his doubts concerning them in the year 1591, and, upon further inquiry, adopted sentiments more nearly resembling those of the Lutherans than of the Calvinists. This party took the name of Remonstrants, from a writing called a Remonstrance, which was presented by them to the States of Holland, in 1609, wherein they set forth their peculiar doctrines in the form of five articles. The Synod of Dort, held in 1618, consisting of Dutch, French, German, and Swiss divines, condemned their opinions.

'ARMOR OF LIGHT.' 'Such graces and spiritual weapons as are for the defence of the soul, and by which we are enabled to combat our spiritual foes.' The Gospel is frequently spoken of as a revelation of *light*, because proceeding from Christ, who is 'the true Light, which lighteth every man that cometh into the world.'—*S. John* i. 9. And hence Christians are called 'children of light;' and are said to be clothed with light, as with a bright suit of armor, when they are adorned with the holy virtues set forth in the Gospel. 'Let us cast off the works of darkness, and let us put on the *armor of light*.'—*Rom.* xiii. 12. 'Let us be clothed with all the Christian graces, which, like burnished and beautiful armor, will be at once an ornament and defence, and which will reflect the bright beams that are so gloriously rising upon us.'—*Doddridge.*

ARMS. Weapons used in war, for defence, or for purposes of cruelty. 'The *arms* of the ungodly shall be broken'—*Psalm* xxxvii. 17; for 'their *sword* shall go through their own heart, and their *bow* shall be broken.'—Verse 15. The names of weapons are sometimes used figuratively for slander, reproach, and invective. 'Whose teeth are *spears* and *arrows*, and their tongue a sharp *sword*.'—*Psalm* lvii. 5. And in *Psalm* lxiv. 3, where it is said that the wicked 'have whet their tongue like a sword, and shoot out their arrows, even bitter words.'

ARTICLES OF BELIEF. Those things which must be believed, without any doubt,—such as the truths embraced in the Creeds. 'Rehearse the *Articles of thy Belief.*' These comprise the chief points of the Christian Faith, and they 'ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.'—*Article* VIII.

ARTICLES OF RELIGION. The thirty-nine Articles were drawn up at the period of the Reformation, and set forth by the highest ecclesiastical authority, as a declaration of the doctrine of the Church on sundry points, —a testimony against the errors of the Romanists and others, and a standard by which uniformity might be maintained and peace secured throughout the Church.

That there was need of some authoritative decisions of this kind, will not be denied by any one aware of the corruptions of the faith which had long kept possession of the public mind, and of the perils always attendant on any considerable revolution of religious opinions. The Continental reformers found the necessity of embodying *their* conceptions of Christian truth in certain formularies known as 'confessions' of faith. In the year 1552, the same motives led 'the bishops and other learned and good men, in the convocation held at London,' to agree upon forty-two Articles, in order 'to root out the discord of opinions, and establish the agreement of true religion.' These forty-two Articles were subsequently published under the royal authority of Edward VI., the reigning monarch. The restoration of Popery, on the accession of Queen Mary, blighted for awhile the prospects of the Church, and occasioned the repeal of these Articles. But in the early part of the reign of Elizabeth, the royal assent was given to 'Thirty-nine Articles, agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the Convocation holden at London in the year 1562, for avoiding diversities of opinion, and for the establishing of consent touching true religion.' This was ten years after the framing of the forty-two Articles of Edward VI. In the year 1571, the Articles underwent a further revision, and were finally settled, authorized, and publicly set forth in the form in which they now appear.

The writers of the Articles are not certainly known. It is, however, generally conceded that Cranmer had a principal part in their composition. The strictest care seems to have been taken in framing them, and the rough draft was submitted to many of the ablest bishops and divines, whose opinions 'were collated and examined very maturely; all sides had a free and fair hearing before conclusions were made.'[1]

'The thirty-nine Articles may be considered under four general divisions: the first five contain the Christian doctrines concerning the Father, the Son, and the Holy Ghost; in the sixth, seventh, and eighth, the rule of faith is

[1] Burnet.

established, the next ten relate to Christians, as individuals; and the remaining twenty-one relate to them, as they are members of a religious society. But, as all confessions of faith have had a reference to existing heresies, we shall here find, not only the positive doctrines of the Gospel asserted, but also the principal errors and corruptions of the Church of Rome, and most of the extravagances into which certain Protestant sects fell at the time of the Reformation, rejected and condemned.'[1]

ARTICLES, LAMBETH. The following sketch is framed from a history of these Articles, by J. Ellis, S. T. D., London, 1660:

In the university of Cambridge (England) there are two famous professorships, viz.: *Regius*, and *Margaret*. In the latter part of the reign of Queen Elizabeth these were filled by Whitaker and Peter Baron. Whitaker was a man of considerable learning, and his judgment carried great weight which way soever he took. Having married into a family zealous for the Genevan doctrine, he on this ground, or some other, became attached to the party; and with ruminating on the opinion of absolute predestination, was resolved to advance and carry it out, asserting that the reprobation which was passed upon the mass not yet corrupted, was not purely negative, but did include an affirmation; for, says he, this is the decree and will of God, whereby so many men run into eternal miseries.

Peter Baron, it seems, had also considered of this matter, and was moved by these paradoxes of Whitaker to search more diligently into all the parts of this argument. Hereupon he fell into a controversy with Whitaker about predestination, a falling-off from grace, and the security or assurance of salvation. This dispute having raised up two parties in the university, Whitaker takes a journey to London, and goes straight to the Archbishop of Canterbury [Whitgift], giving him notice that the university was *corrupted with the Pelagian doctrine;* and in order to prevent an open quarrel, proposes to the archbishop nine positions which he had drawn up, begging that they might be sent immediately to Cambridge, fortified with the approval of some eminent and learned men. Now the positions were wrote in such a manner, that one may easily discern the skilfulness of the man, in that nice and exquisite turn of the words, which for peace' sake would not be disapproved of even by such as did not a little dissent from him. A meeting of prelates and divines was then appointed (not a great number), in November, 1595. After several days' disputing, it so happened on the last day, that while some of Whitaker's opponents were absent, the others carried their point. The archbishop was at the head of the meeting, and did not at all approve of Whitaker's Articles; yet, through easiness, and a fear of disagreement, since he could not make good his own opinion, himself became the surety and patron of another's.

[1] Bishop Tomline.

These positions (called the Lambeth Articles) were sent, with some alterations, to Cambridge, and Whitaker fell to boasting of the victory he had gained. In the midst of this, he meets with Burleigh, one of the Queen's privy council, and chancellor of the university, to whom he declares what had been done, and shows him the very Articles. But Burleigh seeing the artifice, and the mischief likely to ensue, extremely disapproved of the whole matter, and in a grave speech before the Queen, took occasion to remonstrate against the illegality of the proceedings, the whole business having been done without the authority of the Queen and the consent of Parliament. 'Here are a few divines,' said he, 'that have dared to make decrees and determinations concerning the most important questions, which learned men, for many ages since, could never yet agree about.' He then reminded the Queen of the consequences resulting from their doctrine of fate, 'which,' says he, 'if it be true, to what purpose is it, that I and the rest of your majesty's faithful ministers do busy ourselves about any thing, or take any measures that may be of use to you, and the kingdom's good; whereas all consultations about such things as *necessarily* come to pass, were absolutely foolish and ridiculous.' On this, the Queen commands the archbishop to be sent for, and after pleasantly reminding him that by the step he had taken in transcending his authority, a *præmunire* was his due, and the confiscation of his goods, he sought to excuse the matter by pleading that no contempt was intended, but 'it was only to interpose, for peace' sake, between the two professors, that no private quarrels might break out into public mischief.' Whereupon, Whitaker was severely handled by some of the counsellors, who told him that the assembly was illegal, and disrespectful to the Queen, who knew nothing of it, and that they might have consulted the peace of the Church better, if they had kept their opinions to themselves. Finally, the archbishop was required to beg pardon for what he had done so unadvisedly, to withdraw the Lambeth Articles from Cambridge, and not to suffer them to be published or spread abroad.

An attempt was subsequently made, under the reign of James the First, by Dr. Reynolds and others, to revive and establish these Articles; but the king refused their request, thinking that such sort of definitions did not tend to the peace of the Church.

It need only be added, that the Articles of Lambeth contain the very essence of the most rigid Calvinism.

ARTOTYRITES. From *αρτος*, *bread*, and *τυρος*, *cheese*. A body of heretics in the second century, who, among other extravagancies, made use of bread and cheese in the Eucharist, alleging that men should offer to God not only the fruits of the earth, but of their flocks also.

ASCENSION-DAY, or HOLY THURSDAY. A festival of the Church, in commemoration of the Ascension of Christ. It occurs forty days after

Easter. The whole week of the Ascension was sometimes called 'Expectation week,' because at this time the Apostles continued in earnest prayer and *expectation* of the Comforter, whom our Blessed Lord had promised in those words: 'If I go away, I will send the Comforter to you.'

ASCETICISM. The practice of the Ascetics, consisting in an extreme mortification of the body, by watchings, abstinence, labor, and hunger, combined with a life of solitude and indifference to all external objects. The aim of this was the advancement of the soul in virtue; but too often the severity of the discipline impaired the energies of the mind, and produced a type of spiritual character not unlike that of the ancient Pharisees.

ASCETICS. Gr. Ασκετικος, *ασκεω, to exercise.* Persons in primitive times who devoted themselves to severe exercises of piety, in a retired life, and particularly to prayer, abstinence, and mortification. See Monk.

ASCODROGITES. A denomination which arose about the year 181. They brought into their churches bags or skins filled with new wine, to represent the new bottles filled with new wine, mentioned by Christ. They danced round these bags or skins, and, it is said, intoxicated themselves with the wine.—*Buck.*

ASCODRUTES. A sect of Christians existing in the second century, who rejected the use of symbols and sacraments, on the alleged principle that incorporeal things cannot be communicated by things corporeal, nor Divine mysteries by any thing visible. In other words, they believed that grace could not be conveyed through outward channels or ordinances; and thus they resolved all religion into the direct intercourse of God with the human soul.

ASH-WEDNESDAY. Ash-Wednesday is the first day of Lent. It has its name from the ashes in which, as well as in sackcloth, the first Christians used to appear, when they were penitent, and wished to be again admitted into the Church, after they had been shut out from it on account of their sins.

'Lent is a word meaning "the spring." The season of Lent contains forty days, from Ash-Wednesday to Easter, exclusive of Sundays, which are never to be observed as fasts. The Jews fasted forty days before their passover. Our Saviour fasted forty days in the wilderness. We ought to humble ourselves before God, to repent of our sins, and to prepare for duly celebrating the festival of Easter, during the forty days of Lent, when we should deny ourselves some innocent indulgences, of which we are fond, that we may learn self-denial in those which are guilty.'

ASPERGILLUM. The sprinkling-brush used in Roman Catholic churches, for the purpose of casting holy water on persons or objects to be blessed.

ASPS. Gr. *ασπις, a serpent.* A species of poisonous serpents, found in

Egypt, and in other parts of the East. The bite of the asp was peculiarly venomous, and generally mortal. 'The poison of *asps* is under their lips.'—*Psalm* xiv. 5 (*Prayer-book version*). The expression is figurative, and is explained in the succeeding verse: 'their mouth is full of cursing and bitterness.'

ASSEMBLY, GENERAL. In Scotland, the name of the supreme ecclesiastical court, which holds its meetings annually, and consists of a certain number of ministers and ruling elders delegated from the various presbyteries, according to the number of parishes contained in each. When the Free Church separated from the Establishment in 1843, it constituted a General Assembly on the same principles; and being a voluntary Church, has not, of course, been embarrassed by any questions with the crown.—*Encyc. Brit.*

ASSEMBLY, WESTMINSTER. An association of ministers and others, summoned by an ordinance of the Lords and Commons, without the king, in the year 1643, to meet at Westminster, for 'settling the government and liturgy of the Church of England, and for vindicating and clearing the said Church from false aspersions and interpretations.' It also met expressly, according to the words of the covenant, 'for the extirpation of prelacie, that is, church government by archbishops, bishops, their chancellors and commissaries, deans and chapters, archdeacons, and all other ecclesiastical offices.' This assembly consisted of 121 divines and 30 laymen, 'celebrated, in their party,' says Hume, 'for piety and learning.' But, according to Clarendon, they were most of them men of mean learning, and some of them of scandalous morals. Among the exceptions to this condemnatory sentence, were Lightfoot and Selden. Usher was nominated, but with the few Episcopalians elected, declined to serve. The leading parties were the Presbyterians, Erastians, and Independents. It is almost needless to add, that an assembly composed of such various and discordant parties, broke up without accomplishing the object for which they met. The works of the assembly, besides some letters to foreign Churches, and occasional admonitions, were, 1. Their humble advice to Parliament, for Ordination of Ministers, and settling the Presbyterian Government. 2. A Directory for Public Worship. 3. A Confession of Faith. 4. A larger and a shorter Catechism. 5. A Review of some of the Thirty-nine Articles. Both the larger and shorter Assembly's Catechism are largely in use at the present time among the English Calvinistic Dissenters.

ASSISTANT BISHOP. One who is consecrated in aid of a bishop, who, by sickness or other infirmity, is disabled from the efficient discharge of his episcopal functions. Canon 6, 1832, of the General Convention (Title I., canon 13, § v. of the Digest), makes provision, that in such a case 'one assistant bishop may be elected by and for the said diocese, who shall in all

cases succeed the bishop, in case of surviving him.' The duties of an assistant bishop are such 'as the bishop shall assign him,' except in the event of entire inability in the bishop, in which case the assistant discharges all the offices belonging to the episcopate.

ASSISTANT MINISTER. A clergyman elected by the vestry of a parish, to relieve the rector from a portion of the pastoral duty, when, through infirmity, the extent of the parish, or any other impediment, such aid is judged expedient and necessary. An assistant minister in the American Church may be regularly instituted into his office in similar manner with the rector. See the Form for Institution.

ASSOCIATE PRESBYTERIAN CHURCH. The denomination bearing this name, or that of Seceders, had its origin in a separation from the original Presbyterian Church in Scotland, in the year 1733. There had been for many years much dissatisfaction concerning the right of patronage, or presentation of ministers to vacant livings. It was contended that this was contrary not only to the law of Christ, by depriving the people of a voice in the selection of their own pastors, but contrary also to the principles and customs of the Presbyterian Church of Scotland, from her first organization, inasmuch as, in the First Book of Discipline, drawn up by John Knox, there was a rule, that 'no minister shall be intruded on any particular kirk, without their consent.' The same principle also appears in the Second Book of Discipline, adopted in 1578, and in force until 1640, and it is repeatedly recognized in the Directory of the Westminster Divines. In 1732, an address from more than fifty ministers was presented to the General Assembly, specifying, in a variety of instances, what they considered to be great defections from the established constitution of the Church, and craving a redress of those grievances. A petition to the same effect, subscribed by several hundreds of elders and private Christians, was offered at the same time. But the Assembly refused to take any effectual steps for the satisfaction of the aggrieved parties. In the same year, the Rev. Ebenezer Erskine, minister at Stirling, preached a sermon before the Synod of Perth and Stirling, in which he inveighed with great force against the position taken by the Assembly with regard to the settlement of ministers. For this he was immediately called to account, but refused to submit to the censure imposed, appealing from the sentence of the Synod to the General Assembly. The result was the secession from the Establishment of Mr. Erskine, Mr. William Wilson, of Perth; Mr. Alexander Moncrief, of Abernethy; and Mr. James Fisher, of Kinclaven. These parties, failing to obtain any relief, and being moreover prohibited from exercising any ministerial function, constituted themselves into a distinct body, known as the *Associate Presbytery*, and preached, as they found occasion, to numbers of people who joined them in various parts of the country. From this beginning, a regu-

larly organized body grew up, and in 1745 the seceding ministers had become so numerous that they were erected into three presbyteries under one synod. A new rupture, however, took place in 1747, on the ground of the Burgess oath, which many were unwilling to take. These were called Anti-burgher Seceders, and it is with them that the Associate Presbytery in the United States was more immediately connected. In the year 1754, two ministers were sent to the province of Pennsylvania by the Anti-burgher Associate Synod of Scotland, with authority to organize congregations, and form a presbytery. This mission afterwards gained strength by the arrival of other missionaries from Scotland, the number reaching thirteen at the opening of the Revolutionary war. Accessions from the same source were also received at various times after the Revolution; and in addition to the presbyteries of Pennsylvania and New York, another was formed in Kentucky. In 1800, the first steps were taken for the organizing of a synod, which was afterwards declared a co-ordinate synod by the General Associate Synod of Scotland. From that time the society has regularly increased in members and ministers, the latter, however, not keeping pace with the former. In 1844, this body embraced, in the United States, one hundred and six ministers, settled and itinerating; two hundred and ten organized congregations, and about fifteen thousand communicants.—*Compiled chiefly from Buck's Theol. Dict., and articles in Rupp's Hist. of Rel. Denominations.*

ASSOCIATE RECTOR. A clergyman holding, with another, the joint pastoral charge and jurisdiction of a church or parish. See the Form for Institution.

ASSOCIATE REFORMED CHURCH. The chief points in the early history of this denomination are similar to those of the religious body noticed in a preceding article (Associate Presbyterian Church), to which we would therefore refer the reader. There had been, since 1754, an organization, fostered by the Scotch Establishment, under the name of the Associate Presbytery of Pennsylvania. This appears to have been the first and oldest of the presbyteries in this country. But in the year 1776, the ministers and congregations in New York, and east of it, were set off into a new presbytery, bearing the name of New York. At the same time there were in the province of Pennsylvania three ministers of the 'Reformed Presbyterians' or Covenanters, another body of dissenters from the old Scotch kirk. This latter body united in 1782 with the Associate Presbytery of Pennsylvania, and the united body, combining their original names, assumed the title of the *Associate Reformed Synod.* This union, however, was not unanimous; and the dissentients on both sides (Associate and Covenanter), still continued their respective organizations, though with very small numbers. It is somewhat difficult to see, at this distance of time, what considerable objection could have been made to the union. 'In refer-

ence to the extent of the atonement,' says Dr. Forsyth, 'the nature of faith, and the extent of the Gospel offer, there had never been any difference of opinion among these parties. The grand topic of difference [seems to have been] the essential qualifications of the civil magistrate, and the extent of his power *circa sacra*. . . . . Each of these bodies held to the Westminster Confession, their catechisms were the same, their government, forms of worship, and mode of administering the sacraments identical; their views of Gospel doctrine, and even the styles of preaching prevalent among them were quite similar. Their differences had grown out of acts of discipline, rather than points of doctrine.' Dr. Forsyth further observes, that 'for the last five or six years [written in 1844] a correspondence has been going on between the Associate Reformed, the Associate, and the Reformed Presbyterian Churches, with a view to their amalgamation into one body. Among persons of right Christian feelings, and of enlarged minds, there can be but one opinion as to the desirableness of such a union; but we are sorry to say, that at the present time the prospect of its accomplishment is by no means flattering.' In 1844 this denomination comprised three synods, viz., the Synod of *New York*, the Synod of the *West*, and the Synod of the *South*, with two sub-synods, Eastern and Western.—*Chiefly from an article by the Rev. Dr. Forsyth, in Rupp's Hist. of Rel. Denominations.*

ASSUMPTION *of the Virgin Mary.* A festival of the Romish Church, in honor of the Ascension of the Virgin Mary into heaven, which, we are given to understand, occurred in a miraculous manner, some years after her death. 'On this day,' says the Romanist, 'we honor her happy death. . . . . We also commemorate her glorious *assumption* into heaven, where she is elevated above angels and archangels, with a special claim to our homages, and ardently desires to promote our real interests.'[1]

The following meditation is from a popular devotional book of the Romish Church, and is worth noting. 'Let us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto Him, *and was by Him assumed into heaven*, accompanied by the holy angels.'[2]

ASSUR. The same as *Asshur*, *Gen.* x. 22, one of the sons of Shem, and the founder of the Assyrian empire. In *Psalm* lxxxiii. 8, the name of Assur is put for the *Assyrians*, the posterity of Assur: '*Assur* also is joined with them.'

ASYLUM. From *α*, privative, and *συλη*, *spoil;* without spoil or harm; because it was not lawful to spoil those who fled to certain privileged places, thus called asylums (Lat. asyla). The appointment of asylums may be traced to a very remote antiquity. Thus the temple of Diana at

[1] Metropolitan Catholic Almanac for 1838, p. 44.
[2] Christian's Guide to Heaven, p. 169.

Ephesus was a refuge for debtors; the tomb of Theseus for slaves. In order to people Rome, a celebrated asylum was opened by Romulus between the mounts Palatine and Capitoline, for all sorts of persons indiscriminately, fugitive slaves, debtors, and criminals of every kind. The Jews also had their asyla, the most remarkable of which were the six cities of refuge, the temple, and the altar of the burnt-offerings; which protected those who had incurred the penalty of the law, but not for any deliberate crime. These institutions passed over to the Christian world. Under Constantine the Great, all Christian churches were asylums for those who were pursued by the officers of justice, or the violence of their enemies. The emperors Honorius and Theodosius, granting similar immunities to churches, the bishops and monks proceeded also to select certain tracts or territories, out side of which they fixed the bounds of secular jurisdiction. These privileges were afterwards extended not only to the churches and churchyards, but also to the houses of the bishops; whence the criminals could not be removed without a legal assurance of life, and an entire remission of the crime. In Great Britain the asyla have been entirely abolished, on account of the abuses to which they were subject. The name, however, has been given, both in England and the United States, to many charitable institutions, for the relief of orphans, blind, deaf and dumb persons, and other classes of the destitute and suffering.—*Lond. Encyc.*, *Encyc. Amer.*

ATHANASIAN CREED. See Creed, Athanasian.

S. ATHANASIUS, bishop of Alexandria, a renowned father of the Church, born in that city, about 296. He had a Christian education, and came into the family of Alexander, afterwards archbishop of Alexandria, whose private secretary he became. He then went to S. Anthony, led an ascetic life with that renowned anchorite, but at length returned to Alexandria, where he became a deacon. Alexander took him to the Council of Nice, where he gained the highest esteem of the fathers, by the talents which he displayed in the Arian controversy. He had a great share in the ecrees passed there, and drew on himself the hatred of the Arians. After six months he was appointed the successor of Alexander. In that high station he enjoyed little peace, through the machinations of his enemies, the Arians. By their iniquitous arts he was persecuted, driven from his see, and several times imprisoned and banished. Through a period of about thirty years, he endured all that malice and false dealing could invent, to overcome his devotion to the orthodox faith, or to make him a byword and reproach. Of the forty-six years of his official life, he spent twenty in banishment, and the greater part of the remainder in defending the Nicene Creed. Athanasius is one of the greatest men of whom the Church can boast. His deep mind, his noble heart, his invincible courage, his living faith, his unbounded benevolence, sincere humility, lofty eloquence,

and strictly virtuous life, gained the honor and love of all. His writings are on polemical, historical, and moral subjects. The polemical treat chiefly of the mysterious doctrines of the Trinity, the Incarnation of Christ, and the Divinity of the Holy Spirit.—*Chiefly from Encyc. Amer.*

ATHEIST. From *a*, privative, and Θεος, *God*, i. e., *without God.* One who denies or disbelieves the existence of God. 'The fool hath said in his heart, There is no God.'—*Ps.* xiv. 1, and liii. 1. In a less strict sense, the term means one who is without the *knowledge* of the true God. This may be illustrated by a citation from S. Paul's Epistle to the Ephesians, Αθεοι εν τω κοσμω; '*without God* in the world.'

ATHENAGORAS. A philosopher of Athens, of the Platonic school, who became a convert to Christianity, and flourished about the middle of the second century. He was equally remarkable for his zeal for Christianity, and his great learning; as appears from the Apology which he addressed to the emperor Marcus Aurelius, in which he defends the Christians from the accusations brought against them by the heathen; as well as from another work still extant, of an able and philosophical character, on the resurrection of the dead.

ATONEMENT. That which produces reconciliation between parties at variance, by the offer and acceptance of due satisfaction for the offence committed. In religion, the term is given to that 'full, perfect, and sufficient sacrifice, oblation, and satisfaction,' which our blessed Lord made on the cross, 'for the sins of the whole world.' Thus men, who 'were enemies, were reconciled to God by the death of His Son,.... by whom we have now received the *atonement.*'—*Rom.* v. 10, 11.

ATRIUM ECCLESIÆ. In ancient times, an open space or court in front of a church. In the middle of the *atrium* there was commonly a fountain, or cistern of water, in which the people washed their hands and faces before they went into the church.

ATTRITION. The casuists of the Church of Rome have made a distinction between a perfect and an imperfect contrition. The latter they call *attrition*, which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more: in consequence of which doctrine, they teach that after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven on his death-bed, by confessing them to the priest with this imperfect degree of sorrow and repentance. This distinction was settled by the Council of Trent. It might, however, be easily shown, that the mere sorrow for sin, because of its consequences, and not on account of its evil nature, is no more acceptable to God than hypocrisy itself can be —*Conc. Trident., sess.* xiv., *cap.* iv. *Hook.*

'AUDIBLE VOICE.' A voice loud enough to be distinctly heard by the congregation. In various places of the liturgy, the rubrics enjoin that the minister shall read or pronounce certain portions with an 'audible voice,' or 'distinctly.' In the English Prayer-book still more frequently, he is required to read 'with a *loud* voice.' There are three principal reasons for these requirements:

1. The propriety of the thing itself. It is the desire and intention of the Church that every part of the public service should be *so* performed as to interest and benefit the people. But this primary object would, in a great measure, be defeated, if so low a tone of voice were used as to be inaudible to the mass of the congregation. This remark applies with peculiar force to the reading of the Lessons from Scripture, and to the pronouncing of the Ten Commandments; the rubric to which latter contains this direction—'Then shall the Minister, turning to the people, *rehearse distinctly* the Ten Commandments.'

2. These requirements were intended to counteract and prevent the introduction into our services of a practice long prevalent in the Church of Rome, viz., that of performing the offices of public worship in a low or subdued tone, neither heard nor understood by the people. 'These men,' says Jewell, 'lest the people should understand them, *mumble* up their service, not only with a *drowned and hollow voice*, but also in a strange and barbarous tongue,' alluding both to the use of the Latin language and the unmeaning manner in which even that was uttered.

3. The immense size of cathedrals, and other ancient churches in England, demanded a greater strength and distinctness of voice in the officiating clergyman than would be necessary in churches of more modern dimensions. This reason is evidently of a local character; and being, for the most part, superseded by the convenient form and arrangements of the American churches, many of the English rubrics have accordingly been abridged in the American Prayer-book.

The principle on which these requirements are grounded extends not only to the clergy, but also to the laity, who are expected to deliver their responses in an animated and *audible* manner; conforming to the custom of the purest ages of the primitive Church, rather than to the confused as well as unscriptural practice of the Church of Rome.

In the Order of Confirmation there is a special rubric deserving of notice. The bishop, standing by the altar, asks the candidates, whether they, in the presence of God, renew the solemn promise and vow made at their baptism, etc. To this question the Church directs that 'every one shall *audibly answer*, I DO;' that is, shall not answer by making a sign or gesture, or by a whisper, but in a tone of voice which all who are present *may hear*, especially the bishop, that he may be satisfied of the sincere intentions of those

who come to him to be confirmed, and of their readiness to confess the faith of Christ crucified.

The same remark will apply to the answers required to be given *vocally* by sponsors in baptism, and also in the Order of Matrimony. The substitution, at such times, of a *nod*, an incoherent assent, or a vacant stare, which the minister is expected to interpret to the best of his charity, must be felt by every Churchman to be not only highly indecent in itself, but disrespectful to the Church, painful to the clergyman, and altogether incongruous with the solemn obligations then assumed by the parties.

AUDIENCE COURT. A court belonging to the Archbishop of Canterbury, of equal authority with the Arches Court, though inferior both in dignity and antiquity. The original of this court was, because the Archbishop of Canterbury heard several causes extra-judicially at home in his own palace, which he usually committed to be discussed by men learned in the civil and canon laws, whom he called his auditors.—*Cowel.*

AUDIENTES, AUDITORES, or HEARERS. In Church history, one of the orders of catechumens. They were so called from their being permitted to hear sermons and the Scriptures read in the church, but they were not allowed to stay to any of the prayers, not even to those which were made over the rest of the catechumens, or energumens, or penitents; but before those began, immediately after the sermon, at the word of command then solemnly used, '*Let none of the Hearers be present*,' they were to leave the church. Also, one of the four orders of Penitents, or persons under discipline, in the ancient Church, who had only the privilege of entering the church, and of hearing the Scriptures read and the sermon preached.—*Bingham.*

AUGSBURG, or AUGUSTAN CONFESSION. A celebrated Confession of Faith, the original of which was drawn up by Luther and Melancthon, but was modified in compliance with the wishes of the Protestant princes and theologians. Thus changed, it was presented, in 1530, to the emperor Charles V., at the diet of Augusta or Augsburg, in the name of the evangelical body. This Confession contains twenty-eight chapters; of which the greater part is employed in representing, with perspicuity and truth, the religious opinions of the Protestants, and the rest in pointing out the errors and abuses that occasioned their separation from the Church of Rome.

S. AUGUSTINE, or, by abbreviation, S. Austin. One of the fathers of the Church, and bishop of Hippo, in Africa. This celebrated father was born in Tagestum, A. D. 354. The early part of his life was spent in a thoughtless career of folly and dissipation, singularly contrasting with the eminent piety and distinguished zeal which followed his conversion to Christianity. Before this event, he had numbered himself with the Manicheans.

The change in his religious views has been attributed to his investigation of S. Paul's Epistles, and to the influence of the preaching of S. Ambrose, bishop of Milan. Having been admitted to the priesthood a year or two after his conversion, he was consecrated bishop, A. D. 393, and became associated with Valerius, bishop of Hippo, in the joint administration of that diocese. 'His talents, and ardent disposition, rather than any extraordinary degree of learning, brought him forward prominently in the religious disputes of his day.' Among these, was the controversy with the Pelagians, into which Augustine entered with a warmth that 'drove him into the contrary extreme, and his ignorance of the Greek language probably helping not a little, produced that system which, revived and set in its strongest light by CALVIN, has derived its name from that reformer.' A remark of S. Augustine, from his 26th treatise on S. John, is quoted in the 29th Article of Religion.

AUGUSTINES. In the Church of Rome, a religious order, so called from S. Augustine, whose rule or discipline the members profess to observe. They were originally hermits, but appear to have been gathered into a distinct body by Pope Alexander IV., in 1256.

AUGUSTINIANS. Divines who maintain, on the authority of S. Augustine, that grace is effectual from its nature, absolutely and morally, and not relatively and gradually. They are divided into rigid and related.

AUMBRIE. See AMBRY.

AURICULAR CONFESSION. In the Romish Church, the confessing of sins in the ear of the priest, as at the ordinary confessional. This practice has been justly reprobated by the Church, as unscriptural, unnecessary, and, except in the case of disclosures made on a death-bed, as leading to inevitable abuse and dangerous evils. Instead of private confessions between the penitent and his spiritual guide, the Church has appointed a public form to be used on all occasions of divine service.

AUTHENTICUM. A book probably containing various antiphons and responses, in proper order, as they were to be sung.

AUTOCEPHALUS. From *αυτος*, *ipse*, and *κεφαλη*, *head*; a person who is his own head or ruler, having no one set over him. This title was given, in the Greek Church, to those archbishops who were exempted from the jurisdiction of patriarchs. There were several other bishops in the East, who were autocephali; and in the West, those of Ravenna pretend to the same right.

AUTO DA FE. See ACT OF FAITH.

AVE MARIA. A form of devotion used in the Church of Rome. The Ave Maria is compounded of the Angel Gabriel's salutation, 'Hail, Mary, (*Ave Maria*), full of grace, our Lord is with thee;' Elizabeth's salutation, 'Blessed art thou among women, and blessed is the fruit of thy womb,

Jesus;' and the words, 'Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen.' The words, 'now, and in the hour of our death,' were added by the Franciscans at the beginning of the 16th century; and the preceding words, 'Holy Mary, mother of God, pray for us sinners,' although attributed by some to the Council of Ephesus, A. D. 431, were not introduced until the year 1508. The scriptural part was only used as an antiphon, and not as a prayer, in Gregory's time, and was not prescribed to the people as a prayer until A. D. 1195. This example was followed, about a hundred years after, by various councils,—and fifty years after that, rosaries and crowns in honor of the Virgin were introduced; but no parts of these Ave Marias were adopted into the Roman Breviary until they were introduced by the Council of Trent, A. D. 1550, under Pope Pius V.—*Bates's Chr. Antiq.*

AVOIDANCE. Avoidance, in Church affairs, is where there is a want of a lawful incumbent in a benefice; during which vacancy the Church is *quasi viduata*, and the possessions belonging to it are in abeyance.—*Stephens, Laws relating to the Clergy.* In the United States the term is not used, but a parish without a minister is said to be 'vacant.'

AZYMES. Gr. *αζυμος*, *without ferment.* The feast of unleavened bread in the Jewish Church.

AZYMITES. A name given to the Latins, by those of the Greek Church, because they consecrate the holy Eucharist in unleavened bread. The more ancient custom was to consecrate a portion of the oblations of the faithful, and therefore, of course, in leavened bread. The wafer, or unleavened bread, is still retained in the Church of Rome; in the Church of England [and the United States] leavened bread is used, as in the primitive Church.—*Hook.*

B.

BAAL-PEOR. One of the false gods worshipped by the Moabites and Midianites. 'They joined themselves unto *Baal-peor*, and ate the offerings of the dead.'—*Ps.* cvi. 28.

BABYLON. The capital city of Chaldea. Its original name was *Babel*, and we learn from *Gen.* x. 10, that Nimrod was its founder. Babylon was one of the wonders of the world, on account of its extent and magnificence. Its form was a square, with twenty-five streets running each way through its entire length; and it was encompassed with walls of immense strength and height. Through the midst of the city ran the great river Euphrates, across which was a bridge five furlongs in length. Under Nebuchadnezzar, king of Babylon, the Jews were taken captive, and carried away from Palestine into the land of their conquerors. Allusion to this is made in the

137th Psalm. 'By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.' This city was taken and destroyed by Cyrus, king of Persia, in the year 538 before Christ.

The Babylon spoken of by S. Peter in his first Epistle, v. 12, is supposed by many eminent critics to be the city of Rome, under a figurative designation. See a sketch of the argument in *Horne's Introduction*, iv., 419.

BACHELOR. In the universities of the Church [in England], bachelors are persons who have attained to the baccalaureate, or have taken the first degree in arts, divinity, law, or physic. This degree, in some universities has no existence. It was first introduced in the thirteenth century, by Pope Gregory IX., though it is still unknown in Italy. Bachelors of arts are not admitted to that degree at Oxford, till after having studied four years at that university. At Cambridge, the regular period of matriculation is in the October term; and an undergraduate who proceeds regularly, will be admitted to his B. A. in three years from the following January. Bachelors of divinity, before they can acquire that degree either at Oxford or Cambridge, must be of fourteen years standing at the university.—*Hook.*

BAMPTON LECTURES. A course of eight sermons preached annually at the University of Oxford, set on foot by the Rev. John Bampton, canon of Salisbury. According to the directions in his will, they are to be preached upon any of the following subjects: To confirm and establish the Christian faith, and to confute all heretics and schismatics; upon the divine authority of the Holy Scriptures; upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive Church; upon the Divinity of our Lord Jesus Christ; upon the Divinity of the Holy Ghost; upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds. For the support of this lecture, he bequeathed his lands and estates to the chancellor, masters, and scholars of the University of Oxford forever, upon trust, that the vice-chancellor for the time being, take and receive all the rents and profits thereof; and after all taxes, reparations, and necessary deductions made, to pay all the remainder to the endowment of these divinity lecture sermons. He also directs, in his will, that no person shall be qualified to preach these lectures unless he have taken the degree of Master of Arts, at least, in one of the two Universities of Oxford or Cambridge; and that the same person shall never preach the same sermon twice. A number of excellent sermons preached at this lecture, are now before the public.

BAND. A small white appendage to the neck-dress, commonly worn by clergymen when officiating. 'The bands, though of no ancient origin, —not, perhaps, in this present form dating higher than the Restoration (as used in the English Church),—are nothing more than a modification of the collar, common to all classes in former times. They are not a peculiarly

ecclesiastical ornament. They are still worn by lawyers, and clergymen always, but often by parish clerks.'—*Jebb on the Choral Service*, p. 216.

Dr. Pinnock remarks:—'The *bands* are but a corruption, or rather a very circumscribed remnant, of the ancient "*falling-band*," introduced in the time of Henry VIII., and which became fashionable in the reigns of Elizabeth and the Charles's. The diminished form, now so familiar to us, was retained as part of the full-dress costume of the two professions of Divinity and Law, as well as of the scholars of some ancient foundations, to mark that the practice and pursuit of learning were above being affected by the caprices of fashion, which at that age were particularly extravagant. At the present day, bands are still worn by members of the Church, the bar, the universities, and certain public schools; yet more from long accustomed usage, than from the principle advanced in the preceding age. The *bands*, as we may see, are not exclusively ecclesiastical; nor is there any canon or rubric of the Church of England, enjoining their adoption; so that there are many clergymen who repudiate their use altogether. Old-fashioned custom is, indeed, their sole defence for clergy and laity; and the only difference that appears to be recognized is, that those worn by ecclesiastics are of much smaller dimensions, and with narrower hems, than those assumed by the bar, and in public schools. The various coverings for the neck may be traced through the modern cravat or neckerchief of the seventeenth and eighteenth centuries; the ruff, falling-band, and upright-band of the sixteenth century; the tippet, and partelet, of the fifteenth century; and gorget of the thirteenth century; up to the ancient amice In the earliest ages, the neck was usually bare; and the *falling-band*, thought by most writers to be the original of the *bands* now worn, was merely the *shirt-collar* turned over upon the shoulders, as is frequently done in this very day, with the shirt-collars of young boys. Examples may be seen of the practice adopted after the middle ages, in the portraits of Hammond, Sanderson, and George Herbert, occasionally to be met with. (Du Cange.) It would almost seem that our present pattern of *bands* is but the portion of the old *falling-band*, left visible when the cloak, cape, or other kind of mantle was put upon the shoulders over it. The proper material for making *bands* is a species of lawn called "*Indian grass*."'—*Laws and Usages of the Church*, D, p. 922.

'BANDS OF THOSE SINS.' This expression is found in the Collect for the 24th Sunday after Trinity. The condition of a sinner is sometimes represented in Scripture as similar to that of a person *tied up*, *enchained*, under *bonds*, or deprived of true liberty, as in the phrases '*bond* of iniquity' (*Acts* viii. 23); the '*captivity*' of sin (*Rom.* vii. 23); 'holden with the *cords* of his sins' (*Prov.* v. 22); also in the expressions 'binding' and 'loosing,' equivalent to the retaining or forgiving of sins.

In agreement with this figurative language, we pray, in the above Collect, that God would 'absolve' His people from their offences, and deliver us 'from the *bands* (or *bonds*) of those sins which by our frailty we have committed.' A similar idea runs in the words, 'though we be *tied* and *bound* by the *chain* of our sins,' etc., in one of the occasional prayers of the English Prayer-book.

BANGORIAN CONTROVERSY. A celebrated controversy within the Church of England, which received its name from Dr. Hoadly, bishop of Bangor. It arose from a sermon preached by him before his majesty, King George I., at the royal chapel, St. James's, on Sunday, March 31, 1717. This sermon, on 'The Nature of the Kingdom of Christ,' was remarkable for nothing but the laxity of its principles and the bitterness of its spirit. The Socinian tendencies of its author were apparent in its assaults on several fundamental truths of the Gospel, and in its rancorous tone in relation to the divine foundation and sacred character of the Church. This sermon was answered by Drs. Snape and Sherlock, and a committee of convocation passed a censure upon the discourse. A controversy was thus begun which continued many years, and ended in the utter discomfiture of the Hoadly party. Dr. Hoadly also published, in advance of his sermon, a large tract entitled 'A Preservative against the Principles and Practice of the Nonjurors;' and during the controversy were issued 'Law's Letters to Hoadly,' an unanswerable work, which has since been reprinted in the 'Scholar Armed.'

BANNERS. Flags, military ensigns, or standards. 'In the name of our God we will set up our *banners*' (as signs of victory).—*Psalm* xx. 5. In *Psalm* lxxiv. 5, it is said that the adversaries 'set up their banners for tokens' (Prayer-book version); or, 'they set up their ensigns for signs' (Bible translation)—thus displaying *false* tokens or banners for *true* ones.

'In the chapels of orders of knighthood,' says Dr. Hook, 'as in St. George's Chapel, Windsor, the chapel of the *Order of the Garter*, and in Henry VII.' chapel at Westminster, the chapel of the *Order of the Bath*, the *banner* of each knight—i. e., a little square flag bearing his arms—is suspended, at his installation, over his appropriate stall. The installation of a knight is *a religious ceremony*, hence the propriety of this act. Also, it is not uncommon to see *banners* taken in battle suspended over the tombs of victorious generals. This is a beautiful way of expressing thankfulness to God for that victory which he alone can give; and it were much to be wished that a spirit of pride and vain-glory should never mingle with the religious feeling. *Banners* were formerly a part of the accustomed ornaments of the altar, and were suspended over it, 'that in the Church the triumph of Christ may evermore be held in mind, by which we also hope to triumph over our enemy.'—*Durandus.* Dr. Pinnock quotes from A. W. Pugin, the Romanist,

these words: 'Every church was anciently provided with one or more *banners* to bear in the processions on Rogations and other holydays. Banners were also hung up in churches as *ex votos*, in token of victories. . . . . The staves on which the banners were suspended were made in lengths, and joined together by screws, formerly called *wrests*. These staves were surmounted by crosses, devices, or images of saints. An *heraldic banner* is attached to the staff on which it is carried by one side, while the *ecclesiastical banner* is suspended from the top of the staff by means of a yard.'—*Pugin's Glossary of Eccl. Ornament and Costume.*

BANS OF MATRIMONY. In various dioceses of the Church, when a marriage is about to take place, it is made the duty of the minister to give public notice of it, thereby warning the congregation that if there be any sufficient reason known why the persons named should not be married, information of it should immediately be given. This is called 'publishing the *bans*.'

The words appointed to be used are found at the beginning of the form of 'Solemnization of Matrimony,' as follows: 'I publish the bans of marriage between M. of —— and N. of ——. If any of you know cause or just impediment why these two persons should not be joined together in holy matrimony, ye are to declare it.'

This is read publicly on Sundays or holydays. The number of times depends on the civil laws and the custom of the Church. If read more than once, it is usual to add, 'This is the first (or second, or third) time of asking.'

BAPTISM. The Sacrament of Baptism was instituted by our Blessed Lord, as the ordinance by which persons might be admitted to membership in His Church, and to those blessings and privileges which are by Him annexed to such membership.

Initiation into any important society or confederacy, has generally been accompanied by some significant rite. In the Jewish Church, *circumcision* was the appointed means through which membership was acquired. Into the Christian Church, admission is obtained by the *baptism* of the candidate. So far as relates to the mere ceremony, baptism, in some of its forms, may claim nearly as high antiquity as circumcision; for Scripture gives us several intimations of the existence of religious purifications by water, at periods very little later than the date of the covenant with Abraham. The element of water has, indeed, in all ages, and in all countries, been consecrated to what have been esteemed holy uses. As a symbol of purity, a remover of guilt, a strengthener of virtue, and a divine safeguard, it has stood in high reputation among all nations. And, among Christians, it is neither superstition nor folly to regard the element of baptism as singularly appropriate in its nature, and highly emblematical in its use, of that

spiritual purifying of the soul, brought about by the operation of God's Holy Spirit.

To the question, What are the *qualifications* demanded in those who apply for baptism? the Church replies, in her Catechism, 'Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.' If it be objected that the baptismal forms of the Church seem too rigorous, and require from candidates *more* than can reasonably be justified, it may be replied, that in a transaction of so serious a nature, none can be injured by a careful scrutiny of heart. And yet the Church very closely abides by the Scripture test, for the sum of what she requires from the applicant, is but sincere penitence and an open and firm confession of faith in Christ. She wisely addresses him as desirous, before sealing his vows, to lay before him the solemn demands of the Gospel. As if anxiously fearful of error, she rapidly sketches (in her baptismal offices) the compass of his duty, to keep predominant in his mind the memorable saying, 'If ye love me, ye will keep my commandments.' But the whole amount is, in effect, simply the demand of Philip from the Ethiopian, 'If thou believest with all thy heart, thou mayest' be baptized. And the expectation of the Church is, in its spirit, satisfied with the eunuch's reply, 'I believe that Jesus Christ is the Son of God.'

The two questions which will here naturally arise, respecting the eligibility of *infants* for baptism, and the authority of the *modes* in which this sacrament is administered, we shall consider at length under the heads, Infant Baptism, and Immersion, to which the reader is referred.

The benefits or results of baptism may be thus stated:

1. An admission into the Church of Christ. By this is meant that persons in baptism become *members* of that divinely instituted society—members of the Church militant, hereafter to be translated, if faithful, to the Church triumphant. A *moral change* may or may not accompany this introduction to membership in the Church; this, of course, will depend on personal character. The Church does *not* hold the offensive opinion, sometimes imputed to her, that baptism necessarily produces such a moral change as the Scriptures call 'conversion.' On the other hand, as there were good and bad fish in the net, grain and chaff on the threshing-floor, tares and wheat in the field, so will there always be a corresponding diversity in the Church on earth. Simon Magus and S. Paul both received baptism, and consequently became members of Christ's Church; but the one afterwards perished in his iniquity, while the other attained the crown of immortal life.

2. Baptism admits the recipient into a special covenant with God—a covenant which 'He, for His part, will most surely keep and perform.' But neither does this, by necessity, imply an entire moral change in the baptized; for a covenant may be entered into by a person who is wholly unfit

to fulfil the obligations he has assumed. The *wicked* may thus take God's sacred covenant upon them, and by failure of duty, lose all those blessings which are promised to the obedient.

3. There is in this Sacrament a great and undoubted *moral effect* produced in all those who receive it 'rightly.' The Catechism of the Church describes this as 'a death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.' All this is predicated on the existence of repentance and faith in the recipient. And as these have been most solemnly avowed by the candidate, the Church is authorized in the language she uses; having no right, except in the most flagrant cases of hypocrisy, to question the veracity and honesty of those who appear at her fonts. But *without* these dispositions of mind (understanding them as evidences of the working of God's grace), the above consequences, so far as they imply a moral effect, cannot accompany baptism. The dignified views, however, which are maintained by the Church respecting baptism, as given above, are fully borne out by the express words of Scripture, which annex to baptism, rightly received, the *pardon of sin.* Thus Peter exhorted the penitent multitude to be baptized in the name of Jesus Christ, 'for the *remission of sins.*' And S. Paul, after his conversion, was thus addressed by Ananias, 'Arise, and be baptized, and *wash away thy sins.*' Other passages are not wanting of the same import, but always in connection with the existence of right dispositions of heart. To this it is almost needless to add, that the full pardon of sin implies, or is accompanied with, a restoration to the favor of God—the grant of His Holy Spirit, and the promise of final reward as the consummation of obedience. See also INFANT BAPTISM.

4. Baptism is a *mean* and *pledge of grace.* So far as the former is concerned, it is undeniable that by this sacrament 'we are made the *children of grace,*' and become entitled to the privileges annexed to such a state. Consequently, baptism, the medium of communication, is eminently a *means* of grace. It is also a *pledge* of grace, because its divine Institutor has endowed it with assurances and promises, of the certain fulfilment of which it would be impiety to doubt.

The Church has provided three Baptismal offices, agreeing in doctrine, and in all essential features. The first is for the public baptism of infants; the second for the same, in private; and the third for persons of riper years.

For further information respecting the language and peculiarities of our baptismal services, see the articles, CERTIFYING, CROSS, HYPOTHETICAL, MEMBER, REGENERATION, and SPONSORS.

BAPTISM, ADULT. The baptism of those who are of 'riper years' than children, and 'able to answer for themselves' without sponsors. See the end of the article ANABAPTISTS.

BAPTISM, INFANT. See Infant Baptism.

BAPTISM, LAY. See Lay Baptism.

BAPTISM, PRIVATE. See Private Baptism.

BAPTISM OF THE DEAD. A custom which prevailed among some people in Africa, of giving baptism to dead bodies. The third Council of Carthage speaks of it as a thing that ignorant Christians were fond of. Gregory Nazianzen also takes notice of the same superstitious opinion. The practice seems to be grounded on a vain idea, that, when men had neglected to receive baptism in their lifetime, some compensation might be made for this default by receiving it after death.—*Buck.*

BAPTISMAL. Relating to baptism; as *baptismal* vow, *baptismal* robes, etc.

BAPTISMAL FONT. See Font.

BAPTISMALE, or BAPTISTERIUM. A book containing the office of holy Baptism.

BAPTISTERY. In the ancient Church, a building containing the font, etc., for the administration of baptism. See Font.

The baptistery was generally a building separate and distinct from the church. It consisted of an anteroom, where the adult persons to be baptized made their confession of faith; and an inner room, where the baptism was performed. Thus it continued till the sixth century, when the baptisteries began to be taken into the church. As a separate building, a baptistery does not occur in England; for that which is called the baptistery at Canterbury, and contains the font, was never so called or so furnished till the last century. Sometimes the canopy to the *font* is of so great amplitude as to be supported by its own pillars, and to receive persons within it at the baptismal service, and then it may be called a baptistery. This is the case at Trunel and at Aylsham, both in Norfolk.—*Buck. Hook.*

BAPTISTS. A Protestant sect, distinguished by their opinions respecting the mode and subjects of baptism. With regard to the former, they maintain the necessity of immersion, from the signification of the word βαπτιζω, to dip [or wash], used by the sacred writers; from the performance of the rite in rivers, in the primitive ages, and from the phraseology used in describing the ceremony. With regard to the subjects, they consider that baptism ought not to be administered to children nor infants at all, but to those only who are able to profess repentance and faith, i. e., adults or young persons. The peculiar sentiments of this denomination have spread so much among other sects, that we find Baptists equally among Calvinists and Arminians, Trinitarians and Unitarians. The Baptists of all descriptions adopt the Independent or Congregational form of church government, and all their ecclesiastical assemblies disclaim any right to interfere with the concerns of individual churches. The Particu-

lar Baptists of England, the Baptists of Scotland and Ireland, the Associated Baptists of America, and some of the Seventh-day Baptists, are Calvinistic. The other classes are Arminians, or at least, not Calvinistic. All, except some of the *Christian* Society, are Trinitarians. The Freewill Baptists, the *Christian* Society, and some of the General Baptists of England, admit of open communion; the other bodies decline communion with any Christians but Baptists.—*Encyc. Amer.*

Respecting the origin of the Baptists, it is claimed by their writers that there were numerous individuals (if not also bodies or sects) in all ages, from the Apostles' times, who held several of those peculiarities which distinguish the present denomination. The Rev. A. D. Gillette refers to the Novatians in Rome, the Donatists in Africa, the Paulicians in Greece, 'the Piedmontese, Waldenses, and disciples of Gundulphus;' and even asserts that 'the early British Christians held all the evangelical doctrines as essential to church fellowship, and withheld the ordinances of baptism and the Lord's Supper from bad livers and unconscious infants, maintaining that it was the privilege of believers only.' The same writer ascribes the introduction of infant baptism into England to Augustine and his forty monks, in the sixth century, intimating thereby that the practice came 'not from *heaven*, but from *Rome*.'—See *Rupp's Hist. of Religious Denominations*, pp. 43, 44, 48. The reader will do well to bear in mind that the question of *immersion* and that of *infant baptism* should be viewed as matters which require to be considered separately. Respecting immersion, the Episcopal Church differs not from the Baptists, except in not regarding it as the *exclusive* mode of baptism. As to the question of *infant baptism*, the reader who is desirous of further information may consult the article under that head.

BARDESANISTES. The followers of Bardesanes, who lived in Mesopotamia in the second century, and was at first the disciple of Valentinus, but quitted that heresy, and wrote not only against it, but against the Marcionites, and other heresies of his time; he afterwards unhappily fell into the errors he had before refuted. The Bardesanistes differed from the Catholic Church on three points:—1. They held the devil to be a self-existent, independent being. 2. They taught that our Lord was born of a woman, but brought His body with Him from heaven. 3. They denied the resurrection of the body.—*Euseb.*, *Præp. Evang.*, lib. vi., c. 9; *Epiph. Hæres.*, 5, 6; *Origen*, *contr. Marcion*, § 3. *Hook.*

BARGE-BOARDS. The inclined projecting boards placed at the gable of a building, and hiding the horizontal timbers of a roof. They are frequently carved with trefoils, quatrefoils, flowers, and other ornaments and foliage.—*Gwilt.*

BARJONA. The Syriac word *Bar*, prefixed to a name, signifies a *son*.

Thus, 'Simon *Bar-jona*' (*Matt.* xvi. 17), is 'Simon, *son* of Jona,' or Jonas. See also *Acts* iv. 36, '*Bar*-nabas (which is, being interpreted, The *son* of consolation);' and *Acts* xiii. 6, 'A Jew whose name was *Bar*-jesus,' i. e., the son of one Jesus, or Joshua.

BARLAAMITES. The followers of Barlaam, in the fourteenth century, who was a very zealous champion in behalf of the Greek against the Roman Church. It is said that he adopted the sentiments and precepts of the Stoics, with respect to the obligations of morality and the duties of life; and digested them into a work of his which is known by the title of 'Ethica ex Stoicis.'—*Buck.*

S. BARNABAS, *Epistle of.* An epistle of great antiquity, bearing the name of S. Barnabas as its writer. It is frequently cited by Clemens Alexandrinus, and his scholar Origen (to pass by others), the latter of whom styles it the Catholic Epistle of Barnabas; but it is placed by Eusebius among the writings that were not genuine. The frame and contexture of it is intricate and obscure, made up of uncouth allegories, forced and improbable interpretations of Scripture, though the main design of it is to show that the Christian religion has superseded the rites and usages of the Mosaic law. The latter part of it contains a useful and excellent exhortation, managed under the notion of two *ways*, the one of *light*, the other of *darkness;* the one under the conduct of the angels of God, the other under the guidance of the angels of Satan, the prince of the iniquity of the age.—*Cave, Lives of the Fathers.*

S. BARNABAS'S DAY. This Apostle was born in the island of Cyprus, and was descended from parents of the house of Levi. He became a student of the Jewish law, under Gamaliel, who was also the instructor of S. Paul. Barnabas was one of those 'who freely gave up his worldly goods into the common stock, which was voluntarily formed by the earliest converts to Christianity. After the conversion of S. Paul, S. Barnabas had the distinguished honor of introducing him into the society of the Apostles, and was afterwards his fellow-laborer in many places, especially at Antioch, where the name of *Christian* was first assumed by the followers of Jesus. There are no accounts of S. Barnabas after he left S. Paul, nor any of his writings preserved, except an epistle, never received into the canon of Scripture.'

S. BARTHOLOMEW'S DAY. The day appointed for the commemoration of this Apostle. In the catalogue of the Apostles, which is given by the first three of the Evangelists, Bartholomew makes one of the number.

'S. John, however, not mentioning him, and recording several things of another disciple, whom he calls Nathanael, and who is not named by the other Evangelists, has occasioned many to be of the opinion that Bartholomew and Nathanael were the same person.'

S. Bartholomew is said to have preached the Gospel in the greater Ar-

menia, and to have converted the Lycaonians to Christianity. It is also certain that he carried the Gospel into India; and as there is no record of his return, it is not improbable that he suffered martyrdom in that country.

S. BART'S DAY. An abbreviation of S. BARTHOLOMEW'S DAY, which see.

BARUCH, BOOK OF. One of the apocryphal books of the Old Testament. It is extant in Greek and Syriac, but not in Hebrew, and it is not known in what language it was originally written. It is equally uncertain by whom this book was written, and whether it contains any matters historically true, or whether the whole is a fiction. It has never been considered as a canonical book by Jews or by Protestants, though in the earlier ages of Christianity it was cited and read as a production entitled to credit. The principal subject of the book is an epistle, pretended to be sent by Jehoiakim and the captive Jews in Babylon, to their brethren in Judah and Jerusalem. The last chapter contains an epistle which falsely bears the name of Jeremiah. There are two versions of this book extant, one in Syriac, and one in Arabic: the Latin translation in the Vulgate is prior to the time of Jerome.—*Horne's Introduction.*

BASAN, or BASHAN. A large and fruitful country of Palestine, lying east of the Jordan and the Sea of Galilee, and forming part of the inheritance of the tribe of Manasseh. It was noted for its rich pastures and flocks, and for the forests which clothed its ranges of hills. Thus we read in the Psalms: 'Fat bulls of *Basan* close me in on every side' (xxii. 12); 'As the hill of *Basan*, so is God's hill; even an high hill, as the hill of Basan' (lxviii. 15). See also *Ezek.* xxxix. 18: 'Ye shall eat the flesh . . . . of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan;' and in *Isaiah* ii. 13: 'The oaks of Bashan.'

BASILIAN MONKS. Monks of the order of S. Basil, in the fourth century, who, having retired into a desert in the province of Pontus, founded a monastery, and drew up rules, to the amount of some hundreds, for his disciples. This new society soon spread all over the East; nor was it long before it passed into the West. The historians of this order say that it has produced 14 popes, 1805 bishops, 3010 abbots, and 11,085 martyrs, besides an infinite number of confessors and virgins. The order also boasts of several emperors, kings, and princes, who have embraced its rule.—*Buck.*

BASILICA. The ancient basilica, which derived its name from *βασιλευς*, a *king*, and *οικος*, *house*, was the part of the king's palace in which justice was administered to the subjects. The building for this purpose retained its name long after the extinction of the kingly office, and was in use with the Romans as well as with the Grecians. The name was afterwards transferred to the first monuments of Christian worship, not because, as some have supposed, the first Christian emperors used the ancient basilicæ for the

celebration of their religion, but more probably with reference to the idea of sovereignty which the religion exercised. There is no doubt that the most ancient Christian basilicæ were constructed expressly for the purpose of that religion, and their architectural details sufficiently point to the epoch in which they were erected. Nevertheless, these new temples of religion, both in the whole and in the details, borrowed so much of those of the ancient basilicæ, that even on this account it is not surprising that they should have retained the name.—*Brande.*

BASILIDEANS. The followers of Basilides of Alexandria, one of the nost eminent leaders of the Gnostics, who lived near the beginning of the second century. It has commonly been said that he held the body of Christ to be a mere phantom, and that our Lord gave His form to Simon the Cyrenian, who was crucified in his stead. The Basilideans held much the same opinions with the Valentinians, another branch of the Gnostic family.

BASIN. See Alms-Basin.

BAY. A principal compartment or division in the architectural arrangement of a building, marked either by the buttresses or pilasters on the walls, by the disposition of the main ribs of the vaulting of the interior, by the main arches and pillars, the principals of the roof, or by any other leading features that separate it into corresponding portions. The word is also used for the space between the mullions of a window, sometimes called a Day, more commonly a Light.—*Gloss. of Archit.*

BEAD-ROLL. A catalogue of prayers. Originally, perhaps, it was a list of those to be prayed for in a church, but afterwards came to signify any list. It also signifies a string of beads, or the Rosary.

BEADS. In the Romish Church, small globes of glass, pearl, or other substance: a number of these, strung on a thread, are used to keep account when certain prayers are to be often recited.

BEADS-MAN. A person who repeats or offers prayers in behalf of nother.

> In thy danger,
> Commend thy grievance to my holy prayer,
> For I will be thy *beadsman*, Valentine.
>
> *Shakspeare.*

BEADLE. In Scotland, an officer who keeps the keys of the churches and seats, and occasionally attends the minister and kirk sessions, in the exercise of their parochial duties.

In England, the *Parish-Beadle* is not an ecclesiastical officer, as some have supposed. As his name implies (in Saxon, *bydel*, from *beodan*, to bid), he is the *Crier* or *Messenger* of a court, and is appointed by the parish vestry, upon whom it is his business to be in attendance: it is his duty also to give notice to the parishioners when and where the vestry meet, and to execute

its orders as their messenger or servant. His costume, the *gold-laced coat* and *cocked hat*, are dependent upon the taste of the vestry. In London, and large towns, it is customary to swear in the *beadle* as a *constable* also. His appointment is during pleasure; and the office not being a freehold, he may be dismissed for misconduct at any time by the parishioners in vestry assembled.—*Burns' Eccl. L.*, Phil., i., 415, *r*; *Steers' Par. L.*, Clive, 121 (Dr. Pinnock).

'BEAMS OF HIS CHAMBERS.' The Jews were accustomed to consider the heavens, or upper regions of the air, as formed or separated into several parts, ranges, or tiers, one rising above another; and this gave rise to such expressions as, 'the *third* heaven,' or 'the *highest* heaven,' etc. In the beginning of the 104th Psalm, David is describing the majesty of God, and, in a bold figure, represents His dwelling-place in the heavens as a palace or tabernacle with many apartments, firmly sustained above or upon the watery clouds by His almighty power. 'Who layeth the *beams* (or supports) of *His chambers* in the waters" (ver. 3),—a dwelling founded on the most unsubstantial elements, and yet the firm and stable habitation of the Most High.

BEATIFICATION. In the Church of Rome, the act whereby the pope declares a person happy after his decease.

BEELZEBUB, or BAAL-ZEBUB. The false god, or idol, worshipped by the Ekronites. 'Is it not because there is not a God in Israel, that ye go to inquire of *Baal-zebub*, the god of Ekron?'—1 *Kings* i. 3, 6, 16. The origin of the name, which in Hebrew denotes the *Lord of flies*, has never been satisfactorily ascertained. In the time of our Blessed Lord, the Jews spoke of Beelzebub as the 'prince' or 'chief' of the devils.—*Matt.* xii. 24; *Luke* xi. 15.

BEGHARDS. A society or body of men established in the thirteenth century, in imitation of the Beguines of the other sex. From Mosheim we learn that considerable numbers of unmarried men, both bachelors and widowers, formed themselves into communities like those of the Beguines, under the inspection and government of a chief, and with the same religious views and purposes. These persons were called *Beghards*, and by a corruption of that term, usual among the Flemish and the Dutch, *Bogards*; from others they received the name of *Lollards*. The first society of the Beghards seems to have been that of Antwerp, established in 1228. This was followed by many more in Germany, France, Holland, and Flanders; though, after all their success, their congregations were less numerous than those of the Beguines. See BEGUINES.

BEGUINES. A congregation or society of benevolent women, founded, as they allege, by S. Begghe, duchess of Brabant, and daughter of Pepin, mayor of the palace of the king of Austrasia, who lived in the seventh cen-

tury. It has been supposed by some, that this society first arose in the twelfth or thirteenth century; but, according to Mosheim, the Beguines have produced the most unexceptionable proof that as early as the eleventh century there had been several societies of Beguines in Holland and Flanders. In the thirteenth century they multiplied very rapidly. Their primitive establishment was, undoubtedly, the effect of virtuous dispositions and upright intentions. A certain number of pious women, both virgins and widows, in order to maintain their integrity, and preserve their principles from the contagion of a vicious and corrupt age, formed themselves into societies, each of which had a fixed place of residence, and was under the inspection and government of a female head. Here they divided their time between exercises of devotion and works of honest industry, reserving to themselves the liberty of entering into the state of matrimony, as also of quitting the convent, whenever they thought proper. And as all those among the female sex who made extraordinary professions of piety and devotion, were distinguished by the title of Beguines, i. e., persons who were uncommonly *assiduous in prayer*, that title was given to the women of whom we are now speaking. The first society of this kind that we read of, other than those above alluded to, was formed at Nivelle in Brabant, in the year 1226; and was followed by so many institutions of a like nature in France, Germany, Holland, and Flanders, that towards the middle of the thirteenth century, there was scarcely a city of any note that had not its Beguinage, or Vineyard.—See *Mosheim, Cent.* XIII., Part ii., § 41.

BEHMENISTS. A sect of Christians who derive their name from Jacob Behmen, a German mystic and enthusiast. He was born in the year 1575, at Old Seidenburg, near Gorlitz, in Upper Lusatia, and was a shoemaker by trade. His distinguishing tenets (as expounded in his work on '*The Threefold Life of Man*') were, that man has the immortal spark of life, which is common to angels and devils; that divine life of the light and Spirit of God makes the difference between an angel and devil, the latter having extinguished this divine life in himself; but that man can only attain to the heavenly life of the second principle through the new birth in Christ Jesus; that the life of the third principle is of the external and visible world. Thus, the life of the first and third principles is common to all men; but the life of the second principle only to a true Christian or child of God. Behmen is said to have been a pious though mistaken man, fond of allegorical symbols. and expressions scarcely intelligible to any besides himself. He died in the year 1624, and left few followers.

BEL AND THE DRAGON. One of the apocryphal books of the Old Testament. It is not extant either in Hebrew or Chaldee, and was always rejected by the Jewish Church. The design of this fiction, or fable (as Jerome calls it), is to render idolatry ridiculous, and to exalt the true God

but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practised in that country. This book forms the fourteenth chapter of Daniel, in the Latin Vulgate. In the Greek, it was called the prophecy of Habakkuk, the son of Jesus, of the tribe of Levi.....There are two Greek texts of this fragment, that of the Septuagint, and that found in Theodotion's Greek version of Daniel. The former is the most ancient, and has been translated into Syriac. The Latin and Arabic versions, together with another Syriac translation, have been made from the text of Theodotion.—*Horne's Introduction.*

BELFRY. The upper part of the steeple of a church, for the reception of the bells. It is the campanile of the Italians, though among them a building often altogether unconnected with the body of the church.—*Gwilt.*

BELIEF, THE. The Creed, constituting the form or summary of the Articles of the Christian Faith. 'Rehearse the Articles of thy *Belief.*'—*Catechism.*

BELIEVERS. An appellation given, towards the close of the first century, to those Christians who had been admitted into the Church by baptism, and instructed in all the mysteries of religion. They had access to all parts of divine worship, and were in the enjoyment of all the privileges appertaining to communion in the Church. They were thus called in contradistinction to the catechumens, who had not been baptized, and who were not entitled to these privileges.

BELL. Bells were not in use for several of the first ages of Christianity. During the times of persecution, remarks Dr. Nicholls, and before the Christians received countenance from the civil power, they were called together by a sexton or messenger, who went about from house to house, some time before the hour the congregation met. After this custom grew into disuse, a sounding-plank hanging by a chain was used, upon which a person knocking hard with a mallet or hammer, gave notice to the congregation. This sounding engine was called by the Greeks Σημαντρον, and continued long in use with them, after bells were generally made use of in all the Latin churches. The precise time when bells came into use, is not known. By a decree of Sabianus, bishop of Rome, who was successor to Gregory the Great, and lived about the year 600, bells were ordered to be rung at all the hours of prayer. But they were invented many years before this. Thus, one Paulinus, bishop of Nola, a town of Campania, being willing to give notice to the most remote of its inhabitants when prayers began, hung up a large brass vessel, which, when struck upon by a hammer or clapper, gave a strong sound. This was about the year 420. Hence came the two Latin names for a great bell—Nola, from the town, and Campana, from the country, where they were first used.....Bells are mentioned in the Rules of S. Benedict and others of the sixth century, but not

as a new thing. In these documents, the word *Signum* is employed, which in after ages was certainly applied to a bell, and probably was so in these cases. In Britain, says Whitaker (in his 'History of Manchester,' quoted by Dr. Hook), 'bells were used in churches before the conclusion of the seventh century, in the monastic societies of Northumbria, and as early as the sixth even, in those of Caledonia. And they were, therefore, used from the first erection of parish churches among us.' In the eighth century, they were expressly mentioned by Bede as in use; but the first peal of bells of which we have any notice in English history, was that belonging to the abbey of Croyland, in the ninth century, and consisting of seven. Not long after, Kenseus, archbishop of York, gave two great bells to the church of S. John, at Beverley, and at the same time provided that other churches in his diocese should be furnished with bells. Mention is made by S. Aldhem, and William of Malmesbury, of bells given by S. Dunstan to churches in the west. The number of bells in every church, gave occasion to a curious and singular piece of architecture in the campanile or bell-tower; an addition which is more susceptible of the grander beauties of architecture than any other part of the edifice. It was the constant appendage to every parish church of the Saxons, and is actually mentioned as such in the laws of Athelstan. In the Eastern Church, it is said, bells were first introduced in 865, when the Doge of Venice presented some to the emperor Michael, who erected a tower for their reception at S. Sophia. From that time they were sparingly used until after the taking of Constantinople by the Turks in 1452. In the middle ages, each bell was solemnly *baptized* by the bishop, says Hart, 'receiving the name of some saint, and signed with the sign of the cross. Sponsors were (I believe) appointed. The bell itself was covered with drapery: holy water, salt, cream, tapers, etc., were employed during the ceremony, and the bishop prayed that the Lord would "sanctify it with (His) Holy Spirit....pour upon it (His) heavenly blessing....and ....infuse into it the heavenly dew of (His) Holy Ghost, that the devil may always flee before the sound thereof."' In the *reformed* Tridentine Breviary, this ceremony occupies *thirteen pages* in 12mo.—*Eccl. Records.*

BELL, BOOK, AND CANDLE. Between the seventh and the tenth centuries, the sentence of excommunication was attended with great solemnities. The most important was the extinction of lamps or candles by throwing them on the ground, with an imprecation, that those against whom the imprecation was pronounced might be extinguished or destroyed by the vengeance of God. The people were summoned to attend this ceremony by the sound of a bell, and the curse accompanying the ceremony was pronounced out of a book by the minister, standing in a balcony. Hence originated the phrase of cursing 'by bell, book, and candle.'—*Hook.*

BELL-GABLE, BELL-TURRET, or BELL-COTE. In small churches.

without steeples, a turret or gable at the west end, to contain one or two bells.

BEMA. The name of the bishop's throne in the primitive Church. This seat or throne, together with those of the presbyters, was always fixed at the upper chancel, in a semicircle beyond the altar; for, anciently, the seats of the bishops and presbyters were joined together, and both were called thrones. The manner of their sitting is related by Gregory Nazianzen in his description of the church of Anastasia, where he speaks of himself as bishop, sitting upon the high throne, and the presbyters on lower benches on each side of him.—*Bingham.*

BENEDIC ANIMA MEA. The first words, in Latin, of a hymn appointed to be said or sung after the second Lesson in the Evening Service For the sake of variety, the Church has appointed two hymns after each Lesson, one of which is always chanted, or read alternately by the minister and people.

The hymn before us, and its substitute, the '*Deus misereatur*,' are taken from the Book of Psalms; and, as we have immediately before been attending to the reading of God's holy word, we are now required to stand up, and join in these songs of praise, to testify our thankfulness to God, for His blessed Gospel, and for having instructed us in the way to final happiness.

BENEDICITE, or *Song of the Three Children.* The title of one of the hymns after the first Lesson in the Morning Service. It may be used instead of the *Te Deum*, which stands immediately before it.

This hymn is taken from the Apocrypha, and is therefore not read as a portion of Holy Scripture, but as a venerable and pious composition, accordant with the sentiments of inspired writ, and the feelings of every devotional mind. It is called the *Song of the Three Children*, because it was supposed to have been sung by the three young Hebrews who were cast into the fiery furnace by order of Nebuchadnezzar.—*Dan.* iii.

In the first Prayer-book of Edward VI. the *Benedicite* was appointed to be used during the season of *Lent*, and the *Te Deum* through the remainder of the year; but the present rubric contains no direction on this point. 'It is certainly on all accounts most suitable for the Daily Service during Lent, though the *Te Deum* is preferable for the Sundays, which remain festivals, not forming part of the Quadragesimal Fast. In some churches it is used on the day when the first chapter of Genesis or the third of Daniel is read, except on Trinity Sunday, when the *Te Deum* is obviously preferable, as being the sublimest hymn to the Holy Trinity ever composed.'

In the English Prayer-book the last verse of the Benedicite appears thus: 'O Ananias, Azarias, and Misael, bless ye the Lord: praise Him and magnify Him forever.' This has been omitted in the American editions, proba-

bly on the ground of its containing an invocation or appeal to departed spirits.

BENEDICTINES. In Church history, an order of monks, who profess to follow the rules of S. Benedic. Their founder was born at Norcia, in Spoleto, A. D. 480. In the fourteenth year of his age he retired to a cavern in the desert of Subiaco, forty miles from Rome, and, in 515, drew up a rule for his monks, which was first introduced into the monastery on Monte Cassino, in the neighborhood of Naples, founded by him in 529, in a grove of Apollo, after the temple had been demolished. This gradually became the rule of all the Western monks. The Benedictines wear a loose black gown, with large wide sleeves, and a capuce, or cowl, on their heads, ending in a point behind. In the canon law they are styled black friars, from the color of their habit. The time when this order came into England is well known. In 596, Pope Gregory sent to that country Augustine, prior of the monastery of S. Andrew at Rome, with a considerable body of other Benedictine monks. S. Augustine became archbishop of Canterbury, and the Benedictines founded several monasteries in England, as also the metropolitan church of Canterbury, and numerous cathedrals. This order has produced a vast number of distinguished men, including emperors, kings, popes, archbishops, bishops, eminent authors, and persons of the highest rank in learning and accomplishments.

BENEDICTION. A solemn act of *blessing* performed by the bishops and priests of the Church. In the Jewish Church, the priests, by the command of God, were to bless the people, by saying, 'The Lord bless thee and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace.'—*Numbers* vi. 24–26.

In the Episcopal Church, several forms of blessing are used, agreeing with the particular office of which they form a part. The ordinary benediction at the close of divine service is quoted from the end of the Communion Office, in these words: 'The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.' The blessing is a composition of the English reformed Church. The first clause, taken from *Phil.* iv. 7, was appointed in 1548, and the remainder was added in 1549, from Hermann's '*Consultation*,' or from some ancient offices.

Other forms of blessing, or modifications of the above, may be found in the Offices for Confirmation, Matrimony, the Visitation of the Sick, Visitation of Prisoners, and the Office of Institution.

BENEDICTIONALE. A book containing the Episcopal Benedictions

which were pronounced anciently by the bishops in celebrating the Holy Communion.

BENEDICTUS. The Latin for 'Blessed,' which is the first word in one of the hymns to be said or sung after the second Lesson in the Morning Service of the Church.

The Benedictus is taken from *Luke* i., from the 68th to the 72d verse, being part of the song of Zacharias the priest concerning his son John the Baptist, who was to be the forerunner of Christ, but was then only in his infancy. The hymn also relates in part to our blessed Lord Himself, for Zacharias blessed God that He had 'raised up an horn of salvation for us, in the house of His servant David.' This evidently refers to Jesus Christ, who, in His human nature, descended from the family or house of David.

BENEFICE. In England, an ecclesiastical living, church, or pastoral charge.

BENEFIT OF CLERGY. An obsolete but once very important feature in the English criminal law. It was a relic of the claim of exemption from the authority of the common-law tribunals on the part of the clergy, and marked the extent to which the demand was acceded to in England. After much conflict, the common-law courts abandoned the extreme punishment of death assigned to some offences, when the person convicted was a *clericus*, or in holy orders, and the Church was obliged to accept the compromise, and let a secondary punishment be inflicted. For the most atrocious crimes, however, the partial exemption was not obtained, and hence offences came to be divided into clergyable and unclergyable. According to the common practice in England of working out modern improvements through antiquated forms, this exemption was made the means of modifying the severity of the criminal law. It became the practice for every convict to claim and be allowed the benefit of clergy, if he could read; and when it was the intention by statute to make a crime *really* punishable with death, it was awarded 'without benefit of clergy.' See the 28th chapter of the 4th book of Blackstone's Commentary.

BERENGARIANISM. In ecclesiastical history, an appellation originally given to the opinion of those who deny the reality of the body and blood of Christ in the Eucharist. The denomination took its rise from Berengarius, a teacher in the philosophical school of Tours, who, about A. D. 1035, maintained that the elements in the Holy Communion do not become, by the act of consecration, the true body and blood of our Lord, but only a sign or figure thereof. This doctrine was strenuously opposed by Lanfranc, Guitmond, Adelmanus, Albericus, and others, and several synods were held at Rome, Versailles, Florence, and Tours, wherein its author was condemned. He retracted, and returned to his opinions several times; signed three several Catholic confessions of faith; but still relapsed to his former opin-

ions, when the storm of persecution was over. By Gregory VII., he was treated with some forbearance; but the scholastics under the great Lanfranc, archbishop of Canterbury, were irritated against him to such a degree that he retired to the isle of S. Cosmas, in the neighborhood of Tours, in the year 1080, and in 1088, he there closed his life at a great age, in pious exercises.—*Lond. Encyc.; Amer. Encyc.*

BERENGARIUS. See the preceding article.

BERYLLIANS. An ancient sect of heretics, the followers of Beryllus, an Arabian, who flourished in the third century, and was bishop of Bozrah. He taught that Christ did not exist before Mary His mother; but that a spirit issuing from God Himself, and therefore superior to all human souls, as being a portion of the divine nature, was united to Him at the time of His birth. Beryllus, however, was refuted by Origen with such a victorious power of argument and zeal, that he yielded up his false opinions, and returned into the communion of the Church.—*Mosheim.*

BETHABARA, or *Bethany beyond Jordan.* A place on the eastern side of the river Jordan, where S. John baptized, and gave his testimony to the Jews concerning Christ.—*S. John* i. 19–28.

BETHANY. A village, about two miles from Jerusalem, at the foot of the Mount of Olives.

BETHLEHEM. A city of Palestine, situated about six miles south of Jerusalem, and memorable as the place of our Blessed Lord's Nativity. It is also denominated Bethlehem-*Ephratah*, or Bethlehem-*Judah*, to distinguish it from another city of the same name in the tribe of Zebulon.

BETHPHAGE. A village on the Mount of Olives, near Bethany, and distant from Jerusalem about three miles.

BIBLE. A word derived from the Greek, signifying a *book*, and applied, by way of eminence, to the volume containing the Old and New Testaments. The list of books embraced in the Holy Scriptures is given in the 6th Article of Religion, where the Church also asserts that, 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.

BIBLIOMANCY. A kind of divination, or superstitious use of the Bible, by taking passages, texts, or words, at hazard, and drawing from them conclusions respecting future events, or the purposes and destiny o. particular persons. Well-meaning but weak-minded persons have frequently resorted to this unprofitable, if not sinful, method of resolving questions and doubts, by opening the Bible at random, and gathering an answer from the first text which came under the eye, or by laying the finger on a text or passage while looking another way, or by writing texts on cards, and then

drawing one from the pack. It is obvious that this is a gross abuse of Holy Scripture; and, in some cases, those who have practised it have been driven almost to despair, by happening to fix on a text which suggested to them nothing but misery and ruin.

BIDDING OF PRAYER. The ancient custom of announcing to the people the subjects for which their prayers were required. This generally took place immediately before the sermon. The preacher having already taken his station, and named his text (as Bishop Burnett tells us), proceeded to call the people to their devotions, *bidding* them to pray for the king, the pope, the bishop, etc., etc. 'After which, all the people said their beads in a general silence, and the minister kneeled down likewise, and said his: they were to say a *Pater noster*, *Ave Maria*, etc., and then the sermon proceeded.'

The distinction between actual praying, and the mere bidding of prayer, is a plain one. For example: In our Communion Office, the minister is directed to say, 'Let us pray *for the whole state of Christ's Church militant.*' This is, in fact, *bidding* the congregation to pray for that object; the *prayer itself* follows after, according to the form prescribed. Again: in the Ordering of Priests, the bishop having prayed for 'strength and power' to be given to the candidates, to perform the obligations about to be assumed by them, desires the congregation (*bids* them) 'secretly in their prayers, to make their humble supplications to God *for all these things.*' The same thing occurs in the consecration of bishops, and in the Baptismal Offices, and whenever the minister announces the request of prayers for persons afflicted, etc., etc.

BIER. The frame or hand-carriage used at funerals for conveying the bodies of the dead into the church or to the grave.—2 *Sam.* iii. 13; *S. Luke* vii. 14.

BIRTH-DAYS. In the ancient Church, this term, in its application to martyrs, and the festivals in honor of them, expressed the day on which they suffered death, or were born into the glory and happiness of the kingdom above. In this sense it stood distinct from the time of their natural birth into the world, which was considered as an event so inferior, that its ordinary designation was merged in that of a translation to the joys of a better world. 'When ye hear of a *birth-day* of saints, brethren,' says Peter Chrysologus, 'do not think that that is spoken of, in which they are born on earth, of the flesh, but (that in which they are born) from earth into heaven, from labor to rest, from temptations to repose, from torments to delights, not fluctuating, but strong, and stable, and eternal, from the derision of the world, to a crown and glory. Such are the *birth-days* of the martyrs that we celebrate.'

BISHOP. Saxon, *biscop*. The designation of those who occupy the

highest grade of the Christian ministry. As we have already treated of the origin and nature of this order under the head of APOSTLE (to which the reader is referred), it is unnecessary to go again over the same ground, except by way of recapitulation.

The office to which the name of *Bishop* has for many centuries been appropriated, is identical with that which, in the New Testament, bears the style of *Apostle.* It is clear that the Apostles were to have successors, and that some of those successors were to possess and to exercise those ecclesiastical endowments which were held by their ordainers. We say *ecclesiastical endowments*, as distinguished from *miraculous powers;* for these latter were not distinctive of the ministry, being often conferred on the laity, while the former embrace every essential feature of the clerical office. To these successors, then, the Apostles or first bishops committed either the whole or a part of their official powers, as the case might be. And it is in reference to this fact, that not only *bishops*, but *presbyters* and *deacons*, are said to be successors of the Apostles, the two inferior orders inheriting a portion of that spiritual authority which is enjoyed in full only by the bishop. More appropriately, however, the term *successor* belongs only to the bishop, inasmuch as he alone possesses the entire powers of the ministry, as committed originally to the Apostles, and in this sense we shall here use the word.

If, then, bishops are the true successors of the Apostles, the question may very naturally be asked, Why are they distinguished by their present title? or, if they enjoy the ministerial authority of the Apostles, why not their *name* also? To this we reply, that the New Testament is evidence that at first, the name and the office were linked together, as appears in the case of several who received the full Episcopal authority from the primitive Apostles. And there is some evidence that this continued for a time to be the custom of the Church, but was finally changed, out of respect to those who had received their commission directly from the Head of the Church. This we learn from Theodoret, who says, that 'those who are now called bishops, were [anciently] called Apostles. But, shortly after, the name of Apostles was appropriated to such only as were Apostles indeed; and then the name bishop was given to those who before were called Apostles.' And the author, under the name of Ambrose, declares that 'they who are now called bishops, were originally called Apostles; but the holy Apostles being dead, they who were ordained after them to govern the Churches, could not arrive to the excellency of those first; nor had they the testimony of miracles, but were in many other respects inferior to them. Therefore they thought it not decent to assume themselves the name of Apostles; but dividing the names, they left to presbyters the name of the presbytery, and they themselves were called bishops.'[1]

[1] Quoted by Bingham, i. p. 51.

From this it is evident that the change of *name* was not the change of *office*. But as the opponents of Episcopacy have frequently availed themselves of a supposed argument, arising from the fact that in the New Testament, *bishops* were not superior to *presbyters* or *elders* (overlooking altogether, the superior grade of *Apostles*, which was the true original of *our bishops*), it may not be useless to state that, in the New Testament, the names of the three orders of the ministry stand thus, viz.:

1st Order, APOSTLE.
2d Order, BISHOP, PRESBYTER, or ELDER.
3d Order, DEACON.

Here it will be seen that the name of *bishop* belonged to those who filled not the *first*, but the *second* rank of the ministry. But, for the reasons above stated, the Church, while she still retained the *three distinct orders* unchanged, at a very early period made a slight alteration in the *titles*, by the disuse of the term *Apostle*, and the substitution for it of that of *bishop*, which, after this, continued no longer to be the designation of the second rank of the ministry. Under this modification, which still exists, the names stand thus, viz.:

1st Order, BISHOP (formerly *Apostle*).
2d Order, PRESBYTER or ELDER.
3d Order, DEACON.

From this simple explanation may be seen the futility and the unfairness of any argument against Episcopacy, derived from the fact that New Testament bishops and presbyters were of the same order. A candid mind will at once decide, that if the scriptural use of the titles be adopted *at all*, it should be adopted *in full*; and then, while presbyters would take the name also of *bishops*, bishops would be equally entitled to that of *Apostles*.

Still, lest it might be thought that the adoption of a lower name indicated a withdrawal of some portion of the dignity or prerogatives of the office, it will not be out of place to remark that, in the primitive Church, the bishops were surrounded with an array of additional titles, which leave no room for such a supposition. Among these were

Principes Ecclesiæ,	Princes of the Church.
Principes Sacerdotum,	Princes of the Clergy.
Summi Sacerdotes,	High Priests.
Pontifices Maximi,	Chief Priests.
Præpositi,	Presidents of the Church.
Patres Patrum,	Fathers of Fathers.
Patriarchs.	
Angels of the Churches.	

These titles, and many others equally strong, which were given *only* to the bishops, imply a full recognition of the high powers of the Apostolate,

as existing in these direct successors of the original prelates or Apostles of the New Testament. The introduction and use of such exalted titles can be accounted for in no other way, unless we suppose that before the Apostles were cold in their graves, the whole Christian world had become afflicted with lunacy.

Another proof of the eminent and apostolic rank of bishops, arises from the fact that early writers have been careful to record the ecclesiastical genealogy or succession of these men, in several of the principal Churches. Thus we have *catalogues* of the bishops of Rome, Jerusalem, Antioch, etc., though it does not appear that the presbyters and deacons of those Churches were honored with any similar notice.

The primitive bishops, like the Apostles, were on a perfect equality in respect to their spiritual powers. Distinctions, it is true, took place at an early period, grounded on the relative importance and civil rank of the various cities and dioceses in which they presided, and also from other considerations of expediency and convenience in the administration of discipline, and the like, in the larger divisions of the Church. Hence the titles and offices of Patriarchs, Primates, Metropolitans, Archbishops, Chorepiscopi, and Suffragans, in all which there was but *one* and the self-same *order* of the ministry, though manifesting itself in so many 'differences of administration' and 'diversities of operation.' To substantiate this, it is only necessary to recur to the distinctive functions of the Episcopate, which were those of ordination, confirmation, and jurisdiction. As it respects the first two, there was not the slightest difference between the validity and true efficacy of the acts of a patriarch, and those of the humblest bishop in his province. Neither was the proper spiritual jurisdiction of a diocese diminished, by the responsibility of its bishop to one whom the Church had placed in the metropolitan chair. The *spiritual* powers of a bishop can never be changed without the consent of the Head of the Church; but, while these are preserved in their full integrity, the Church itself may, if need be, establish modes and appoint peculiar officers for the more efficient administration of her discipline; and such arrangements being grounded solely on *human* enactment, may be continued or suspended by the same authority which originated them, just as the position and welfare of the Church may render them expedient or superfluous.

In the Protestant Episcopal Church in the United States, the bishops are all of equal authority, each ruling his own diocese, independently of the control of an ecclesiastical superior. To one common Liturgy, Constitution, and body of General Canons, all are bound to conform according to primitive practice; but no bishop is amenable to any central authority, other than that of the Church itself, or a body of his peers.

The peculiar duties assigned to the 'Senior Bishop,' or the oldest in the

order of consecration, do not form an exception to this rule, his jurisdiction extending no further than his own diocese, and no bishop being accountable to him as to a superior or general overseer. See SENIOR BISHOP. Our Church has, therefore, no office precisely corresponding with that of an archbishop; neither, on the other hand, has the system of *Suffragan* Bishops been allowed by the canons. Midway between these, all our bishops stand on the independent and firm ground of Apostolic precedent and usage, each invested with the plenary power of jurisdiction within his own diocese, and not subject (except in the case of *assistants*) to the direct supervision of others, nor authorized to assume such a supervision over them.

The only peculiarities exhibited by the Episcopacy of this Church, are those of Assistants and Missionary Bishops. Of the former we have already spoken under the appropriate head, and refer the reader further to the article SUFFRAGAN, where a distinction of some importance will be pointed out.

Missionary Bishops are those who are sent to exercise Episcopal functions in States and Territories not organized as dioceses, and also in foreign parts. Before the General Convention of 1835, our missions had invariably been committed to the care of presbyters and deacons, and consequently, in remote districts, the ministerial order of the Church was always presented in the imperfect shape of a body deprived of its head. Besides this, there were other difficulties flowing from the want of the proper officer to administer Confirmation, etc., to watch over and encourage the resident clergy, and to go forth, like the Apostles of old and with their authority, to lay strong and deep the first foundations of the Christian Church. To meet this exigency, provision has been made by canon that bishops may be consecrated for this service, on nomination by the House of Bishops, and election by the House of Clerical and Lay Deputies, such bishops to 'exercise Episcopal functions in States and Territories not organized into dioceses.' By the same canon it is ordered that 'each Missionary Bishop shall have jurisdiction over the clergy in the district assigned him.' Missionary Bishops may also be consecrated for foreign parts, under certain regulations prescribed in the canon.

Domestic Missionary Bishops are entitled to a seat in the House of Bishops; are 'eligible to the office of Diocesan Bishop in any organized diocese within the United States;' and are required to report their proceedings to each General Convention, and also annually, at least, to the Board of Missions.

Foreign Missionary Bishops are not entitled to a seat in the House of Bishops, nor can they become Diocesan Bishops 'in any organized diocese within the United States, unless with the consent of three-fourths of all the

bishops entitled to seats in the House of Bishops, and also of three-fourths of the clerical and lay deputies present at the session of the General Convention; or, in the recess of the General Convention, with the consent of the standing committees of three-fourths of the dioceses.'[1]

The mode of proceeding in the election of a Diocesan Bishop, in all cases where there is a sufficient number of officiating presbyters to entitle the diocese to a bishop, is regulated and determined by the canons of the diocese electing him.

The first section of canon 13 (*Title I., Digest*) ordains that, 'To entitle a diocese to the choice of a bishop, by the Convention thereof, there must be, at the time of such choice, and have been during the year previous, at least six officiating presbyters therein, regularly settled in a parish, or church, and qualified to vote for a bishop, and six or more parishes represented in the Convention electing.'

Translations, or direct removals of bishops from the charge of one diocese to that of another, have not been sanctioned by the canons of the American Church. See TRANSLATION.

The resignation of a diocese by its bishop is allowed in this Church, but only under the restrictions imposed by the canon of the General Convention.

Respecting Episcopal visitations, see VISITATION, *Episcopal.*

BISHOPRIC. A diocese, or that portion of the Church over which a bishop's power of jurisdiction extends.

Also, the *office* or prerogatives of a bishop, equivalent to the *Episcopate.* This seems to be the sense in *Acts* i. 20: 'His bishopric [that of Judas] let another take.' The marginal reading is '*overseer's office*,' which is all it could mean at that time—dioceses proper not being then in existence.

BLASPHEME. To speak impiously or irreverently of God and His word; or to slander, traduce, and maliciously speak evil of a good person or thing. In this latter sense (now almost obsolete) the term is used in the 4th Psalm: 'O ye sons of men, how long will ye *blaspheme* mine honor?' Also in *Acts* vi. 13: 'This man ceaseth not to speak blasphemous words against this holy place and the law.' See also *Acts* xiii. 45.

BLASPHEMER. One who utters impious, reproachful, and irreverent words concerning God and sacred things. The term is also applied to one who assails men with calumnious and denunciatory language; as when S. Paul says of himself that before his conversion he was 'a blasphemer, and a persecutor, and injurious.'—1 *Tim.* i. 13. It is not probable that so strict a Jew blasphemed GOD, although, in his ignorance, he persecuted the disciples of the Redeemer.

BLASPHEMY. An indignity offered to God by words or writing.—*Webster.* See the above articles.

[1] Digest, Title I., canon 13.

'BLAST OF VAIN DOCTRINE.' This expression occurs in the Collect for S. Mark's Day: 'Give us grace, that being not like children carried away with every *blast of vain doctrine*, we may be established in the truth of Thy holy Gospel.' It is equivalent to the words, 'carried about with every *wind* of doctrine," in the Epistle for the day, taken from Ephesians iv. —the word '*blast*' signifying a sudden and variable gust of wind.

BLESSED VIRGIN. The title of 'Blessed' is given, on the authority of Scripture, to the mother of our Lord: 'Hail, thou that art highly favored, the Lord is with thee: *blessed* art thou among women.'[1] In the song of the virgin, also, occurs the expression: 'Behold, from henceforth all generations shall call me *blessed*.'[2] In the use of this term the Church has, therefore, a sufficient guarantee to relieve her from the slightest charge of superstition. Says Latimer: 'Mary was a *blessed* woman, and yet not such as should be worshipped.'[3] Undoubtedly: and wisely has the Church repudiated all such worship, and all invocations and other forms which might lead to it, by presenting to us a liturgy free from those excrescences, and yet respectful enough to the Virgin Mary, to number us with those generations which shall call her blessed.

BLESSING. See Benediction.

'BODY OF THE CHURCH' Lat. *Corpus Ecclesiæ*. The central portion of the nave between the aisles.—*Gloss. of Archit.* Popularly, it is the large open space in the interior of a church building, as distinguished from the chancel, porches, or smaller apartments of the edifice. The expression occurs in the form for the Solemnization of Matrimony, where it is ordered that 'the persons to be married shall come into the *body of the church*, or shall be ready in some proper house,' etc. 'The custom formerly was for the couple who were to enter upon this holy state, to be placed at the *church-door*, where the priest was used to join their hands, and perform the greater part of the matrimonial office. . . . . But at the Reformation the rubric was altered, and the whole office ordered to be performed within the church, where the congregation might afford more witnesses of the fact.'—*Wheatly*, p. 433. The permission to marry in private houses is not in the English Prayer-book, but was inserted on the review of the offices by the Church in the United States.

BOHEMIAN BRETHREN. A sect of Christian reformers, which sprung up in Bohemia, a little after the middle of the fifteenth century. They were probably derived from the Hussites, and inherited many of their peculiar opinions. About 1457 they began to form themselves into separate parishes, to hold assemblies, and to distinguish themselves by the name of *Brothers*, or the *Brothers' Union*. The distinctive points of their religious belief may be seen in their confessions of faith, especially in reference to their opinions on the

[1] Luke i. 28. [2] Ib. i. 48. [3] Sermon on the Birth of Christ.

subject of the Holy Communion, which they appear to have regarded simply as a memorial of the sufferings of Christ. In discipline they were exceedingly strict, extending it even to the minute details of domestic life. But many of their opinions were such as could not but provoke opposition, and bring upon them persecution. Refusing to perform military service when required, they drew upon them the censure of their civil rulers, and in 1548, not less than one thousand of their society were obliged to retire into Poland and Prussia, where they entered into an agreement or union with the Lutherans and Calvinists. Their brethren who remained in Moravia and Bohemia. recovered a certain degree of liberty under Maximilian II., and had their chief residence at Fulnek in Moravia, and hence have been called *Moravian Brethren.* 'The issue of the thirty years' war, which terminated so unfortunately for the Protestants, occasioned the entire destruction of the churches of the Brethren; and their last bishop, Comenius, who had rendered important services in the education of youth, was compelled to fly. From this time they made frequent emigrations, the most important of which took place in 1722, and occasioned the establishment of the new churches of the Brethren by Count Zinzendorf.'—*Encyc. Amer.*

BONUM EST. The first words, in Latin, of one of the hymns in the Evening Service, beginning:—'It is a good thing,' etc.

This hymn, or the longer one which precedes it, called 'Cantate Domino,' is appointed to be read or chanted after the conclusion of the first Lesson.

BOSKOI, or GRAZERS. Anciently, a race of monks in Syria and Mesopotamia, so called on account of their peculiar mode of life. They lived after the same manner as flocks and herds upon the mountains, never dwelling in any house, nor eating any bread or flesh, nor drinking wine, but continuing instantly in the worship of God, in prayers and hymns, according to the custom of the Church, till eating-time was come; and then every man went, with his knife in his hand, to provide himself food of the herbs of the field, which was their only diet and constant way of living.—*Bingham.*

BOSS. A projecting ornament placed at the intersections of the ribs of ceilings, whether vaulted or flat; also used as a termination to weather-mouldings of doors, windows, etc., and in various other situations.—*Gloss of Archit.*

'BOTH KINDS.' This expression is found in one of the rubrics of the Communion Service. It is a technical or scholastic phrase, meaning that, at the reception of the Holy Communion, both bread and wine should be given to the lay communicants. The allusion is to the custom of the Romish Church, of withholding the wine from the laity, who are thus said to communicate in only *one kind*, while in the Reformed Church, *both* the elements are given, and the communicants are said to receive in '*both kinds.*'

See the rubric in the Communion Office, immediately preceding the delivery of the elements, and also Article XXX.

'BOTTLE IN THE SMOKE.' The vessels of which we read in Scripture, under the name of *bottles*, were made of leather or goat-skins. In the tents of the Arabs they were very common, and were often hung up in places where they were liable to become parched and blackened by smoke from fire in the tent. The Psalmist, mourning over his troubles, 'worn out and dried up with long suspense and expectation,' compares himself to one of these vessels:—'I am become like a *bottle in the smoke;* yet do I not forget Thy statutes.'—*Psalm* cxix. 83. Under another interpretation, the passage is supposed to refer to David's humiliating change of condition when he was expelled from the court of Saul. 'He must have felt acutely, when he was driven from the vessels of gold and silver, in the palace of Saul, to live like an Arab, and drink out of a smoky leathern bottle.'—*Horne's Introd.*, III., p. 389.

'BOUNDEN.' Bound, or made necessary by moral obligation. 'Our *bounden* duty and service,'—that which, as Christians, we are solemnly bound to render. 'Let us give (as we are most *bounden*) continual thanks.' See the Communion Office.

BOUNTY, QUEEN ANNE'S. For several centuries it had been customary in England, on entering on a benefice or living, to pay to the pope (or subsequently, to the sovereign) a sum called Annates, or First-fruits, amounting to about the value of one year's revenue of the benefice. But Queen Anne voluntarily performed an act of generosity, of which the Church at this day experiences the advantages, in the increased comforts of its poorer ministers. With the consent of Parliament, she alienated that branch of her revenue which arose from the first-fruits and tenths paid by the clergy, and vested it in trustees for the augmentation of small livings. The trustees of this fund, called Queen Anne's Bounty, add one hundred pounds to each hundred pounds offered by private donors for the augmentation of any small living or perpetual curacy; the joint sums being appointed to be expended in the purchase of land.—*Grant, Hist. Eng. Church.*

BOWING *at the name of* JESUS. It is a significant and long-established custom of the Church, to make some external mark of reverence at the occurrence of the name of *Jesus* in the services of the sanctuary. Whether this took its rise from a literal understanding of the words of S. Paul, that 'at the name of Jesus every knee should bow,' etc., or from the reasonableness of the thing itself, or as a strong and palpable check against heresy respecting our Lord's divinity, it is at this distance of time impossible to say. Perhaps all these motives had an influence in the establishment of the custom.

The usual form of obeisance adopted, is that of bowing the head; and in

the eighteenth canon of the Church of England, external obeisance is made obligatory, not only in the *Creed*, but in the other parts of the service where the name of Jesus occurs. The grounds on which it is placed will be seen in the following extract from the canon:—'When in time of divine service the Lord JESUS shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord JESUS CHRIST, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised.'

No heresy can be more dangerous and destructive of the souls of men than that of a denial of the essential divinity of the Son of God. And in proportion to the danger, has been the care of the Church to make her children strong in the faith, and ever watchful against the intrusion of this deadly error. Hence the powerful and striking language employed in all her Creeds, in asserting the cardinal point of every Christian man's belief; and the constant and undeviating proclamation of it in every part of the liturgy, especially in the frequent occurrence of the Gloria Patri. The same beneficial tendency must be ascribed to the act of obeisance we are considering; which, though not resting on canonical authority in the *American* Church, is yet a custom too closely linked with important fact to be hastily thrown aside, or accounted a *mere* ceremony. It is a perilous matter, hints a writer, to abrogate a custom which nourishes the germ of a living doctrine. This is serious truth; and it may be safely predicted, that if the plague of Socinianism shall ever cross the threshold of the Church, it will not date its triumphs from the *pulpit*, but from the gradual disuse of the doxologies, the invocations, and the ascriptions of honor to Christ, in that nobler barrier of the Church—the *Liturgy*. In the fore-front of these stands that act of obeisance which the Church has long and universally rendered to her Divine Head. We only ask those who neglect it, can they tell 'whereunto this may grow?'

BOY-BISHOP. Lat. *Episcopus puerorum*. In the middle ages, this appellation was given to one of the boys of the choir, who, at the time of the celebration of certain feasts, assumed the garments of a bishop, and in them exercised among his companions a sort of episcopal jurisdiction.

In Hart's *Ecclesiastical Records*, the following particulars are given:—'Every year, on S. Nicholas' Day (December 6), the singing-boys of a cathedral church elected one of their number to be their bishop. He was vested in a rich cope, with a mitre, and the other insignia of a real bishop. There was a choral service provided for the occasion, in which his youthful chaplains officiated as priests, and in conclusion, he gave a solemn benedic-

tion to the people. "*Benedicat vos omnipotens Deus, Pater et Filius et Spiritus Sanctus.*" This mummery continued till Innocents' Day (December 28), on which the boy-bishop and his youthful clergy in their copes, walked in procession to the choir, bearing lighted tapers in their hands, and provided with a censer, and chanted a special service, with prayers and responses. At Salisbury cathedral, the boy-bishop held a sort of episcopal visitation during his short reign, and if he died within the month, he was buried like other bishops, in his episcopal vestments.'—p. 272.

BOYLE'S LECTURES. In England, a course of lectures instituted by the celebrated Robert Boyle, in his last will, and endowed with the proceeds of certain property, as a salary for a 'divine or preaching minister,' on condition of preaching eight sermons in the year, for proving the Christian religion against notorious infidels, viz., atheists, theists, pagans, Jews, and Mohammedans, not descending lower to any controversies that are among Christians themselves. The minister is also required to promote the propagation of Christianity, and answer the scruples of all who apply to him. The stipend was made perpetual by Archbishop Tennison. Dr. Bentley was appointed the first lecturer. Robert Boyle, the founder, was born January 25th, 1626, at Lismore, in the province of Munster, and died on the 30th of December, 1691.—*P. Cyc.*

BOZRAH. A city of Edom. 'Who is this that cometh from Edom, with dyed garments from *Bozrah?*'—*Is.* lxii. 1. It is common in Scripture to represent the enemies of the Church of God under the names of the well-known and implacable enemies of the people of Israel; and such were the Edomites, the inhabitants of Idumea, of which Bozrah was a principal city. The Messiah is here represented as taking vengeance on His adversaries,—His garments being stained with their blood, as the clothes of persons who tread the wine-press are dyed with the juice of the grapes.

BRACKET. An ornamental projection from the face of a wall, to support a statue or other weight. Brackets are sometimes nearly plain, or ornamented only with mouldings, but are generally carved either into heads, foliage, angels, or animals. In mediæval architecture, they are usually termed *corbels.*—*Gloss. of Archit.*

BRANDENBURG CONFESSION. A formulary or confession of faith, drawn up in the city of Brandenburg, by order of the Elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg.

BRASSES. Sepulchral plates, generally sunk into a flat grave-stone, sometimes with a mere inscription, but very frequently with effigies, armorial bearings, and other devices engraved upon them.—*Gwilt.*

BREASTPLATE. A piece of defensive armor, anciently worn by the Jews and other nations. The breastplates of which we read in Scripture,

'were made of various materials; sometimes they were of flax or cotton, woven very thick, or a kind of woollen felt; others again were made of iron or brazen scales, or laminæ, laid one over another like the scales of a fish; others were properly what we call coats of mail; and others were composed of two pieces of iron or brass, which protected the back and breast. All these kinds of corslets are mentioned in the Scriptures.'—*Horne's Introduction*, III., 196. It is to this 'coat of mail,' rather than to a mere covering for the breast, that S. Paul alludes in his figurative description of the Christian's spiritual armor, in *Eph.* vi. 14: 'having your loins girt about with truth, and having on the breastplate of righteousness.' Also in 1 *Thess.* v 8: 'putting on the breastplate of faith and love.'

The breastplate of the Jewish high-priest, was an ornament of rich and splendid workmanship, and of the most costly materials. It was formed of a piece of cloth doubled, one span (or about ten inches) square. On it were set twelve precious stones, in rows, and each stone bore the engraved name of one of the twelve sons of Jacob. When the high-priest went into the holy place to ask counsel of God, he put on this breastplate, and was thus prepared to receive the divine commands; 'and Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.' For a particular description of the breastplate, see *Exod.* xxviii. 15, etc.

BREVIARY. BREVIARIUM. In the Romish Church, an arrangement and abbreviation of the divine offices or services, which in its full and settled state, in the twelfth and thirteenth centuries, contained the whole offices—prayers, psalms, hymns, canticles, and lessons—of the canonical hours throughout the year: of the great festivals, Saints' Days, Sundays, and week-days. These were arranged under their respective days, with rubrics directing to certain hymns or psalms, which occurred frequently, or to the psalter, which formed a portion of the volume. See Canonical Hours.

The Breviary, as revised under Pope Urban VIII., in 1631, is now the daily office or book of divine service in the Church of Rome. And the value which that Church sets upon the Breviary, may be known from the strictness with which she demands the perusal of it. Whoever enjoys any ecclesiastical revenue, all persons of both sexes, who have professed in any of the regular orders, all subdeacons, deacons, and priests, are bound to repeat, either in public or in private, the whole service of the day, out of the Breviary. The omission of any one of the eight portions of which that service consists, is declared to be a mortal sin, i. e., a sin that, unrepented, would be sufficient to exclude from salvation.—*Hook.*

BRIEFS. Pontifical letters issued from the court of Rome, sealed in red

wax, with the seal of the fisherman's ring; they are written in Roman characters, and subscribed by the secretary of briefs, who is a secretary of state (usually either a bishop or a cardinal), required to be well versed in the legal style of papal documents and in the sacred canons.—*Hook.*

BROACH. A small spire or turret.

BROWNISTS. The name given originally to those who were afterwards known in England and Holland as Independents. The sect sprung from a Mr. Robert Brown, whose parents resided in Rutlandshire, though he is said to have been born at Northampton. He is described as a man of family, of zeal, and of some abilities, and he had a university education. Mosheim speaks of him as 'an insinuating man, but very unsettled and inconsistent in his views and notions of things.' His sect was formed about the year 1581; but it is probable that the opinions he propounded were not altogether original. This denomination did not differ much in point of doctrine from the Puritan party in the Church of England; but they taught that, according to Scripture, every 'Church' ought to be confined within the limits of a single congregation, and have the complete power of jurisdiction over its members, to be exercised by the elders within itself, without being subject to the authority of bishops, synods, presbyteries, or any ecclesiastical assembly composed of the deputies from different churches. Hence all points, both of doctrine and discipline, were submitted to the discussion of the whole congregation, and whatever was supported by a majority of votes passed into a law. The Brownists were violently opposed to the Church of England, which they denounced 'as a spurious Church, whose ministers were unlawfully ordained, whose discipline was popish and antichristian, and whose sacraments and institutions were destitute of all efficacy and virtue.'—*Mosheim.* In consequence of this they found it expedient to leave the kingdom and retire into the Netherlands. They then organized societies at Middleburgh in Zealand, and at Amsterdam and Leyden in Holland, but their establishments were neither solid nor durable. Their founder returned to England, and, having renounced his principles of separation, took orders in the established Church, and obtained a benefice. The latter part of his life is said by Neal to have been idle and dissolute.—*Mosheim. Buck.*

BUCKLER. An instrument used in war for the defence of the body against the weapons of the enemy. It was made of brass, or of wood covered on the outside with tough hides. The buckler was a very large shield, sufficient to protect the whole body, and was often borne by an attendant called a shield-bearer.—1 *Sam.* xvii. 7. The smaller shield was used by horsemen, as more manageable than the buckler. Of such shields King Solomon made three hundred of beaten gold, and in each shield there were three hundred shekels of gold.—2 *Chron.* ix. 16. See also *Psalms* xxxv. 2, and xci. 4.

BUFFET. To strike or beat with the fist, particularly to inflict such blows on the ear or head. 'Then did they spit in His face, and *buffeted* Him; and others smote Him with the palms of their hands.'—*Matt.* xxvi. 67. See also 1 *Cor.* iv. 11; 2 *Cor.* xii. 7; and 1 *Pet.* ii. 20.

BULLOCK. An ox, or young bull. Bullocks of two or three years old, and without blemish, were among the animals offered in sacrifice under the Jewish law.

BULLS. Pontifical letters, in the Romish Church, written in old Gothic characters upon stout and coarse skins, and issued from the apostolic chancery, under a seal (*bulla*) of lead—which seal gives validity to the document, and is attached, if it be a '*Bull of Grace*,' by a cord of silk; and if it be a '*Bull of Justice*,' by a cord of hemp.—*Hook.*

'BULLS OF BASAN.' See Basan.

BULWARKS. Fortifications or ramparts affording protection and security from the attacks of an enemy. 'Walk about Sion, and go round about her; and tell the towers thereof. Mark well her *bulwarks*.'—*Psalm* xlviii. 12.

BUNS. See Hot Cross Buns.

BURETA, or BURETTE. In the middle ages, a pitcher, usually of gold or silver, containing the wine which was to be consecrated during the mass.

BURGHERS. After the secession of Mr. Erskine and his friends from the Presbyterian establishment in Scotland in 1733, and the formation by them of the Associate Synod, a question arose among the seceders and was warmly discussed concerning what was called the *burgess oath*. This was an oath imposed in royal burghs on persons when admitted to the privileges of a burgess. The great point in debate was, whether it was lawful for a seceder to swear the following clause: 'I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof. I will abide thereat, and defend the same to my life's end, renouncing the Roman religion called papistry.' The secession synod was divided into two parties on this subject. The one contended that though they had seceded from the establishment on account of faults in her discipline, yet they had not expressed and did not feel any objection to her standards; that they had not set up a new religion, but had merely endeavored to maintain with more purity the principles of the old, and could, therefore, take the oath. These were called *Burghers*. The other party took a different view, supposing that the oath would bind them to defend the very corruptions which had led to the act of secession, and therefore they refused to take the oath. These were called *Anti-burghers*.

BURIAL SERVICE. This rich and affecting portion of our ritual has long been considered an evidence of the admirable judgment which tem-

pered the minds of the reformers of the Church of England. Some slight alterations have been made in the American editions by the revisal or omission of a few expressions liable to misconstruction, but nothing to efface or diminish the sweet serenity and holy feeling which pervade the entire office.

The Protestant Episcopal Church, in her Burial Service, looks solely to the benefit of the *living*, and in this respect differs widely from those Churches whose funeral offices contemplate some beneficial result to the departed spirit. Hence the entire absence of prayers for the dead, and those superstitious ceremonies which abound in the ritual of the Church of Rome and elsewhere, the greater part of which are as useless to the living as they are unprofitable to the dead. Even should we place the Burial Service on the low ground of a mere testimony of respect to our deceased friends, it is still an influential lesson for those who survive, by encouraging them to imitate the virtues they are so affectingly called to revere.

Religious solemnities at funerals can never be lightly esteemed by those who reflect on the destiny of the human body. That body is the handiwork of God, and will one day be raised to renew a life, not of months and years, but of immortality like that of the angels of heaven. Among all the usages of the Church, there is none which takes us so near to the brink of eternity as this; which opens so vast a range of meditation on futurity; and which gives a more healthful tone to a mind too apt to be cankered with this world's pursuits. All Christian nations have felt this, and hence have arisen the rites which always accompany sepulture in every part of Christendom.

The rubric at the head of the Order for Burial expressly forbids the use of this service 'for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.' And in the General Convention of 1808, it was declared that the office ought not to be used in the case of any person who shall give or accept a challenge to a duel. This resolution was modified by the General Convention of 1811, to admit the performance of this service when such persons have afterwards exhibited evidences of sincere repentance.

The key to the rubric is the simple fact that the Burial Service is framed to meet the condition of those only who die in the communion of the Church. Hence, 1st, it is wholly improper in the case of those who have never entered her pale by the sacrament of Baptism. On these the Church passes no sentence, leaving that for the Judge of all men; but yet 'cannot properly use an office at their funeral, which all along supposes the person that is buried to have died in her communion.'—*Wheatly.* The same remark will apply, 2d, to those who have been excommunicated, or publicly rejected from the communion of the Church. These are 'denied Christian

burial also, with the intent of bringing the excommunicated to seek their absolution, and the Church's peace for their soul's health, ere they leave this world.' And 3d, suicides are denied the same office, 'and for very great reason; namely, to terrify all from committing so detestable and desperate a sin as is the wilful destroying of God's image, the casting away of their own souls, as well as their opportunities of repentance: the Church hereby declaring, that she hath little hope of their salvation who die in an act of the greatest wickedness, which they can never repent of, after it be committed.'—*Dean Comber.*

On this rubric Procter remarks, that, 'however painful may be the circumstances under which the Burial Service will at times be used, a clergyman may not treat an individual as excommunicated, without any previous legal sentence, or by setting aside the verdict of an authorized, though, perhaps, mistaken, jury. A notoriously wicked man ought to have been presented to the ordinary by the church-wardens, or by the minister.'

In the Burial Service in the English Prayer-book, objections have been made against certain phrases in the two final prayers, as implying too strong a confidence in the salvation of the deceased, to be used with safety on *all* occasions. These expressions have been vindicated by the English ritualists; but in the American revisal are rejected altogether, or so changed as to remove all objection.

Some useful observations on these phrases have been made by Procter, exhibiting the nature of the defence made by the ritualists. He says, 'The declaration that "it hath pleased God to take unto Himself the soul," was objected to by the Presbyterians in 1661, on the ground it "cannot, in truth, be said of persons living and dying in open and notorious sins."—(*Cardwell, Confer.*, p. 333.) But it is founded upon the scriptural expression, concerning the death of every man, that "dust returns to the earth as it was, and the spirit returns to God who gave it" (*Eccles.* xii. 7); not necessarily to eternal life, but to His righteous judgment. Also the *certain hope* is of *the* resurrection, and of the change of *our* vile body; referring not only to the resurrection of true Christians to eternal life, but to the general resurrection of all mankind. Compare the corresponding form *at the Burial of the Dead at Sea:* "We therefore commit his body to the deep, to be turned into corruption, looking for *the resurrection of the body*. . . . ."'

In the first book of Edward VI., it was ordered by rubric that the priest should appear at funerals in his *surplice.*

The second rubric directs the priest to meet the corpse *at the entrance of the church-yard;* and then to go *into the church, or towards the grave:* that is, into the church on all ordinary occasions; and to the grave, if the person has died of any infectious disease.

'The casting of earth upon the body was accounted an act of piety by

the heathen. And although it is not done by the priest himself, as in the Greek Church, and in our own previous to 1552, yet the ceremony is explained by the words which accompany the action.'—*Procter.*

BURNT-OFFERINGS. Offerings or sacrifices of animals, which, in the Jewish Church, were slain by the priests, and then burnt on the altar. In cases of free-will offerings, i. e., those which any one made of his own accord, the animal was to be slain by the person who presented it; but the priests were to complete the sacrifice by burning the victim on the altar.

BURSA. In the middle ages, this was a name of the case in which the corporale for the altar was kept, and in which it was presented to the priest during the celebration of mass. It was of a square form, made of some rich material, ornamented with a cross or some other holy image on the upper side, and lined like a bag with fine linen or silk.—*Hart.*

BURYING *towards the East.* For similar reasons to those assigned for *worshipping* towards the east, the bodies of the dead were formerly deposited in the grave with their feet to the east. This, at least, was the ordinary custom. On this subject, Wheatly says:—'As for the posture or position of the *corpse* in the grave, it hath been always a custom to bury them with *their feet eastward, and their face upwards,* that so at the resurrection, they may be ready to meet Christ, who is expected from *the east,* and that they may be in a posture of prayer as soon as they are raised.'—*Rat. Ill. of Book of Com. Pr.*

BUTTRESS. Fr. aboutir, *to lie out.* A mass of brickwork or masonry, to support the side of a wall of great height, or pressed on the opposite side by a bank of earth or body of water. Buttresses are employed against the piers of Gothic buildings, to resist the thrust of the vaulting.—*Gwilt.*

C.

CADES. The same as *Kadesh.* A place in the wilderness of Paran or Kadesh, south of the land of Israel. *Psalm* xxix. 7 (*Prayer-book version*).

CÆRIMONIALE and LIBER SACRARUM CÆRIMONIARUM. Modern Romish books containing full directions for the performance of services when bishops officiate.—*Parish Choir.*

CÆSAREA. There are two cities of this name mentioned in the New Testament. 1st. Cæsarea Palestinæ, so called from being the metropolis of Palestine, and the residence of the Roman proconsul. 'It was named Cæsarea by Herod, in honor of Augustus, and dedicated by him to that emperor, in the twenty-eighth year of his reign.' This city, remarkable for its magnificence, and the splendor of its palaces and private dwellings, was distant about 36 miles from Acre, and 62 northwest of Jerusalem. It was

in this city that the remarkable and awful death of Herod Agrippa (senior) occurred, as related in *Acts* xii. 20–23. And here also S. Paul made his eloquent appeal in the presence of King Agrippa (junior), son of the above Herod. See *Acts* xxvi. 2d. Cæsarea *Philippi*. This city was situated at the foot of Mount Hermon, near the source of the river Jordan, being about 50 miles from Damascus, and 30 from Tyre. 'It was much enlarged and beautified by Philip the Tetrarch, and was named by him Cæsarea, in honor of Tiberius.' Our Saviour occasionally visited this city, and taught and wrought miracles in it. Here he gave to S. Peter the promise of the keys of the kingdom of heaven, and also rebuked that Apostle. See *Matt.* xxi. 13, etc.

CALEFACTORIUM. Fr. *rechaud*. In some ancient churches, this was a chafing-dish, placed upon the altar in cold weather, and filled with charcoal. One mentioned by Du Cange was of silver, curiously embossed and gilt, and another of copper, embossed and gilt: and in Notre Dame cathedral, in Paris, there was 'a rechaud of silver chased, having rings of silver, and mounted upon four feet, which was placed upon the altar in very cold weather.'—*Hart's Eccl. Records.*

CALENDAR. A methodical distribution of time throughout the year, into months, weeks, and days.

The calendar in the Prayer-book is a list of all the days in the year, with the appropriate titles of all the immoveable feasts, i. e., such as occur on certain fixed days. In connection with the calendar, the Church sets forth her course of Scripture lessons, for the various days, in columns parallel with the calendar. Of these, strictly speaking, the list of days alone constitutes the calendar; hence the running title in the English and some American Prayer-books, viz.: 'The Calendar, *with* the Table of Lessons.' But by popular usage, the list of daily lessons is now embraced under the same general title of calendar.

The chief object of the calendar is that of prescribing the lessons of Scripture, to be used in public service on each ordinary day of the year; and the necessity and usefulness of these tables will be appreciated, when it is recollected that the Church service was originally designed for *daily* use, and not merely for Sundays and holydays.

In the American Prayer-book, the calendar consists of seven columns. In the first is given the day of the month. The second contains the first seven letters of the alphabet affixed to the days of the week, of which we shall speak more at length in another place. See Sunday Letter. In the third column, are the names of the immoveable feasts. The next two columns give the references for the first and second lessons of *morning* prayer, and the last two those for *evening* prayer.

It will be observed, that in the columns of lessons there are vacancies

opposite to all the days designated as holydays. Sometimes the omission is of *all* the lessons of morning and evening prayer; at other times, of only the first lessons. In such cases the 'Proper lessons' will be found in the 'Table for holydays,' immediately preceding the calendar, which, in connection with the calendar, gives the full allotment of lessons for each of those days.

Before the calendar, is placed a 'Table of Lessons for Sundays,' which takes precedence of the lessons appointed in the former for the days of the month on which any of those Sundays may fall. Thus, if the 10th of June should be an ordinary day of the week, the lessons for that day would be found, by consulting the calendar, opposite to that date. But if otherwise (i. e., if the 10th of June were a Sunday), the calendar lessons would not be used, but those prescribed for that particular Sunday in the appointed table. The same order is followed in relation to the other holydays, for which special provision is made in the 'Table of Lessons for Holy-Days.' These always take precedence of the current lessons in the calendar.

The views of the Church in the appointment of occasional lessons from the Apocrypha, will be found by a reference to the article under that head.

CALIXTINS. The followers of George Calixtus, a celebrated Lutheran divine, and professor at Helmstadt, in the Duchy of Brunswick, who died in 1656. He opposed the opinion of S. Augustine on predestination, and endeavored to form a union among the various members of the Romish, Lutheran, and Reformed Churches. Also, a sect in Bohemia, derived from the Hussites, about the middle of the fifteenth century, who asserted the use of the cup (calix) as essential to the proper reception of the Eucharist. It would appear that the reformation at which these Calixtins principally aimed, extended only to four articles: 1. To restore the cup to the laity. 2. To subject criminal clergymen to punishment by the civil magistrate. 3. To strip the clergy of their lands, lordships, and temporal jurisdictions. 4. To grant liberty to all capable priests to preach the word of God.—*Lond. Encyc.*

CALVINISTS. Strictly, those who agree in doctrine and discipline with John Calvin, a celebrated reformer, born at Noyon, a city of Picardy, A. D. 1509. The tenets of Calvinism are classed under the heads of predestination, total depravity, particular redemption, irresistible grace, and the final perseverance of the people of God—sometimes called by theologians 'the five points.' The doctrine of original sin, however, is by no means peculiar to the Calvinists, but (apart from their exaggerated view) has been held in all ages of the Church by orthodox Christians. In a wider sense, the term Calvinist is now applied to many who do not embrace the entire doctrinal system of Calvin, but only some of its more prominent articles, though the system itself seems too compact and connected to admit of this

discrimination with any logical exactness. Calvin's ideas also of Church government and discipline, the nature of the holy Eucharist, and the qualifications of recipients, are not necessarily embraced by all who receive his doctrine. Hence Calvinism is not now a term indicating the creed of a distinct sect or organization, but rather refers to the reception of that doctrine by individuals or bodies of men, without affecting their external ecclesiastical relations.

CAMERONIANS. In Scotland, a religious body which separated from the Presbyterians in the reign of Charles II., and continued long to hold their religious assemblies in the open air. Their name is derived from Richard Cameron, a noted field-preacher, who, refusing to accept the indulgence to tender consciences granted by Charles II.,—thinking such an acceptance an acknowledgment of the king's supremacy in things ecclesiastical,—made a defection from his brethren, and even headed a rebellion, in which he was killed. The Cameronians were never entirely reduced till the Revolution, when they voluntarily submitted to King William.—*Encyc.*

CAMPANILE. A name adopted from the Italian for a bell-tower. Such towers are generally attached to the church, but are sometimes unconnected with it, as at Chichester cathedral.—*Gloss. of Archit.*

In some parts of Italy these detached bell-towers are found. The narrowness of the base, combined with the great elevation of these towers, has occasioned several of them to settle, as it is called, and to deviate considerably from the original perpendicular. The campanile of Pisa, called Torre Pendente, the hanging or leaning tower, is the most remarkable of these, having a deviation of nearly thirteen feet from the perpendicular in a height of one hundred and fifty feet.

CANA. A city of Galilee, pertaining to the tribe of Zebulon. This place, situated three miles north of Nazareth, is memorable as the scene of the first miracle of our Lord.—*S. John* ii. 1–11.

CANCELLI. See CHANCEL.

CANDIDATE. From the Latin candidatus, *white-robed*, because, among the Romans, a man who solicited an office appeared in a garment more white than ordinary—*toga candida.* In the Church, the term is applied to one who is in a state of preparation for the ministry, or for any public act or office of a religious nature.

Candidates for *Baptism*, when adults, are required to give timely notice to the minister, 'that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves with prayers and fastings for the receiving of this holy sacrament.'

Candidates for *Confirmation* are expected diligently to prosecute their preparatory religious exercises, under the direction and care of their pastor,

seeking earnestly for those holy dispositions and solemn purposes for the future, to which the minister must look as evidence that they are 'fit to be presented to the bishop to be confirmed.'

Candidates for the *Holy Communion*, having been made members of the Church by baptism, are required either to be confirmed, or to be 'ready and desirous to be confirmed,' previously to their admission to the altar. And the pastor is also empowered, by virtue of his office, to reject all such as come within the description of unworthy applicants, as given in the rubrics at the head of the Communion Office.

Candidates for *Holy Orders* are a class of persons for whose conduct and regulation certain canons are set forth by the Church. These relate to various matters, such as moral and religious character, literary attainments, attachment to the Church, term of study, and proceedings in view of ordination; for full information on which the reader will consult the canons of the General Convention. See *Digest*, *Title I.*, *canons* 2–5. See also LAY READER.

CANDLEMAS DAY. A name formerly given to the festival of the Purification of the Virgin Mary. In the ancient Church, this day was remarkable for the number of lighted candles which were borne about in processions and placed in churches, in memory of Him who came to be 'a light to lighten the Gentiles,' and the glory of His people Israel. From this custom the name is supposed to be derived.

In some of the ancient illuminated calendars, a woman (the Virgin Mary), holding a taper in each hand, is represented in the month of February. The following is also given as one of the prayers used at the hallowing of candles: 'O Lord Jesu Christ, ✠ blesse Thou this creature of a waxen taper at our humble supplicacion; and by the vertue of Thy holy crosse, poure Thou into it an heavenly benediction; that as Thou hast graunted it unto man's use for the expelling of darknes, it may receive such a strength and blessing thorow the token of Thy holy crosse, that in what places soever it be lighted or set, the divil may avoid out of those habitacions, and tremble for feare, and fly away discouraged, and presume no more to unquiete them that serve Thee,' etc. Candle carrying on this day remained customary in England till its abolition by an order in council, in the second year of King Edward VI. —*Pulleyn's Etymological Compendium.*

CANON. A word of very extensive signification in the language of the Church, but always carrying, more or less, the sense of the original Greek, *κανων*, a *rule* or *measure.* The following are instances of the various applications of the word in the ancient and modern Church.

1. The roll or catalogue of the clergy. Hence all those who were enrolled were anciently called *Canonici.* The 16th canon of the Council of Nice begins thus: 'Whatever priests or deacons, or whoever are *listed in*

the canon, do rashly . . . . remove from the Church,' etc. And in the 2d canon of Antioch we have a still better example: 'If any bishop, priest, or deacon, or other who belongs to the *canon*, communicate with one excommunicated, he also shall be excommunicated, as confounding the *canon* of the Church.'

2. The Creed. So called in the ancient Church, from its being the authorized standard or rule of the orthodox faith.

3. That part of the Communion Office, including the consecration of the elements, which was fixed and invariable,—differing in this respect from other portions of the liturgy, which might be changed by the proper ecclesiastical authorities.

4. A certain tax or tribute exacted in the ancient Church, of men 'for their lands and possessions.'—*Bingham*, i., p. 441.

5. The authorized list or catalogue of the books of Holy Scripture.

6. A law or ordinance of the Church, enacted by a council or other ecclesiastical body. In this sense the term is now commonly used. See CANONS *of the Church.*

7. In the Church of England, a clergyman who receives a prebend or stipend for the performance of divine service in a cathedral or collegiate church. 'Originally, canons were only priests, or inferior ecclesiastics, who lived in the community, residing near the cathedral church, to assist the bishop, depending entirely on his will, supported by the revenues of his bishopric, and living in the same house as his domestics or counsellors. By degrees, these communities of priests, shaking off their dependence, formed separate bodies; in time they freed themselves from their rules, and at length ceased to live in a community.'

CANON *of Scripture.* The term *Canon*, or Rule, has, from the earliest times, been employed to designate the exact list, or catalogue of the inspired writings. In a stricter sense, it denotes the *Scriptures themselves*, as constituting the determinate and only rule of a Christian's faith and practice. Hence they were often spoken of collectively, as 'the Canon of truth,' 'the true Evangelical Canon,' or, 'the Ecclesiastical Canon;' and such books as were divinely inspired bore the name of *canonical*, or were said to have been received into the sacred canon.

In Article VI., the Church declares, in the first place, the 'sufficiency of the Holy Scriptures for Salvation,' and then sets forth 'the names and numbers of the Canonical Books.' One leading object of this definition was to counteract the error of the Church of Rome on these points. The Romanists contend that 'the books of the New Testament do not contain the whole rule of a Christian's faith and practice; they believe that the Apostles orally delivered many doctrines and precepts of the highest importance to our eternal happiness, which are not contained in the New Tes-

tament; and they further believe, that these doctrines and precepts have been faithfully transmitted to the present times, and there is an infallible authority, vested by Christ in His Church, to judge of their correctness, and to distinguish those which are true from those which are false. On the contrary, we of the Church of England affirm that the Scriptures contain a complete rule of faith and practice; and we reject every doctrine and precept, as essential to salvation, or to be obeyed as divine, which is not supported by their authority.'—*Bp. Tomline.*

As the Romanists also contend for the canonical authority of most of the apocryphal books, and ratify this by the determination of the Council of Trent, the latter portion of the Article sets forth the limits of the canon, and the views of the Church relative to the 'other Books called Apocryphal.'

CANONICAL. According to the canon. Thus, the Epistles of S. Paul are called *Canonical Books*, because they are found in the canon of Scripture, or in the list of sacred books forming the Bible.

The word refers, also, to such things as are done agreeably to the canons of the Church. For example;—if the bishop of Virginia or of Kentucky should, in those States, administer ordination or confirmation, it would be right and *canonical*, because to them is committed the spiritual jurisdiction of those States or dioceses; but if they should perform the same acts in *New York*, *Pennsylvania*, or elsewhere, without permission from the ecclesiastical authority there, it would be *uncanonical*, because directly contrary to the canons or laws of the Church.

CANONICAL HOURS. Certain portions of time set apart for the performance of divine offices. 'The Universal Church,' says Bishop Patrick, 'anciently observed certain set hours of prayer, that all Christians throughout the world might at the same time join together to glorify God; and some of them were of opinion that the evangelical host, being acquainted with those hours, took that time to join their prayers and praises with those of the Church.' There were seven canonical hours usually observed by the Church in the middle and lower ages, and they were distinguished as follows:—1st, *Prime*, about 6 A. M.; 2d, *Tierce*, about 9 A. M.; 3d, *Sext*, about 12 at noon; 4th, *Nones*, about 2 or 3 P. M.; 5th, *Vespers*, about 4, or later; 6th, *Compline*, about 7; and 7th, *Matins* and *Lauds*, at midnight.—*Hampson's Med. Kal.*

We do not know at what period the 'Canonical hours' of prayer were settled in the Christian Church. Tertullian (A. D. 200) calls the 3d, 6th, and 9th hours of the day, '*horas insigniores, Apostolicas.*' The Apostolical Constitutions direct prayers to be offered at dawn, 3d, 6th, 9th hours, evening, and cock-crowing. In time of persecution, Christian assemblies were held at night; and when the cause ceased, the practice was continued

in remembrance of their sufferings, and commemoration of the martyrs, until experience proved the dangers of such meetings. Hence the service of 'Nocturns' became joined with that of 'Lauds,' and seven hours were appointed for the Church's prayers; at dawn, and the 1st, 3d, 6th, 9th, 11th, and 12th hours of the day; the names of the services being, Matins and Lauds, Prime, Tierce, Sext, Nones, Vespers, and Compline. The services of these hours were to be said in church, and were called 'the Divine Office,' or 'the Canonical Hours;' they were formed with prayers, psalms, hymns, and canticles, with lessons out of Scripture, and writings of the Fathers.—*Procter.*

In England, the hours from eight to twelve in the forenoon are also called 'canonical hours,' before or after which the marriage ceremony cannot be legally performed in any parish church, without a license.

CANONICAL LIFE. A rule of living prescribed and followed by the ancient clergy who lived in community. The canonical life was a kind of medium between the monastic and the ordinary clerical life.

CANONICAL OBEDIENCE. The obedience which is due, according to the canons, to an ecclesiastical superior. In England, every clergyman takes an oath of canonical obedience to his bishop when he is instituted to a benefice, or licensed to a cure.

CANONICAL RESIDENCE. A term indicating that connection of a clergyman, or candidate for orders, with a diocese and its bishop, or ecclesiastical authority, or with a missionary bishop, by which he becomes responsible or amenable to such superior authority for his ministerial acts and moral character. *Canonical* residence has no necessary connection with *actual* residence, but simply means canonical or diocesan responsibility. Thus, a clergyman may be actually a resident in one diocese, while he is canonically a resident in another, a thing of every-day occurrence, and yet not affecting the relation subsisting between such clergyman and his ecclesiastical superior.

A clergyman desiring to change his canonical residence, is required to lay before the ecclesiastical authority of the diocese in which he desires to reside, a testimonial of his standing and character, and of his wish to be transferred from the ecclesiastical authority of the diocese in which he has last resided; and on the presentation of such testimonial (or dimissory letter), the bishop, or ecclesiastical authority to whom it is addressed, may receive him under his or their jurisdiction.

A letter of dismission does not affect the canonical residence of the minister receiving it, until he shall be received into some other diocese by the bishop or ecclesiastical authority thereof.

CANONIZATION. In the Romish Church, the ceremony or act of enrolling a deceased person in the list of saints. 'The privilege of canon-

izing was originally common to all bishops, and was first confined to the pope by Alexander III., in 1170. When it is proposed to canonize any person, a formal process is instituted, by which his merits or demerits are investigated. Hereupon the *beatification* of the person in question is pronounced by the pope, and his canonization follows upon the production of testimony to miracles performed at his tomb or by his remains. The day of his death is generally selected to be kept in his honor, and is inserted as such in the calendar.'

CANON MISSÆ, or ORDO MISSÆ. In the Romish Church, a book containing the canon and ordinary of the mass.

CANONRY. An ecclesiastical benefice, in a cathedral or collegiate church, which has a prebend or stated allowance out of the revenues of the church commonly annexed to it. The person occupying such a benefice is called a 'canon.'

CANONS *of the Church.* The laws or ordinances by which the discipline and government of the Church is maintained. In the American Church these are of two kinds: 1st. The canons of the *General Convention*, which have force throughout all the dioceses of this Church in the United States. 2d. *Diocesan* canons, the obligation of which extends only to the particular diocese in which they are enacted.

The design of the *general* canons is, to insure to the *whole* Church the blessings of unity, peace, and concord, the attainment of which would be worse than problematical without the adoption of some broader system of legislation than that of individual dioceses in their own separate conventions.

The *particular* or *diocesan* canons, on the other hand, are framed by the conventions of the several dioceses, and supply rules and forms of proceeding adapted to the circumstances and wants of the portions of the Church for which they are designed, including regulations for those subordinate acts of discipline and order, which, from the nature of the case, do not fall within the province of the *General* Convention to determine.

CANOPY. Lat., *conopeum.* Any projecting covering over an altar, a statue, or other object. In Gothic architecture, an ornamental projection over doors and windows; a covering over niches and tombs. Canopies are chiefly used in the Decorated and Perpendicular styles, although they are not uncommon in the Early English.—*Gloss. of Archit.* The name is popularly given to the sound-board erected over pulpits in some churches.

CANTATE DOMINO. ('O sing unto the Lord.') One of the inspired anthems to be said or sung after the first lesson at Evening Prayer. Universal testimony, both Jewish and Christian, has long ago decided that this Psalm is prophetical of the Messiah, and the triumphs of His kingdom. And there is in it a strain of such noble rejoicing, connected with so clear a statement of particulars applicable only to the Christian dispensation, that

every one must see the propriety with which it is interwoven in the daily services of the Church. It is a song eminently evangelical. 'Jesus is adored in the victories of His redemption, and the Church is called upon to sing aloud in the triumphs of His grace.'

CANTHARUS. See NYMPHÆUM.

CANTICA. The Latin for the Songs of Solomon.

CANTICLE. A song or hymn. The Song of Solomon, in the Bible, is composed of several shorter songs of this kind, and is frequently called by the title of 'Canticles.' In the Prayer-book, the hymn after the Te Deum, beginning, 'O all ye works of the Lord,' is also denominated a 'canticle.'

CANTICORUM LIBER. A book of canticles and hymns.

CANTO FERMO, CANTUS FIRMUS, or *Plain Chant.* The name designating the plain and unadorned airs of the ancient chants of the Catholic Church, which were adopted as standing melodies. These chants, until counterpoint or harmony became known, were unaccompanied or only harmonized by the use of octaves.

CANTO FIGURATO. This term was applied, by musicians and ecclesiastics, to the *canto fermo* in its more cultivated state, when adorned with the refinements of harmony.

CANTORIS. See DECANI *and* CANTORIS.

CANTOR'S STAFF. A staff formerly used by the precentor of a church, as a baton to regulate the time of the choir and denote his office. Of these cantoral staves, Mr. A. W. Pugin, the Romanist, says: 'The *cantors* in all large choirs carried staves to regulate the chant, and as instruments of their office. This custom is still kept up in France and Flanders. They were generally of silver, or silver-gilt, with knobs, a boss at the bottom, and tabernacle work on the top, surmounted with a kind of poppy-head.'—*Gloss. of Eccl. Ornament and Costume.* The Rev. R. Hart remarks:—'The cantoral staff . . . . was also termed *serpentella.* One belonging to Notre Dame was of silver-gilt, ornamented with *fleurs-de-lis*, and surmounted by a niche containing an image of the blessed Virgin. Round it were written texts of Scripture, such as, "Take my staff in thine hand, and go thy way."' —*Eccl. Records.*

CAPERNAUM. A city of Lower Galilee, and celebrated in the Gospels as a place frequently visited by our Lord, and called 'His own city.' Here He often taught the people, and performed numerous miracles. In its vicinity is the Mount of Beatitudes, on which He delivered His memorable sermon. See *Matt.* iv. 13, xi. 23; *Mark* i. 21, ii. 1; *Luke* iv. 31, x. 15; *John* ii. 12, vi. 17.

CAPITAL, or CHAPITER. The capping or upper members of a pier or shaft; this sometimes consists of a series of mouldings, and sometimes is sculptured in imitation of foliage, or with basso-relievos.—*Bloxam.*

CAPITULARE. An index to the Epistles and Gospels read in the Communion Service.

CAPTIVITY. A state of subjection, servitude, or slavery; the condition of prisoners taken in war and carried away from their native land. In Jewish history, the term refers to those events in which the Jews were conquered, and removed from their own land to Babylon. To take 'captivity captive,' is to overcome the oppressor, regain liberty, and bring the enemy himself into subjection. See *Psalm* lxviii. 18. The victories of the Redeemer in overcoming the enemies of mankind, are thus described in *Eph.* iv. 8, quoted by S. Paul from the above psalm.

CAPUCHINS. In the Romish Church, monks of the order of S. Francis, who follow his rule in its strictest observances. They derive their name from capuce, or capuchon, a stuff cowl, wherewith they cover their heads. They are a reform from the order of Minors, commonly called Cordeliers, set on foot in the sixteenth century by Matthew de Baschi, an Italian, who pretended to be advised from heaven to practise the rule of S. Francis to the letter. Pope Clement VII. approved his design, and in 1525 gave him permission to retire into solitude, with as many others as chose to embrace the strict observance. In 1528 they obtained a bull from the pope.—*Encyc.*

CAPUT ANNI. The beginning of the year, New-Year's Day.

CAPUT JEJUNII. Ash-Wednesday, the head of the Lenten Fast.

CARDINAL. The title given to a class of officers or governors in the Church of Rome. The cardinals rank next to the pope in dignity, and form his ecclesiastical council. By the Romanist the college of cardinals is regarded as the supreme court of the Church universal.

The formal classification of the cardinals into three distinct orders—1. Cardinal Bishops; 2. Cardinal Presbyters; 3. Cardinal Deacons—was made by Paul II., in the fifteenth century. Their number was at first not less than *seven;* and after having ranged from *seven* to *fifty-three*, Paul IV. and Pius V. decreed that the maximum should be *seventy*—equal in number to the disciples of Jesus.—*Augusti.*

CARDINAL VIRTUES. The chief or most excellent of Christian graces. These are usually stated as four in number, viz.: prudence, temperance, justice, and fortitude.

CARMELITES. One of the four tribes of mendicant friars, so named from Mount Carmel. They pretend to be in direct succession from Elijah, Elisha, and the sons of the prophets. In 1209, Albert, patriarch of Jerusalem, gave the solitaries a rigid rule, containing sixteen articles, and enjoining the most severe discipline. After their establishment in Europe, their rule was in some respects altered; the first time by Pope Innocent IV., and afterwards by Eugenius IV. and Pius II. The order is divided into two

branches, viz.: the Carmelites of the ancient observance, called the moderate or mitigated; and those of the strict observance, who are known as the barefooted Carmelites.

CARNAL. Fleshly, sensual, relating to the lower faculties of our nature. Man, since the fall, is said to be *carnal*, or under the dominion of a 'carnal mind,' because he does not naturally desire those things which are holy, pure, and heavenly, but rather those which gratify the animal and earthly part of his constitution.

CAROLS. Fr. *carolle;* Ital., *carola;* Lat., *choraula.* Certain hymns, simple in construction, and of a joyful character, which people are accustomed to sing at Christmas, in memory of our Lord's nativity, and in imitation of the song of the angels. Hymns of a similar character, sung at Easter, are sometimes called Carols.

The Christmas carol is of high antiquity: indeed, the Angels' Hymn of *Glory to God in the highest*, recorded in S. Luke's history of our Lord's Nativity, has been sometimes cited as the first instance of this sort of holy song. Bishop Jeremy Taylor says, 'As soon as these blessed choristers had sung their *Christmas Carol*, and taught the Church a hymn, to put into her offices forever in the anniversary of this festivity, the angels returned into heaven.' And with reference to the *Angelical Hymn*, in the Communion Service, L'Estrange remarks, 'It is called the *Angelical Hymn*, because the first part thereof is the *Nativity Carol*, sung by the angels.' Milton, also, thus mentions the same hymn:

> 'His place of birth a solemn angel tells
> To simple shepherds, keeping watch by night;
> They gladly thither haste, and by a quire
> Of squadron'd angels hear His *carol* sung.'

This hymn was introduced at a very early period into the offices of the Christian Church; and, in process of time, other hymns of the same sort appear to have been formed after this example. In Brand's 'Popular Antiquities,' we read that 'in the earlier ages of the Church, the Bishops were accustomed, on Christmas Day, to sing *Carols* among their Clergy.'

Before the era of the Reformation, the singing of Christmas carols was very commonly practised in England, as well as in other countries of Christendom. In a poem entitled *The Popish Kingdom*, written about the middle of the sixteenth century, occurs the following mention of carols, in the account of Christmas-day:

> 'Then comes the day wherein the Lorde did bring His birth to passe;
> Whereas at midnight up they rise, and every man to masse.
>
> . . . . . .
>
> Three masses every priest doth sing upon that solemne day.
> With offerings unto every one, that so the more may play.

This done, a woodden childe in clowtes is on the aultar set,
About the which both boyes and gyrles do daunce and trymly jet,
And Carols sing in prayse of Christ, and, for to help them heare,
The organs answere every verse with sweet and solemne cheare;
The priestes do rore aloude; and round about the parentes stande,
To see the sport, and with their voyce do helpe them and their bande.'

Meanwhile the Christmas carols, which had originally formed, and still in some degree continue to form, a part of the offices of the Church, had now been brought into a different use; being sung by parties of singers, or nocturnal itinerant musicians, called *Waits*, or *Watchmen*, who roamed about the streets from house to house, on Christmas eve, and other nights preceding the festival, knocking at the doors, singing their Christmas carols, and wishing a happy new year. This custom is thus described by Barnaby Googe, in the poem already quoted:

'Three weekes before the day whereon was born the Lord of Grace,
And on the Thursdaye, boyes and girls do runne in every place,
And bounce and beate at every doore, with blowes and lustie snaps,
And crie, the Advent of the Lord, not born as yet perhaps:
And wishing to the neighbours all, that in the houses dwell,
A happy year, and every thing to spring and prosper well.'

Thus the Christmas carols, which had been originally religious songs, became, in many instances, little else than incitements to the secular mirth and enjoyment which characterized the season of Christmas, and had well-nigh superseded the primitive holy character of the time. A scarce book, printed in the year 1521, contains 'a Sett of Christmas Carols,' which are called 'Festal Chansons, for enlivening the Merriments of the Christmas Celebrity; and not such religious songs as are current at this day with the common people, under the same title.'

After the Reformation, the 'Christmas Carol' was still continued, as one of the peculiarities of that season of rejoicing; and several compositions, printed in the seventeenth century, make no pretensions to any religious character, but may be more aptly represented in the language of a contemporary, as 'the chearful carrols of the wassell-cup.'

In the mean time, however, others of a religious character were also in frequent use. In a work entitled 'Five Hundred Pointes of Good Husbandrie,' printed in 1557, among the 'Christmas husbandlie fare,' the author recommends 'jolie carols;' and introduces a Christmas carol, containing the following lines:

'Even Christ I mean, that virgin's child
In Bethlem born;
That Lamb of God, that Prophet mild,
Crowned with thorn!'

In 1562, a license was granted to John Tysdale, for printing 'Certayne

goodly Carowles to be songe to the glory of God.' Bishop Andrewes, in his thirteenth sermon, preached on Christmas-day, 1619, celebrates the day, as 'glorious in all places, as well at home with *Carolls*, as in the church with Anthemes.' And Dr. Warmstry, in a very rare tract, 1648, entitled 'The Vindication of the Solemnity of the Nativity of Christ,' judiciously says, '*Christmasse Kariles*, if they be such as are fit for the time, and of holy and sober composures, and used with Christian sobriety and piety, they are not unlawfull, and may be profitable, if they be sung with grace in the heart.'

But to whatever merit for good intention, the compositions generally called Christmas carols may be entitled, their pretensions seem to have been very slight on the score of execution. A large portion of them have been described as the veriest trash imaginable, and which deserve to be neither printed again nor remembered.

Down to the present time, the custom of singing 'Christmas Carols' has been preserved in England, and is still in existence, varying probably in circumstances and degree, but dispersed more or less over the different parts of the country. A writer in the *Gentleman's Magazine*, describing the manner in which the inhabitants of the North Riding of Yorkshire celebrated Christmas, says: 'About six o'clock on Christmas-day, I was awakened by a sweet singing under my window; surprised at a visit so early and unexpected, I arose, and looking out of the window, I beheld six young women and four men, welcoming with sweet music the blessed morn.' Among the 'lingerings of the holyday customs of former times,' which 'exercised a delightful spell over the imagination' of the American writer who visited England not many years ago, 'the *Christmas Carol*' has not been forgotten. The scene of the narrative is in Yorkshire. 'I had scarcely got into bed,' he says, 'when a strain of music seemed to break forth in the air just below the window. I listened, and found it proceeded from a band, which I concluded to be the *Waits* from some neighboring village. They went round the house, playing under the windows. The sounds, as they receded, became more soft and aerial, and seemed to accord with quiet and moonlight. I listened and listened: they became more and more tender and remote; and, as they gradually died away, my head sunk upon my pillow, and I fell asleep.' On the following morning, 'while I lay musing on my pillow, I heard the sound of little feet pattering outside the door, and a whispering consultation. Presently a choir of small voices chanted forth an old Christmas carol, the burden of which was,

> Rejoice, our Saviour He was born
> On Christmas-day in the morning.'

The custom of singing such songs, which appears to be of a very high antiquity, and to have taken hold, for an indefinite series of years, of the

minds of our countrymen, is in itself blameless, and capable of being made productive of good. 'Even the sound of the Waits,' as the author of the *Sketch Book*, above quoted, beautifully observes, 'rude as may be their minstrelsy, breaks upon the mid-watches of a winter night with the effect of perfect harmony. As I have been awakened by them, in that still and solemn hour, when "deep sleep falleth upon man," I have listened with a hushed delight; and, connecting them with the sacred and joyous occasion, have almost fancied them into another celestial choir, announcing peace and good-will to mankind.'—*Abridged from the Introduction to 'Christmas Carols with Music.'*

CARPOCRATIANS. Followers of Carpocrates, a heretic of the second century, who revived and added to the errors of Simon Magus, Menander, and other Gnostics. He owned, with them, one sole principle and father of all things, whose name as well as nature was unknown. The world, he taught, was created by angels, vastly inferior to the first principle. He opposed the divinity of Jesus Christ, making him a mere man, begotten of Mary by Joseph, though possessed of uncommon gifts, which set him above all other creatures.—*Lond. Encyc.*

'CARRIED ABOUT.' In those countries where the Romish Church prevails, it is a common custom to have religious processions, composed of priests, monks, and others, who pass along the streets and public ways, chanting psalms and hymns, and performing other acts of devotion. At many of these processions, the bread which has been consecrated at the Holy Communion (called by Roman Catholics 'the *host*') is carried with great ceremony by one of the priests; and all who view the procession, whether it be in the church or in the street, etc., are required to kneel while it passes; and as they are taught that the 'host' (or consecrated bread) has been changed into *the body of Christ*, they fall down and worship, when it is lifted up before them by the priest.[1]

In reference to these practices, it is said in the 24th Article, that 'the Sacraments were not ordained of Christ to be *gazed upon*, or to be *carried about*,' etc. And in Article XXXVIII. it is repeated, that 'the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, *carried about*, *lifted up*, or *worshipped*.'

In the United States these customs are not much observed; but it has been thought best to retain in the Articles the testimony of the Church against them, as being unscriptural, and tending rather to evil than to any good result.

CARTHUSIANS. In the Romish Church, a religious order instituted by S. Bruno, who, in 1086, built several hermitages in a desert, four leagues from Grenoble; and with six companions, united the ascetic with

[1] The lifting up of the consecrated bread, is called by them 'the elevation of the host'

the monastic life. They were called Carthusians from their original seat, *La Chartreuse;* and their monasteries, at first few in number, were called *Chartreuses.* These monks followed the Benedictine rule, and occupied themselves in mechanical labors and copying of manuscripts, together with their customary observance of religious worship. Their monasteries were both numerous and in high repute for several centuries, and they succeeded in establishing nine houses of their order in England.

CASSIA. A spice mentioned by Moses as an ingredient in the composition of the holy oil used in the consecration of the sacred vessels of the tabernacle.—*Ex.* xxx. 24. See also *Psalm* xlv. 8: 'All thy garments smell of myrrh, aloes, and *cassia.*' It is the bark of a tree of the same species with cinnamon and sassafras.

CASSOCK. The under-dress of all orders of the clergy. It resembles a long coat, with a single upright collar. In the Church of Rome it varies in color with the dignity of the wearer. Priests wear black; bishops, purple; cardinals, scarlet; and popes, white. In the Church of England, black is worn by all the three orders of the clergy; but bishops, upon state occasions, often wear purple coats. The 74th English canon enjoins that beneficed clergymen, etc., shall not go in public in their doublet and hose, without coats or *cassocks.*—*Jebb.*

CASTLE. A building erected for purposes of defence, with towers and walls, so strongly fortified, as to be a place of security in time of war. 'Thou art my house of defence and my *castle.*' – *Psalm* lxxi. 2 (Prayer-book version); 'my rock and my *fortress*' (Bible).

CASUIST. One who is skilful in the examination and decision of cases of conscience.

CASUISTRY. 'The doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason or equity, and partly from the authority of Holy Scripture, the canon law, councils, and fathers. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do: what is sin or not sin: what things a man is obliged to do, in order to discharge his duty; and what he may let alone, without a breach of it.' Until very lately there was a professor of casuistry at Cambridge, England.

CATABAPTIST. Gr., *κατα*, and *βαπτιζω.* An opponent, or abuser, of baptism, particularly that of infants.

CATABASION. Gr., *καταβαινω, to descend.* In the Greek Church, a place under the altar wherein relics are kept.

CATAPHRYGIANS. A sect of heretics of the second century, who were thus called because they or their chief promoters were residents of Phrygia. Their errors were those of Montanus, their leader. See MONTANISTS.

CATECHISING. A method of imparting instruction by questions and answers. The catechising of 'children and others in the principles of religion, is founded upon the institution of God Himself, and is agreeable to the best examples of Scripture.' In the early days of the Christian Church much attention was given to this mode of instruction. A class of men, under the name of *Catechists*, were set apart for the purpose. But catechetical instructions were not given up solely to *laymen*, for presbyters and bishops of the Church frequently took upon themselves the same labors, the great object being to diffuse religious knowledge in that way which promised to be most successful.

The authority on which this mode of instruction rests, is that of apostolic precedent and scriptural example. 'The word, indeed,' says Bishop Doane, 'is a scriptural word, the practice is a scriptural practice. When S. Luke declares his purpose, in writing to Theophilus, to be, that he might know the certainty of those things wherein he was instructed, the literal meaning of the word is *catechised*.[1] When Apollos is spoken of as a man instructed in the way of the Lord, the literal sense is *catechised*.[2] And when S. Paul declares that he had rather speak five words with his understanding, that he might teach others, than ten thousand words in an unknown tongue, the literal rendering is, that he might *catechise*[3] others. And accordingly, S. Cyril says expressly, that "S. Paul preached the Gospel, from Rome to Illyria, and taught at Rome by catechising."[4] If it be asked, then, what are we to understand precisely by this term, we answer, in the words of Clement of Alexandria, especially this—"The knowledge of religion first delivered to the ignorant by the catechist, and then by them repeated over and over again,"[5] the catechist being said to instruct, by making the elements of Christian doctrine *resound* in the ears of his students, and the catechumen being said to be taught by repeating the words addressed to him, and by answering questions.'[6]

Under the discipline of the primitive Church, the catechumens were divided into distinct classes, according to their proficiency; and the greater portion of those thus instructed were adults, proselytes from heathenism. In the present state and relations of the Church, this early usage is, for the most part, superseded by change of circumstances, and the degree of light cast upon the world at large by the Church. But, however true it may be, that the primary elements of religious truth are speculatively known far and wide, the Church can never be exonerated from the obligation of impressing them distinctly, forcibly, and practically, on the tender minds of her younger members, by systematic efforts, directly pursued, in the full conviction that

[1] S. Luke i. 4. [2] Acts xviii. 25. [3] 1 Cor. xiv. 19.
[4] Catechesis, xvii., 16—quoted by Gilly, p. 66. [5] Cited by Comber, in Gilly, p. v.
[6] Bishop Doane's Second Charge, p. 13.

she is the centre of light; and if *her* glory be dimmed, darkness must and will enshroud the world. Hence the canons and rubrics of the Church, relative to catechising, are as unlimited by time as the commands of the Bible respecting repentance and holy living. They are standing ordinances of the Church, ever to be regarded as laws of present obligation, so long as children need discipline, both for the heart and the head—so long as the mandate of Christ stands unrepealed, 'FEED MY LAMBS.' The Church Catechism is the child's body of divinity, in which godfathers and godmothers are to 'take care' that they be 'sufficiently instructed.' The title itself declares it to be 'an instruction to be learned by every person before he be brought to be confirmed by the Bishop.' And therefore the rubrics direct that 'The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.' Still further, 'All Fathers, Mothers, etc., shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed,' etc. Then comes in the demand of the canon, that the parochial clergy 'shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instructions, be diligent in informing the youth and others in the Doctrine, Constitution, and Liturgy of the Church.'—*Digest, Title* I., *Can.* 19. Nothing can exceed the clearness and force with which the duty of public catechising is stated and reiterated, whenever the Church directs the pastor's eye to the tender lambs of the flock; and the only wonder is, that amid the profusion of religious thought ever streaming forth from the pulpit, till the Church is literally waxing lean with spiritual indigestion, the just and imperative claims of the tenderest class should ever have been overlooked, and they left to mourn, in silent patience, the lack of the 'sincere milk of the word.' Yet such, but a few years ago, was the truth of the case. Hence the necessity and popularity of Sunday schools, the teachers of which, in some cases, were supposed, by a flexible species of logic, to fulfil by proxy the rubrics relating to the pastor—numbers on the one part being held as an equipoise for office on the other. Thanks to God, that without lessening the usefulness of Sunday schools, we are on the return to Catholic usage—to that sound and discriminating outlay of ministerial labor, which contemplating the spiritual endowment of the *whole* flock, gathers under the folds of the ministerial mantle even the youngest heirs of sorrow in this perilous and pitiless world.

The Church loves her children. Witness her constant sympathy with them; her appreciation of their perils, of their helplessness, their need of early discipline, their liability to float on the current of passion, their slight appreciation of God, and of eternity, and of the value of that gem within

them which shall outlive the stars of the firmament. And for these the Church legislated when they were as yet unborn. Long ago were her affectionate arms stretched out to the future, to receive into 'the congregation of Christ's flock' the young soldiers of the cross in many generations to come. The change of times and habits, and of the rate of mental cultivation, instead of making void these efforts of the Church, should call them more vigorously into action, now that the temptations to laxity, and the want of the reverential spirit of former days, are so influential in an adverse direction. Religious knowledge is a gift which the Church is bound ever to hold forth, and this with especial reference to the early training of the young. The era of childhood is a short one; but it comprises a world of influences, which, without a figure, may be deemed immortal. The force of early impressions every one knows. And that an incontestable superiority should be given to *religious* impressions, every Christian should distinctly feel. To these every thing should give way, and stand subordinate. Intellectual cultivation without spiritual discipline, never yet opened the gates of heaven, or made joy among the angels over a repentant sinner. Hence the whole drift of the Bible is to build up the supremacy of religion, counting all 'wisdom,' in the absence of this, as so much 'grief;' and the increase of 'knowledge' only the increase of 'sorrow.'

What, then, is the conclusion, but that every Christian, every philanthropist, every parent, if he regard either the temporal or the eternal well-being of the youth now rising up, is bound, both by the law of God, the force of reason, and the purest impulses of benevolence, to provide for the Christianizing of those into whose hands the interests of the Church and the nation are hereafter to be committed. This work the Church has power to accomplish; power lodged in rightful hands, and flowing from Him who has promised to be with her to the end of the world. And we hail as one of the happiest omens of good to the Church, that the practice of public catechising is rapidly gaining favor, and seems destined eventually to resume its ancient importance. When that shall be brought about, 'glorious things' will be spoken of 'the city of our God.' The sanctuary will become the school for heaven; the nursery of strong and valiant spirits; the centre from which the splendors of primitive piety shall light up the earth. The timidity, the fear, the vague sense of right, and the harassing—if not the unworthy—doubts of the half-instructed Christian, will die at once, because their chief originating cause will be removed; and instead of these, a race born and trained to a religious life—fed from infancy with angels' food—armed with the bright weapons of truth—endowed with a double measure of the Spirit of God,—will adorn and protect the militant Church, and realize once more the dignity of that imperishable kingdom, whose head is 'the Mighty God, the Prince of Peace.'

CATECHISM. A manual of instruction, generally in the form of questions and answers. The term *catechise* is derived from the Greek, and signifies instruction by *sound*, or by verbal converse between the teacher and scholar. Hence, a catechism is a system of elementary instruction usually conveyed in this peculiar manner.

At an early period of the Reformation, means were taken for the instruction of the people in the grounds of Christian doctrine, by the publication of 'The Institution of a Christian Man,' which, after a short interval, was succeeded by another work, or more properly a revisal of the first, entitled 'A Necessary Doctrine and Erudition for any Christian Man.' These books consisted chiefly of an exposition of the Apostles' Creed, the seven Sacraments (as then held), the Ten Commandments, the Pater Noster, etc.

The views maintained in the 'Institution' and 'Erudition' were not such, however, as in all points met the sanction of the Church at a later date, though in the main they served as the groundwork of the Catechism which now appears in our Prayer-book. Cranmer, in the year 1548, set forth a voluminous catechism, 'originally written in German, and probably one of the many catechisms to which Luther's own gave rise, and by which the Reformation in Germany was forwarded.'[1] This was on the same expository plan as the two works already named; but still was not free from those immature statements respecting the sacraments and other matters, which were naturally to be expected in a period of religious agitation, when by slow steps men were searching for the *truth*, rather than driving the chariot of a mad revolution. The shorter form of catechism, therefore, became the model on which the Church formed the religious principles of her sons. This was brought out in the reign of Edward VI., and admirably filled a vacant niche in the best monument the reformers have left us—the Book of Common Prayer. 'It was of genuine English growth,' says Blunt, 'though of doubtful origin: Strype assigns it expressly to Nowell; but the modern biographer of the Dean of S. Paul's, questions his title to it, and rather gives it to Poinet, afterwards bishop of Winchester. In any case, Cranmer appears to have reviewed and digested it, not without the able co-operation of Ridley. It made a part of the Liturgy of King Edward, being inserted in the Office for Confirmation. Nor has any material change been since introduced into it, except that the explanation of the Sacraments was added in the reign of James I., the original Catechism having ended with the exposition of the Lord's Prayer.'[2]

The Church Catechism, like the liturgy, is remarkable for the expansive Catholic tone of its doctrine,—never stooping to define the dogmas of a party, but holding forth those high evangelical principles which are the heritage of the Church universal. These are woven together in this beauti-

[1] Blunt's Reformation in England, p. 196. [2] Ib., p. 199.

ful compend, with a simplicity and chasteness of language, characteristic of the period which gave it birth, and admirably adapting it to the comprehension of the young disciples of the Redeemer. Combined with this, there will be seen throughout, a strong tinge of that sweet amenity of temper—not less gracious than graceful—so triumphantly contrasting with the vehement and denunciatory language pervading too many other elementary manuals. This, however, is not a sacrifice of truth to peace, for every fundamental doctrine is stated with an honest firmness and decision. The sinfulness of man, the need of regenerating and sanctifying grace, the nature of the atonement, the divinity of Jesus Christ, the influence of the Holy Spirit, are all clearly recognized in this little form, and steadily upheld as corner-stones of the Christian system. No heresy can find sanctuary here; nor is there a 'God speed' for the least declension from 'the faith once delivered unto the saints.' On the whole, the Church Catechism will probably never be surpassed, as a compact, judicious, orthodox, and intelligible 'hand-book,' for instruction in the doctrines and practice of the Gospel. It is a miniature of Christianity; an epitome of revelation; or (if we may so say), an image without a flaw, of the perfect Christian man, hewn out by accomplished hands, and needing no shrine but its own worth, to captivate the good-will, and challenge the protection of posterity.

CATECHIST. One who instructs by question and answer. More strictly, a person who trains up others in the elementary principles of Christianity, through the medium of the Scriptures, and the Catechism of the Church. The term might, therefore, with propriety be applied to the lay teachers of Sunday schools and Bible classes, and might, perhaps, be their most appropriate designation. But it is chiefly given to such persons as are appointed by the bishop, to attend to this duty in places where the services of ministers are not to be obtained, and where the interests of the Church may, notwithstanding, be advanced by the maintaining of public worship. The judicious labors of the catechist may often render important aid to the Church in new settlements, or vacant missionary stations, by preparing the way for the regular ministrations of the Gospel,—by gathering together the scattered sheep of the Redeemer's fold,—and by teaching the ignorant the truths of the doctrine of Christ, as laid down and illustrated in the Catechism of the Church.

The catechists of the ancient Church 'were *ministers*, usually distinct from the bishops and presbyters, and had their catechumena, or auditories, apart. But they did not constitute any distinct order of the clergy, being chosen out of any order. The bishop himself sometimes performed this office; at other times, presbyters, readers, or deacons. Origen was made catechist at Alexandria when only 18 years of age, and consequently incapable of the deaconship.'

CATECHUMEN. In the ancient Church, this designation was given to those converts to the faith, who were under preparation for baptism. These were required to submit to a course of catechetical instruction, and were not permitted to be present at the administration of the Communion. In the present day, the term is applied to such as are receiving instruction in the catechism, whether baptized or not.

CATENA. A connected series of things, like the links of a chain. Thus a *catena* of the ancient fathers (*catena patrum*) is a methodical and connected series of passages drawn from the writings of those fathers, with the design of exhibiting their testimony concerning any point in question.

CATHARI. From *καθαρος*, *pure*. A term equivalent to 'Puritans,' and assumed by some of the later Gnostics, to indicate their superior purity. There were many degrees of error among them, but the following tenets were common to all: That matter was the source of all evil; that the Creator of the visible world was not the same as the Supreme Being; that Christ had not a real body, nor was, properly speaking, born, nor really died; that the bodies of men were the production of the evil principle, and were incapable of sanctification and a new life; and that the sacraments were but vain institutions and without power. They rejected and despised the Old Testament, but received the New with reverence. The consequence of such doctrines was, that they made it the chief object of their religion to emancipate themselves from whatever was material, and by rigid abstinence and self-mortification to relieve their souls from some of the horrors of imprisonment in material bodies.—*Eden. Hook.*

CATHARINE WHEEL. In Gothic buildings, an ornamented window, or compartment of a window, of a circular form, with rosettes, or radiating divisions or spokes.—*Gwilt.*

CATHEDRAL. Gr. *καθεδρα*, *kathedra*, a seat or throne. The principal church of a province or diocese, where the archbishop or bishop presides, and has the seat or centre of his authority. The term 'cathedra' was originally applied to the seats in which the bishops and presbyters sat in their assemblies, which were held in the rooms in which the worship of the first Christians was also performed before they had liberty to erect temples for that purpose. In after-times the choir of the cathedral church was made to terminate in a semicircular or polygonal apsis; and in the recess thus formed were placed the throne of the bishop in the centre, and seats of an inferior class for presbyters. In modern cathedrals the bishop's throne is in the choir, and generally on the south side.—*Bingham*, viii., 6–10.

In the American Episcopal Church there are no cathedrals, the bishop being free to accept the rectorship of any church of his diocese to which he may be called, or to exercise his Episcopal functions without any special parochial charge.

CATHOLIC. Universal, or general. The term is employed in the designation of the *General* Epistles of the New Testament. Thus the Epistles of S. James, S. Peter, 1st S. John, and that of S. Jude, are known in the original by the title of *Catholic* Epistles, though the distinctive term has somewhat unfortunately been rendered by the word *general;* we say unfortunately, because thus a most ancient and orthodox term has suffered a neglect little apprehended by the translators, and from which a tardy recovery is all that can be hoped for or expected. It is almost superfluous to say that these Epistles were so called from the circumstance of their having been written, in the first instance, not to particular Churches or individuals, but with a more direct reference to the Church at large, i. e., to the *catholic* or universal Church.

The epithet *catholic* is also applied to the Church of Christ 'throughout all the world.' There is scarcely any idea which the reading of the New Testament forces upon us with more clearness than that of the *oneness* of the Church of Christ. It was destined, indeed, to plant itself in all nations; yet not in the form of so many independent households, but as one great society, the various divisions and members of which should hold the closest communion with each other. It was, therefore, one universal or general Church, and the title 'Catholic' became the ordinary and technical designation by which it was known.

The term, thus used, not only distinguished the *Church* from the *world*, but the *true Church* from the *heretical* and *schismatical* parties which at an early day made their appearance. Hence, in ecclesiastical history, *catholic* is equivalent to *orthodox*, and soon came to be applied to the individuals composing the Church, as it had always been to the Church itself. Christian and Catholic were thus convertible terms, and a departure from the principles of catholicity was one and the same thing with a declension from the 'faith once delivered unto the saints.'

At a period a little subsequent to the Reformation, through a strange forgetfulness of the maxim '*abusus non tollit usus*,' the term *Catholic* was surrendered by many of the advocates of continental principles, with a rashness no way complimentary either to the coolness of their heads or the soundness of their discrimination. The same prejudice made its appearance also in the ranks of dissent in England and elsewhere, and has passed down as an heirloom to their followers of the present day.

In the Church of England, on the contrary, the term was never given up. And this for two reasons: 1st. Because it was ever the grand distinguishing title of the Christian Church. Almost as well might we abandon the titles of the Redeemer Himself, as surrender this honored designation of the Church, His body. What if the name had for long ages been claimed and appropriated by a corrupt branch of the Church? In an equal degree had

the legitimate titles of a thousand other things been used by that Church. And what then? Would any thing be gained by substituting 'congregation' for 'church,' or 'commonwealth' for 'kingdom,' or 'overseer' for 'bishop?' The true policy would have been the retaining most tenaciously the proper and primitive appellations of such things, and the restoring of them, by degrees, to their long lost dignity. There is something in a name, if it be a *right* one; and here the Church showed her wisdom, by 'choosing the good and refusing the evil.' But, 2d. The name was retained, because its rejection would manifestly have argued a deficiency in the thing signified. This the Romanists well knew, and a fearful use they are prepared to make of it. 'By your own confession,' say they, 'you are *not Catholic.* By the same, we prove that you *unchurch* yourselves, for the Church is ESSENTIALLY CATHOLIC.' Here, then, is a dilemma from which the sectarian may escape as he may think best. But in the case of the Churchman there is no contest; for he contends that, in the true and best sense of the word, he *is* a Catholic: not a *Roman* Catholic, but such a Catholic as was Paul, or Peter, or John; that is to say, a member of Christ's Church, which is described as 'one, holy, catholic, and apostolic.'

The prejudice against the title is therefore absurd to the last degree, and worthy only of a 'dark age' when men groped for the light, and put 'bitter for sweet, and sweet for bitter.' We rejoice that the day is dawning when the Romanist shall no longer taunt the *Churchman* with an advantage sometimes given him (by the timidity of calling things by their right names), even within the bounds of our own household. A Churchman is of all men best entitled to the use of the term in question; but if he reject it, how can he avow his consent to that article of the Creed, 'I believe in one *Catholic* and Apostolic Church?'—how can he pray that he may finally be gathered unto his fathers, 'in the communion of the *Catholic* Church?'

CATHOLIC CHURCH. See CATHOLIC.

CATHOLIC EPISTLES. This designation is given to the Epistles of S. James, S. Peter, S. Jude, and 1st S. John, because (unlike the other Epistles) they are not addressed to particular persons or Churches, but to the members of the Church in general, or throughout the world.

CATHOLICITY. A term sometimes used to express the quality of being Catholic.

CELEBRATION. The solemn performance of divine worship, or other religious offices, as the *celebration* of the Holy Communion, Matrimony, etc. Also, the offering of acts of praise to God for any special instance of His mercy, or in reference to any of His perfections.

CELESTINES. In the Romish Church, a religious order, so called from their founder, Pope Celestine V. They date from about the middle of the

thirteenth century. These monks followed the order of S. Benedict, wore white garments with black capes and scapularies, and were devoted entirely to a contemplative life.—*Encyc. Am.*

CELIBACY. The state of persons who are not married. In the Romish Church, all ecclesiastics are forbidden to marry, and hence the expression 'celibacy of the clergy.' On the contrary side, the 32d Article of Religion (in the Prayer-book) declares that, 'bishops, priests, and deacons are not commanded, by God's law, either to vow the estate of single life, or to abstain from marriage.'

CELIBATE. A term chiefly used in speaking of the single life of the Romish clergy, or the obligation they are under to abstain from marriage. In this sense we speak of the law of celibate. Monks and religious take a vow of celibate; and the Church of Rome imposes a universal celibacy on its clergy, from the pope to the lowest deacon.

CEMETERY. Fr. *cimetière;* It. *cimitéro;* Sp. *cimenterio;* Lat. *cœmeterium.* Κοιμητηριον, q. d., dormitorium, *a place to sleep in.* Applied by Christians, to whom death itself is but a sleep (*dormitio*), to the place of burial.—*Vossius.* A cemetery is thus a place, or piece of ground, set apart for the burial of the dead who have 'fallen asleep in Jesus.' By later usage, the term is applied to any burial-ground.

CENOBITE. See Anchoret.

CENOTAPH. Gr. Κενος, *empty*, and Ταφος, *a sepulchre.* A monument erected to the memory of a person buried in another place.—*Gwilt.*

CENSURE, ECCLESIASTICAL. The judicial sentence of the rulers of the Church, upon those who have been convicted of offences within the cognizance of her authority. The discipline of the Church extends to both clergy and laity, the former of whom may be admonished, suspended, or degraded from office, and excommunicated, according to the nature of the offence committed. The latter, for similar causes, may be privately admonished, suspended from the Communion, or finally excommunicated.

CENTURIES OF MAGDEBURG. The first comprehensive work of the Protestants on the history of the Christian Church was so called, because it was divided into centuries, each volume containing the events of one hundred years, and was first written at Magdeburg. Matthias Flaccius formed the plan of it in 1552, in order to prove the agreement of the Lutheran doctrine with that of the primitive Christians, and the difference between the latter and that of the [Roman] Catholics. Joh. Wigand, Matth. Judex, Basilius Faber, Andreas Corvinus, and Thomas Holzhuter, were, after Flaccius, the chief writers and editors. It was continued by the *centuriatores* (as the editors were called) only to A. D. 1300. Baronius wrote his *Annals* in opposition to the *Centuriæ.*—*Encyc. Amer.; Mosheim.*

CENTURION. Among the Romans, an officer having the command of

a hundred soldiers. Cornelius, the first Gentile convert to Christianity, held this office.

CENTURY. In ecclesiastical, as well as in secular history, it is customary to reckon time by periods of one hundred years, i. e., by centuries. The Christian era commences with the age when Christ and His Apostles were on earth, and the Church received its present organization. This period extends down to the year 100, and constitutes the first century. From this will be understood what is meant by the frequent remark, that such a person flourished, or event transpired, in the fourth, fifth, sixth, or any other *century*, down to the present, viz., the nineteenth century.

CEPHAS. A Syriac name given to S. Peter, which, by the Greeks, was rendered *Petros*, and by the Latins, *Petrus*, both signifying *stone*, or *rock*.

CERDONIANS. Heretics of the second century, who derived their name from Cerdon, a Syrian, who was their leader. Their heresy consisted chiefly in laying down the existence of *two principles*, the one perfectly good, and the other perfectly evil. Between these, they imagined an intermediate kind of deity, neither perfectly good nor perfectly evil, but of a mixed nature, and so far just and powerful as to administer rewards and inflict punishments. This *middle deity* is the Creator of this inferior world, and the God and Legislator of the Jewish nation; he wages perpetual war with the evil principle; and both the one and the other aspire to the place of the Supreme Being, and ambitiously attempt subjecting to their authority all the inhabitants of the world. The Cerdonians rejected the law, and considered the prophets as ministers of an evil god; they also ascribed to our Blessed Lord, not a true body, but one that was a mere immaterial phantasm; and they denied the resurrection of the body. Cerdon was of the same school as Simon and Menander; and after leaving Syria, he went to Rome, and disseminated his doctrines towards the close of the life of Bishop Hyginus.—*Mosheim. Spanheim.*

CEREMONY. In religion, an external act or assemblage of acts, designed to increase the solemnity and majesty of divine worship, and to strengthen, by the use of sensible forms, the reverential feelings of the soul, in the performance of any sacred office.

The necessity of ceremonies in the greater portion of religious acts, arises from two simple truths: 1st, that man is a compound being, consisting of soul and body; 2d, that God demands the homage of our *whole nature*, i. e., the submission of the *soul*, and the discipline and consecration of the *body*. If man were a purely *spiritual* being, sensible ceremonies would be superseded—at least, such as we are here contemplating—and consequently all his religious acts would be of a corresponding character, solely and simply spiritual, without reference to the instrumentality or co-operation of an outward nature. But man is not such a being; and therefore such worship is

not *all* that God requires of him. The *bodies*, not less than the *souls*, of Christians, are 'temples of the Holy Ghost.' We are bound to present our bodies as 'a living sacrifice, holy, acceptable unto God,' and this is declared to be 'a reasonable service.'—*Rom.* xii. 1. Hence, God is to be honored by the dedication and employment of both constituents of our nature in His service. And in consistency with the demand, is the form and texture of the religion of the Gospel. That religion, by the very fact of its recognizing body and soul as God's, and prescribing means for the sanctification and religious employment of both, proves itself to have proceeded from One most intimately acquainted with the constitution of our nature, even from its actual Author. There is a perfect parallel between the two, just as we might have predicted, *a priori.*

Now this being the state of the case, it is folly to undervalue the external acts or ceremonies of religion. Mystics, both ancient and modern, have attempted a species of contemplative worship, independent of outward acts; but this has always led to enthusiasm, and terminated in the final evaporating of true devotion. And why? Because it was contrary to the ordinance of God, and played violence both with the Gospel and with the unchangeable constitution of man.

We do not defend the ceremonial of religion as acceptable to God *of itself;* for the homage of the *soul* is that to which revelation principally looks. Balance the value of an immortal soul with the worth of a corruptible body, and the relative importance of the worship rendered by each will be distinctly seen. There is an immense disproportion between body and soul, and this disproportion will be the exact measure of the worship rendered by them respectively. Yet, as God is the sovereign proprietor and Lord of both; as Jesus assumed our flesh; as our bodies, reunited with their souls, shall be glorified in the resurrection, we plead for the consecration of our whole nature to His service. On no other ground would we advocate an act of external worship, but as it stands in alliance with the devotion of the immortal spirit. And with these views, the wisdom of the Church, in her appointed ceremonies, is too obvious to need comment. The ceremonial and the spiritual in her services stand in an exact ratio with the comparative value of body and soul. She is guilty neither of redundancy nor deficiency; and if objection be made to the external parts of the Church service, we pledge ourselves to say, that these will be wholly removed when men can draw near without bringing with them *the external part of their nature.*

'In the first Prayer-book of Edward VI., there were many ceremonies prescribed which have not been retained: thus water was enjoined to be mixed with the wine in the administration of the Lord's Supper, and crossing in the consecration-prayer; the bread was to be unleavened and round; exorcism was used in the office of baptism, and the infant anointed, after

being dipped thrice, and having the chrisom put upon him; the bishop was to cross the confirmed person in the forehead; a ring and other tokens of spousage, as gold or silver, were to be given in matrimony; the sick person, upon desire, was to be anointed on the forehead or the breast; the priest was to cast earth upon the corpse, and to commend the soul to God; the churched woman was to offer her chrisom; and crossing, knocking upon the breast, and other gestures were permitted to be used. These are ceremonies in the strictest sense; and it was for these that this preface ["Of Ceremonies," in the English Prayer-book] was made to apologize, more than for the few ceremonies which are now retained.'—*Stephens.*

CERINTHIANS. The followers of Cerinthus, a heretic of the first century, who considered the Creator and Sovereign of the Jews to have derived His birth from a *Supreme God;* that, falling from His dignity, *Christ,* one of the glorious Aions, was appointed to destroy His empire; and that He [Christ] descended into the person of *Jesus* at His baptism, in the form of a dove; that He was seized by the Jews, at the instigation of *their God;* when *Christ* ascended up to heaven, and the *man Jesus* was crucified.—*Pruen.*

'CERTAIN FAITH.' A creed or system of belief resting on divine authority,—such as the Church constantly holds and teaches. Hence we pray that we may die 'in the confidence of a *certain faith;*' not under the distraction and danger of an *un*certain, variable, and untrustworthy body of opinions, having no authority beyond the vague speculations of our own minds. The expression occurs in a prayer in the Office for the Visitation of the Sick.

CERTIFYING OF BAPTISM. The Sacrament of Baptism is usually administered in the church; but 'upon great cause and necessity,' such as sickness, it is allowed that children may be baptized 'at home in their houses;' in which case, only a part of the form is generally used. But it is so ordered, that if the child should live, 'it is expedient that it be brought into the church,' to the intent that the congregation may be *certified* or assured by the minister that the child was properly and rightly baptized in private. The remainder of the baptismal service is then used, the minister having first said:

'I CERTIFY you, that according to the due and prescribed order of the Church, *at such a time,* and *at such a place,* before divers witnesses, I baptized *this child.*'

But if the child was not baptized by the minister of the parish, but by some other lawful minister, then, instead of the above form, he says:

'I CERTIFY you, that in this case, all is well done, and according unto due order, concerning the baptism of *this child,*' etc.

See the Order for the Private Baptism of Children, in the Prayer-book.

CHAIRS, ALTAR. In several of the rubrics, mention is made of the bishop 'sitting in his *chair*, near to the holy table.' See the 'Ordering of Deacons,' the 'Ordering of Priests,' the 'Consecration of Bishops,' and the 'Consecration of a Church or Chapel.' These chairs were not found, as permanent articles of furniture, in the ancient churches; for in cathedrals, the bishop occupied his throne, or used a *fald-stool* when sitting near the altar; and when he visited a parish church, 'where the Episcopal throne was of course unnecessary, a *chair* was usually provided [for the occasion] on the north side of the altar, except, as often happened, the bishop brought his own *fald-stool.* At the Reformation, however, when the officiating minister was removed into the body of the church, the priests' *stalls* and the *sedilia* became gradually disused; and to meet the requirements of the temporary *fald-stool* for the bishop, or of a seat for an occasionally assistant clergyman, *altar-chairs* were permanently supplied.'—*Dr. Pinnock's Laws and Usages of the Church and Clergy*, p. 741.

Concerning these, Dr. Nicholls remarks :—'This usage, for the bishop to sit in a *chair* or *seat* prepared for this purpose, and placed near the altar at the time of ordination, is very ancient in the Church. But it must be noted that this *seat* was not the great seat of the bishop, where he sat during the lessons and sermons, which was called *θρονος*, from whence he was said *ενθρονιζεσθαι*, because of his being solemnly placed therein at his inauguration or admission into his bishopric. For that was a large seat built in the church upon a high basis and eminence, and not removeable as this lesser seat was. And thus the Greek ordinal distinguishes them; for it says, that at the ordination of a presbyter "*καθηται κ.τ.λ. εις θρονον μικρον*," "The bishop sits before the holy table upon a *little seat.*"—(*Vid. Off. Consec. Presb. in Habert. Hier.*, p. 106.)'

CHALICE. In the Prayer-book of the Church of England this title is given to the cup which is used at the Holy Communion. The larger vessel in which the wine is placed on the altar is called the Flagon, and from this, at the time of Communion, it is poured by the bishop or priest into the smaller vessels, called *chalices*, i. e., the cups, to be delivered to the communicants.

In the American Prayer-book the word *cup* is used, as being more generally understood.

CHANCE. An effect resulting from an unforeseen cause, or from one which seems accidental or fortuitous. The term is frequently used, in a larger sense, in reference to any event which with probability *may*, or already *has*, come to pass. Thus, in the Introduction to the English Prayer-book, we read that the Church has power to put away such ceremonies as are liable to great abuse, 'as in men's ordinances it often *chanceth* diversely in divers countries.'

In one of the Collects appended to the Communion Office of the Church is found the expression, 'Among all the changes and *chances* of this mortal life.' It has been objected that, to the Christian who believes in an overruling Providence, the reference of any event to *chance* is offensive, not to say irreligious. In one sense this is true; in another, false. As it respects the Divine Being, nothing falls out by chance; as it respects the limited comprehension of men, events are continually occurring whose secret causes we cannot discern, and these are *chances to us*, though not to God. The framers of the Prayer-book made use of popular language—language well understood by the community in general. The same freedom from the artificial primness of the technologist prevails also in the authorized translation of the Bible; and the force of the term in question will be apprehended by a reference to those words of S. Paul, 'it may *chance* of wheat,' etc.; and those of Christ, 'by *chance* there came down a certain priest,' etc. See also 2 *Sam.* i. 6—'as I *happened* by *chance* on Mount Gilboa.' We will only add the caution of a wise writer: 'A man may dwell upon words till he becomes at length a mere precisian in speech; and he may think of their meaning till he loses sight of all meaning.'[1]

CHANCEL. Fr. *chœur*, Ital. *coro*, i. e., choir. An inclosure, at the upper end of a church, containing the altar, sedilia, stalls, and desks, for the clergy—the floor being raised above the general level, and the whole separated from the body of the church by an intervening screen or *railing;* hence the English name 'chancel,' from the Latin *cancelli.*

The chancel is of very great antiquity. In the primitive Church it was held so sacred that, in time of divine service, the laity were not permitted to enter it. The names, also, by which its several parts were designated, were in accordance with this sentiment. Among these were the 'Sanctuary,' the 'Holy,' the 'Inaccessible.' In the midst of the Sanctuary proper, or Sacrarium, stood the altar, at a sufficient distance from the wall in the rear to admit of a tier of seats for the bishop and his presbyters, with a space between them and the back of the altar. On one side was the prothesis or side-table, and on the other a place for the deacons.

In the churches of the present day, chancels are variously constructed, and some innovation has been made on the primitive model, corresponding with the change of circumstances and the variations of opinion in the less important matters of taste and ecclesiastical architecture. The grand design of the chancel has, however, been invariably preserved, viz., the location in it of the altar, or communion-table; and the spirit of improvement in ecclesiological arrangements has already made such advances as to justify the hope that few new churches will be built without providing for proper

[1] The Doctor.

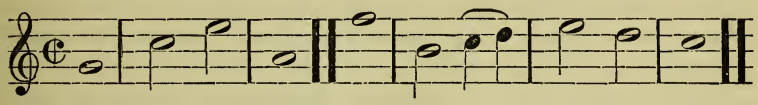
chancels as distinct from the nave, and furnished agreeably to the requisitions of the liturgy.

As a standing rule, the customs of the Protestant Episcopal Church assign the Sacrarium, or inner part of the chancel, as the proper place for the celebration of the Holy Eucharist, while the desk in the choir is reserved for the ordinary prayers, etc., and the pulpit for the delivery of sermons. In compliance with this principle, the Communion Office, whenever used, either in whole or in part, should obviously be read from the altar. In this latter particular, some diversity of practice has obtained in the Church, grounded, we presume, on the supposed inconvenience attending a change of place in the midst of the services by the officiating minister. An objection of this nature must yield to the fact that the *desk* is not the appropriate place for the reading of a portion of a sacramental office, however it may be vindicated on the ground of an ambiguity in the rubric of the American Prayer-book. The same rubric, in its original shape, is explicit in requiring the priest to stand (in the Ante-communion) 'at the north side of the table;' i. e., in the chancel, at that end of the altar which fronted the north, when the head of the church itself (according to ancient custom) was towards the east. The rubric to which we allude is immediately before the beginning of the Communion Office, and in the American Prayer-book leaves it somewhat optional with the minister to proceed to the chancel for the Ante-communion, or to remain at the desk. But another rubric, standing before the Offertory, assumes that the minister *must* have read the former part of the office *at the altar;* for it states that, after the sermon, 'the minister, when there is a Communion, shall *return* to the Lord's table;' consequently he must have been there before. But the propriety of the custom itself, independently of all legislation, should insure for the Ante-communion the presence of the minister in that place, where he would certainly appear if he were about to administer the Eucharist from the beginning, without interruption. The custom is an ancient and an impressive one; and none can doubt, on reflection, that it accords far more with the spirit of the Church, than an anomaly almost as contrary to precedent as would be the administration of baptism in the pulpit.

CHANCELLOR *of a Diocese.* In England, the keeper of the seals of an archbishop or bishop. This office now includes those of official principal, whose duty is to hear and decide matters of temporal cognizance determinable in the bishop's court, and vicar-general, who exercises the jurisdiction properly spiritual, when the bishop himself is hindered by infirmities, avocations, and other impediments.—*Grey's English Eccl. Law.*

CHANT. A peculiar kind of Church music, chiefly employed in the performance of prose compositions, and characterized by the *reciting* of a large portion of the words to a musical tone.

The modern Anglican chant, though admitting of considerable diversity in its structure, is a compound of recitative and regular musical progression. The two forms now in ordinary use are known as the *single* and the *double* chant. The single chant has two members or divisions; the first containing a recitative and two bars or measures of notes; the second, a recitative with three similar measures. Thus:



The double chant is simply a composition equal in length and form to two single chants, thus giving a greater scope and interest to the melody.

The first bar in each division is called the *recitative*, and the following notes, the *cadence;* though, strictly speaking, the term *cadence* is applicable only to the two final notes in each division.

Chanting is doubtless the most ancient form of Church music; and when compared with rhythmical psalmody, has every advantage on the score of beauty and expressiveness. It gives the choir an opportunity of presenting the Psalms of David and other portions of Scripture, in a musical dress, without the necessity of reducing them to a metrical form. A Psalm of twenty or thirty verses may thus be chanted, and the sentiment preserved entire; whereas in common psalmody, a few verses, sometimes selected from a whole page, and strung together *ad libitum*, are all that can be performed in any reasonable time. A more general use of chanting might, also, in some cases, save the Church from the infliction of occasional verses in rhyme, far less favorable to devotional feeling than the same sentiments in their original shape in the Psalter. See ALTERNATE, ANTIPHON, CHORAL SERVICE, and GREGORIAN TONES.

CHANTRY. Chantries were small buildings, originally raised by an individual, and endowed with land and other revenues, for the maintenance of one or more priests to say daily mass for the souls of the founder and his relations, or other benefactors. A chantry is often annexed to cathedral and parochial churches, either within the walls, or attached to the exterior of the building.[1]

CHANTRY PRIEST. One whose office it was to celebrate mass for the wealthy founder of a chantry. These priests were maintained by private endowments arising out of lands bequeathed for that specific purpose. —*Hart's Eccl. Records.*

CHAPEL. Fr. *chapelle*, It. *capella*. A small building attached to various parts of large churches or cathedrals, and separately dedicated. Also a detached building for divine service. The word *chapel* is occasionally ap-

[1] Britton's Arch. Antiq.

plied by middle-age writers, to a parish church; but it generally signifies a building endowed with fewer privileges and immunities, either such as has no proper priest attached to it, or in which the sacrament of baptism was not to be administered, or it had no burying-ground annexed to it, or it was dependent on a superior church.—*Gloss. of Archit.*

In modern usage, a chapel signifies a place of worship, differing in no important respect from a church, except in the relation in which it stands to the ecclesiastical laws or regulations of the diocese and parish in which it is situated.

In the Church of England, there are various kinds of chapels, among which may be mentioned such as were anciently built near, or in immediate connection with cathedrals and the larger parish churches, in honor of the saints, or for depositories of the dead. Also such as are connected with universities, for the performance of the customary services of the Church. Chapels of ease are those which are erected for the convenience of parishioners living remote from the parish church, for whose accommodation a curate is provided, while one rector presides over both the church and chapel. Domestic chapels are private edifices erected by noblemen and others on their estates, for the convenience of their families and dependants.

In the United States, the term is similarly used for private or public buildings designed for religious worship, in connection with universities, colleges, and seminaries. Chapels in parishes are subject to the rector, wardens, and vestry of the church to which they belong, and may, when desirable, become independent churches, with their own separate organization.

CHAPELRY. The bounds or jurisdiction of a chapel.—*Webster.*

CHAPLAIN. A clergyman who performs divine service in a chapel. The title is now given in the Church of England to those also who are retained in the households of nobles, bishops, judges, etc.; these may by license be eligible to a benefice. The term is also applied to clergymen in the public service in the army and navy. In this sense it is used in the United States, and extends to those who are temporarily employed during the session of Congress, and to officiate on occasions of national or state festivals.

CHAPTER. In England, a body of clergy belonging to a cathedral church, 'consisting of prebendaries and canons, whereof the dean is chief. This collegiate company is metaphorically termed *capitulum*, which signifies a little head; it being a kind of head, not only to govern the diocese in the vacation of the bishopric, but also to advise and assist the bishop in matters relating to the Church, for the better ordering and disposing of the things thereof, and for the confirmation of such leases of the temporalities

and offices relating to the bishopric, as the bishop from time to time shall happen to make.'[1]

The place in which their assemblies are held, is denominated the 'Chapter-house,' and the body itself has the title 'Dean and Chapter.'

CHAPTER-HOUSE. 'The apartment or hall in which the monks and canons of a monastic establishment, or the dean and prebendaries of cathedrals and collegiate churches, meet for the transaction of business relating to the general body of the society.'

CHARGE. This term is sometimes used for a *church* or *parish*, viewed in its relation to the rector. More generally it signifies the *spiritual care* of a pastor over his flock, or a bishop over his diocese; as in the Prayer for the Clergy and People: 'Send down upon our bishops and other clergy, and upon the congregations committed to their *charge*, the healthful spirit of Thy grace.'

A 'Charge' is also the title given to an occasional address from a bishop to his clergy; in which he instructs, exhorts, or *charges* them on some matter of peculiar importance, or takes occasion to dilate on the general obligations and responsibilities of the ministerial office. A *charge* is addressed to the *clergy;*—a *pastoral letter* principally to the *people*. Canon XXVI., 1832, of the General Convention ordains, that 'it is deemed proper that every bishop of this Church shall deliver, at least once in three years, a Charge to the clergy of his diocese, unless prevented by reasonable cause.'[2]

CHARITY. One of the most eminent of Christian graces, frequently referred to in Scripture under the name of *love*, and displaying itself under the two aspects of love to God and love to our neighbor. It is not to be confounded with those occasional impulses of benevolence which even bad men may exhibit at times, but is the prevailing temper and constitution of a soul acted upon by the Spirit of God. Christian charity is also to be distinguished from that mere feeling of good-will to mankind which overlooks the claims of religious truth, and regards with indifference all errors respecting the doctrines and institutions of the Gospel. Charity rejoices in the *truth;* but all departures from the truth have a tendency to produce 'envy, hatred, malice, and uncharitableness.' The perfect charity exhibited by the primitive Christians was grounded on unity of faith, and consistency in walking 'by the same rule.'

CHARTOPHYLAX. In the ancient monasteries, an officer who had the custody of the muniment-room containing all the charters and title-deeds.

CHASUBLE, CHASIBLE. An ecclesiastical garment formerly worn in the English Church at the celebration of the Holy Eucharist, but now fallen into disuse. Dr. Pinnock says:—'It was a large and pliant garment, covering

[1] Laws relating to the Clergy. [2] Digest, Title I., Canon 13, § x.

the arms and entire body down to the feet: when laid flat on the ground it was perfectly circular, and had an aperture in the centre for the head. In the middle ages it assumed the oval shape of the "*Vesica Piscis*" for clerics, and hung down before and behind in long rounded points: the shorter diameter of the oval passing across the shoulders to the elbow, so as to leave the arms less encumbered; it was sometimes arranged in folds over the arms; but in more modern times the Romish Church have cut away the sides entirely. The Greek Church retains the ancient large and full robe. The *chasuble* was very rarely seen with a hood (*cappa*, or *capsa*). It was said to represent the "*Tunic of the Ephod*" mentioned in *Exod.* xxviii. 31, 32. The *chasuble* was made of plain or embroidered cloth, velvet, figured silk, baudekyn, and cloth of gold and silver. The *color* varied according to the canonical season, and was either black cloth of gold, etc., blue, green, purple, red, white, violet, yellow, etc. The *chasuble* was also frequently ornamented with bands or orphreys of various colors, embroidered, or of lace, in emblems and devices, and occasionally with pearls and jewels. These bands were sometimes straight, pallium-shaped (Y), or like a cross or crucifix, and appeared on the back or front, or both. The *chasuble* was originally worn by laics and clerics; subsequently by bishops, priests, deacons, and the inferior orders. Its use is allowed in the *Church of England*, being prescribed at the administration of the Lord's Supper by the rubric, under the term "*Vestment*," as the proper habit for the celebrant priest, and likewise for bishops in all their public ministrations. We find it enjoined likewise in Archbishop Winchelsey's *Constitution. Custom*, however, has, for a long time, completely set aside the use of the *chasuble* or *vestment* among the clergy of the Church of England.'—*Laws and Usages of the Church and the Clergy*, p. 930.

CHERUB, *plural* CHERUBIM. A particular order of angels, *Psalm* xviii. 10, etc.; but more frequently signifying the symbolical representations often referred to in the Old Testament and in the Book of Revelation. The form and design of these figures have given rise to much conjecture, and to a great deal of learned, but unavailing research. The descriptions which Scripture gives of cherubim differ; but all agree in representing a figure composed of parts taken from various creatures—a man, an ox, an eagle, and a lion. Whatever be the origin and meaning of the word, and whatever the form that these symbols assumed, there is little doubt that they were intended either as directly emblematic of the Deity, or significant of the ruling powers by which the agency of God is carried on in the natural and moral world.—*Buckley.*

CHERUBICAL HYMN. The Tersanctus, or Thrice Holy.

'CHIEF MINISTERS.' Among the questions proposed to those who are about to receive ordination as deacons or priests, is one in the following

words: 'Will you reverently obey your Bishop, and *other chief Ministers*, who, according to the Canons of the Church, may have the charge and government over you?' In the Church of England, the purport of the words *chief Ministers* is plain, having reference to archdeacons and others, to whom a certain supervisory authority is committed, which the other clergy are bound to recognize and respect.

In the American Church, where archdeacons do not exist, the question is important, Who are the persons referred to as 'other chief Ministers' besides the bishop? These, whoever they may be, the candidate promises to obey, 'according to the Canons of the Church.' In the case of *deacons*, the answer is easy. By the very nature of their office, they are subordinate to the priest; and this is apparent in the enumeration of their duties in the Ordination Office. The general canon also requires 'every Deacon' to be subject to the regulation of the bishop, or 'if there be no Bishop, of the *Clerical members* of the Standing Committee,' 'and he shall officiate in such places as the Bishop or the said Clerical members may direct.'[1]

As it respects *priests*, the order of the Church requires deference to be paid by them in any official transactions with the Standing Committee. Also from assistants to their principals; from clergymen under presentment to the councils appointed to try them; and in all other cases where, for the time being, certain additional powers are given to some for the preservation of order among the many. To these, in that spirit of courtesy which belongs to the Church, as well as in regard to the authority vested in them, the title of 'chief Ministers' is given, and is both appropriate and respectful.

CHILDERMAS-DAY. The day of the holy children, commonly called the Holy Innocents, Dec. 28.

CHILIASTS. From χιλια, *a thousand*. In ecclesiastical history, those who held the opinion of the personal reign of Christ on earth with His saints, in the millennium, or period of a thousand years before the end of the world.

CHIMERE. The upper robe worn by a bishop, to which the lawn sleeves are generally sewed. Before and after the Reformation, till Queen Elizabeth's time, the bishops wore a scarlet chimere or garment over the rochet, as they still do when assembled in Convocation; but Bishop Hooper, having superstitiously scrupled at this as too light a robe for Episcopal gravity, it was, in her reign, changed into a chimere of black satin.—*Wheatly*.

The Rev. W. Palmer cites Dr. Hody as saying, in his *History of Convocation*, 'That in the reign of Henry VIII., our Bishops wore a *scarlet* garment under the Rochette; and that in the time of Edward VI., they wore a *scarlet Chimere*, like the Doctor's dress at Oxford, over the Rochette, which,

[1] Digest, Title I., Canon 6, § 1.

in the time of Queen Elizabeth, was changed for the *Black Satin Chimere* used at present. The *Chimere* seems to resemble the garment used by Bishops during the middle ages, and called *Mantelletum*, which was a sort of Cope, with apertures for the arms to pass through. The name of *Chimere* is probably derived from the Italian *zimarra*, which is described as "Vesta talare de' sacerdóti e de' chierici."'—*Orig. Lit.*, ii., 407.

CHIROTHECÆ. The embroidered gloves formerly worn as a part of the Episcopal costume. 'The use of *gloves*,' says Dr. Pinnock, 'is not prescribed in any rubric or canon of the Church of England; indeed, it has been thought more consistent with the ministerial function not to wear gloves in any of the Divine Offices.' The rule is, however, different in the Romish Church, as the following remarks will show. Mr. A. W. Pugin says: 'The *gloves* worn by bishops and others were usually made of silk, and richly embroidered; these are to be seen on many ancient sepulchral effigies of ecclesiastics; and those which were actually used by the venerable Wykeham, of *red silk*, embroidered with the Holy Name in gold, are still preserved at *New College*, Oxford.' Catalani says: '*Gloves* (chirothecæ), anciently, were not only used by bishops, but likewise by priests.' It is difficult to say what was the material of the gloves worn by bishops. Bruno, bishop of Segui, says that they were made of linen. . . . . Bzovius says that the gloves with which Boniface VIII. was buried were of white silk, worked beautifully with the needle, and ornamented with a rich border studded with pearls. Durandus quotes writers to prove that in the thirteenth century the *chirothecæ* were only white. . . . . S. Charles Borromeo says . . . . they should be woven throughout, and adorned with a golden circle on the outside. Georgius says, at what period it became the custom for the color of the *gloves* to be changed according to the color of the vestments and other pontifical ornaments, is not known. They were sometimes called *manicæ*, which are properly *sleeves*, and sometimes *wanti* (gants) in ecclesiastical writings. . . . . *Gloves* may be worn with propriety by all in ecclesiastical functions who carry staves, canopies, reliquaries, candlesticks, etc.—*Gloss. of Eccl. Ornament and Costume.*

CHOIR. Gr. Χορος. In a cathedral, or other large church, that part of the building in which divine service is performed, or the portion of the chancel which lies between the nave and the sacrarium. This definition assumes, of course, that the church is properly planned, having a nave and recessed chancel. The choirs of cathedrals are usually of great extent, reaching from the transept to the east end. In these both the clergy and the people, with the singers, assemble for divine service, the clergy occupying their seats or *stalls* on each side, and the people the central portion. The choir of singers is divided into two distinct bodies, having their stations on each side of the building in front of the clergy. The term 'choir' is

now frequently applied to that part of any church which is occupied by the organ and singers.

CHOIR, or QUIRE. The singers who conduct the music of the church. The use of a choir (in the liturgical parts of the service, as distinguished from anthems and other occasional pieces of music) is to guide and lead the praises of the sanctuary; and for this purpose it should consist of persons who are familiar with sacred music, who possess good voices, correct taste, some degree of confidence, combined with modesty of manner, and especially that seriousness of mind which becomes all who would 'come before God's presence with thanksgiving, and show themselves glad in Him with psalms.'

The true design of a choir is not to sing instead of the congregation, for God requires praise from all His people; and it would not be more absurd for the congregation to leave their prayers to the minister, and supplicate by proxy, than it is for them to give up their praises altogether to the choir. On the contrary, the choir should lead the congregation; and every one who is able to join in this part of divine worship should feel it a duty to follow. Were this done, every Church would soon become, in truth, a GREAT CHOIR, from which the anthem of joy would resound; formality would cease, and we, and all, should learn '*heartily* to rejoice in the strength of our salvation.'

CHORAL. Pertaining to a choir, or to the musical rendering of the liturgy, as in the cathedral or *choral* service.

CHORALE. A book consisting of a selection of hymns and antiphons, with musical notes.

CHORAL SERVICE, or CATHEDRAL SERVICE. That more solemn manner of celebrating divine worship, which has ever been practised in the principal Churches throughout the world, and which the Church of England, in accordance with her uniform recognition of Catholic usages, has retained.

It is called Cathedral, because it is the genuine characteristic of the mother church in each diocese, to which the principal clergy are attached, and where the bishop has his cathedra or throne (hence the designation),—and which ought, therefore, to be pre-eminent in affording to God every circumstantial heightening of external homage. And as these churches excel, for the most part, in a more sublime architecture, in richness of outward decoration, and in a numerous attendance of ministers, so are they also designed to excel in a greater frequency of religious offices, performed with the fullest accompaniment wherewith the most devout and expressive music can clothe the lauds and litanies and Eucharistic services of the Church militant.

But though this service is the proper and necessary feature of the mother churches of the land, it is also adopted in other eminent places, such as the

royal chapels, and some of the principal colleges. As many of these places, in borrowing the religious usages of cathedrals, have choirs of clergy and laity set apart for their due performance, the service thus administered is properly called *choral.—Jebb on the Choral Service*, p. 21.

Mr. Jebb gives the following as the essential parts of the choral service, viz.:

1. The chanting by the minister of the sentences, exhortations, prayers, and collects throughout the liturgy, in a monotone, slightly varied by occasional modulations.

2. The alternate chant of the versicles and responses by the minister and choir.

3. The alternate chant, by the two divisions of the choir, of the daily Psalms, and of such as occur in the various offices of the Church.

4. The singing of all the canticles and hymns in the Morning and Evening Service, either to an alternated chant, or to a more intricate style of song, resembling anthems in their construction, and which are technically styled 'Services.'

5. The singing of the anthem after the third Collect, both in the Morning and Evening Prayer.

6. The alternate chanting of the Litany, by the minister and choir.

7. The singing of the responses after the Commandments, in the Communion Office.

8. The singing of the Nicene Creed, the Sanctus, and Gloria in Excelsis, in the Communion Service, anthem-wise.

9. The chanting or singing of those parts in the occasional offices, which are rubrically permitted to be sung.

There is no law whatever of the Church which forbids any portion, or the whole, of the cathedral mode to be adopted in any church. For its use or rejection, a wise discretion and a charitable consideration of circumstances are the only restraining laws.—*Jebb*, p. 20.

CHOREPISCOPUS. In early periods of the Church this name was given to certain country bishops (as the term signifies) who were distributed in the regions surrounding the chief cities, where the governing bishops presided. Some considerable difference of opinion has existed relative to the true ministerial order of the chorepiscopi, some contending that they were mere presbyters, others that they were a mixed body of presbyters and bishops, and a third class that they were all invested with the authority of the Episcopal office. That the latter opinion, however, is the correct one, is maintained by Bishop Barlow, Dr. Hammond, Beveridge, Cave, and other eminent divines of the English Church, together with Bingham, in his Antiquities of the Christian Church. Their origin may probably be referred to a desire on the part of the city or diocesan bishops to supply the Churches

of the neighboring country with more Episcopal services than *they* could conveniently render. Some of the best-qualified presbyters were therefore consecrated bishops, and thus empowered to act in the stead of the principal bishop, though in strict subordination to his authority. Hence we find them ordaining presbyters and deacons under the license of the city bishop, and Confirmation was one of their ordinary duties. Letters dimissory were also given to the country clergy by the chorepiscopi, and they had the privilege of sitting and voting in synods and councils. The difference between the chorepiscopus and what was at a later period denominated a suffragan, is scarcely appreciable, both being under the jurisdiction of a superior, and limited to the exercise of their powers within certain boundaries. The suffragan has indeed his own proper diocese, while the chorepiscopus acted within the diocese of his superior; but this and a slight difference in the power of jurisdiction seem to be all the essential points of distinction between the two offices.

CHORISTER. Properly, a singer in a church-choir. The term is sometimes incorrectly limited to the *leader* of a choir. In strict propriety, the name of 'chorister' is scarcely applicable to any but the members of a choir consisting of *men* and *boys*. The choirs of the English cathedrals, collegiate, and large parish churches, are always thus constituted; and the practice of employing female voices in the choral department of the liturgy, is a variation from the long-established usage of the Church.

Concerning the costume of choristers, Dr. Pinnock remarks:—'The *men* and *boys* forming the CHOIRS of our ancient ecclesiastical institutions, were distinguished from the laity generally, by a certain peculiarity of costume; parts of which were occasionally of various colors, and more or less ornamented. The *white albe*, or *surplice* was, however, the usual habit; and when colors were employed, they frequently followed the *livery* of the founder of the institution.....The usual dress of CHORISTERS in the cathedral and collegiate churches of modern times, has been the *surplice*, when engaged in the performance of their ecclesiastical duties; and a kind of *black academical gown* when not officiating. In some instances, the latter *habit* is dispensed with. Where a *choir-beadle* is appointed, he usually wears a *black stuff gown*. *Choral service* has been introduced into several parish churches lately; and the expenses incidental to the establishing and maintaining of an efficient *choir*, have generally fallen upon the incumbent, who is aided in some instances by the voluntary contributions of the congregation. With the introduction of CHORISTERS, we have also found, in a few cases, that the taste for *colored vestments* has revived; since we may occasionally see them habited in *blue cassocks* and white *rochets* (short *surplices*); sometimes in white *albes* with *scarlet girdles*, etc. The adoption of these novel vestments cannot be defended by any rubric or canon now

in force; nor can they plead the sanction of customary usage.'—*Laws and Usages of the Church and the Clergy*, pp. 889, 892.

CHORUS. In music, a composition, sometimes in two or three, but generally in four parts, sung by many voices, accompanied by the whole band when performed in an orchestra or on the stage; but by the organ alone when sung in a choir. The chorus of the oratorio and opera has full instrumental accompaniments, but that of cathedral services and anthems, is written with only an organ accompaniment. The term *chorus* is also applied, in an aggregate sense, to the whole body of singers performing the chorus. A *double chorus* is usually in eight vocal parts, and sung by two choirs. Many of Handel's choruses in *Israel in Egypt*, in *Solomon*, and in *Deborah*, are of this kind.—*P. Cyc.*

CHRISM. The unction, ointment, or consecrated oil formerly used in confirmation, and (in the Romish Church still used) in other religious acts. It is a compound of oil of olives, and balsam, or balm of Gilead.

CHRISOME. A white garment which, in the ancient Church, was put upon children by the priest at the time of their baptism. It was afterwards carefully preserved as a memorial and emblem of innocence.

In the Prayer-book of 1549, two ancient eeremonies were retained,—the putting on the chrisome and the anointing. '*Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the chrisome; and say*, Take this white vesture for a token of the innocency, which by God's grace in this holy sacrament of baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen.'

CHRIST. A Greek word signifying the *consecrated*, or *anointed* One, thus equivalent to the Hebrew word *Messiah*, and given to our blessed Lord and Saviour as His official title.

CHRISTEN. To baptize. The word, though now seldom used in the American Church, except in local districts, is retained in the rubrics of the office for the private baptism of children. Its derivation is probably from the fact, that in baptism the child is made a member of Christ's holy Church, and assumes a name indicative of this, called his *Christian* name. Viewed in this light, the term is highly expressive of the effect of baptism, in the regeneration or CHRIST*ening* of those who receive it.

CHRISTENDOM. The kingdom of Christ. The term is generally used for 'the territories, countries, or regions inhabited by Christians, or those who profess to believe in the Christian religion.'—*Webster*. There is also an obsolete sense, in which it implies the Christian religion itself, or the obligations connected with it, as in the following quotation from Wiclif:—

'When man is baptized, and taketh *Christendom*, then is the name of Christ put in his soul.'[1]

CHRISTIAN. One who professes the religion of Christ, and has been baptized.

CHRISTIAN, a. Relating to the religion of Christ, as *Christian* doctrine, the *Christian* virtues.

CHRISTIANITY. That system of religion which has for its founder Jesus Christ. The history of Christianity may be divided into three periods, of which the first embraces the life and ministry of Jesus Christ; the second comprehends the acts of the Apostles, after the death and resurrection of Christ, and the formation of the Christian Church; the third period comprehends the history of the Church from the termination of the labors of the Apostles, to the present day.

CHRISTIAN NAME. The name which is given in baptism, as a mark or token that we have been admitted into the Christian Church. It is prefixed to the family name, as more honorable, and to put us more readily in mind of the baptismal vow.

CHRIST*IANS*. The name assumed by a denomination in the United States, to express their alleged renunciation of all sectarianism. This body has become somewhat numerous, and it is said that they recognize no creed, or authority in matters of doctrine, leaving to each individual the interpretation of Scripture, and the determination thereby of his belief. In New England, they separated principally from the Calvinistic Baptists; in the Southern States from the Methodists; and in the Western from the Presbyterians. Nearly all were at first Trinitarians; but the doctrine of the Trinity and its concomitant doctrines, are now universally rejected by them. In like manner, those who were once Pædobaptists in the South and West, have changed their opinions, and become Baptists. The 'Christians' may therefore be regarded as a sect of Unitarian Baptists.

CHRISTMAS-DAY. The festival of the Nativity of Christ. This feast seems to have originated in the very earliest times of Christianity, and to have always been reverentially observed by the universal Church.

The question respecting the 'precise and real day' on which our Lord was born, has been very conclusively settled by the late Rev. Dr. Jarvis, in his learned work entitled '*An Introduction to the History of the Church.*' The following is an abstract of the historical part of his argument in favor of the 25th of December as the day of our Lord's Nativity:

In *Luke* ii. 1–7, it is written that Cæsar Augustus issued a decree that all the world should be taxed or enrolled; that this taxing or enrolment was made when Cyrenius was governor of Syria; that Joseph and Mary went to Bethlehem to be taxed or enrolled, and that while there Christ was born.

[1] Wiclif's 'Poor Caitiff.'

It is obvious, therefore, that the settling of the date of this taxing or enrolment is equivalent to settling the date of our Lord's birth.

Now, by referring to the Roman Records or Archives, the time of this enrolment or taxing is to be settled. To these archives the writers of the Western Church were accustomed to refer on this very point, both directly and incidentally.

1st. Thus Justin Martyr, in the year 140, refers the Emperor and the whole Roman Senate to the date of Christ's birth in these terms: 'There is a certain village in the land of Judea, distant thirty-five stadia from Jerusalem, in which Christ Jesus was born, as ye can learn from the enrolments completed under Cyrenius, your first Procurator in Judea.'

2d. Thus, Tertullian, in the year 200, writes in these words: 'Finally, concerning the census or enrolment of Augustus, which the Roman Archives preserve as a faithful witness of the Lord's nativity.'

3d. Thus, S. Augustine, among whose sermons are thirteen on the Festival of the Nativity, declares, 'That as the Church hath delivered down, John was born on the eighth before the Kalends of July (June 24th), but the Lord was born on the 8th before the Kalends of January, December 25th.'

4th. Thus, S. Chrysostom, in 386, in a sermon preached on Christmas-day, the 25th of December, says to his hearers: 'Ye may expect a worthy reward of this your zeal, from Christ, who *to-day was born in the flesh.*' He also expressly refers to the Roman Archives as containing the evidence of the time of our Lord's birth in the enrolment alluded to by *S. Luke*, and preserved in the Archives; and argues that Christ was born on the 25th of December, with great force and eloquence.

5th. That it was generally observed throughout the Christian world before the Council of Ephesus, A. D. 431, is proved by the fact that there is a Christmas sermon preached that year, on the 25th of December, by Paul, bishop of Emesa, annexed to the act of the council.

6th. The practice continued general, constant, and uniform until the sixteenth century.

7th. The observance of this festival extends to all who call themselves Protestant or Reformed, except a comparatively small number in England, Scotland, and America.

CHRISTMAS-EVE. Though there is no special service appointed in the American Prayer-book for the eve of our Blessed Lord's Nativity, yet it is customary in some parishes, especially in rural places, to hold an evening service, in preparation for the great festival of the morrow; in some places the usual decorations of the church are rendered more beautiful by an illumination of the windows. The late Rev. Mr. Chapin remarks:

'That the observance of a special service on the 24th of December, is not

peculiar to the American Church, is evident from the fact that the Church of England, the Church of Rome, and the Oriental Churches generally, prescribe a vigil for the 24th of December. The Ethiopian Church, which observes the Nativity in every month in the year, keeps a vigil only in December. The American Church prescribes no special service for the day. But the lessons prescribed in the "Calendar" for the evening of December 24th, by both the American and English Churches, are so beautifully adapted to the season, that a single perusal of them would be sufficient to suggest the service, had it never been held. This, no doubt, was the origin of the service, and not "the midnight mass."'

S. CHRYSOSTOM. John, patriarch of Constantinople, one of the most distinguished of the Fathers. His eloquence gained for him the name of Chrysostom, or the *golden mouthed*, and his fame as a preacher and divine when a presbyter, led to his promotion to the bishopric of Constantinople in the year 393. In this conspicuous station his boldness and constancy in rebuking the vices of the age, raised up around him many bitter enemies, and led to his banishment. But so great was his popularity that a tumult ensued, which could not be appeased otherwise than by the restoring of the faithful bishop. Soon after, the same causes resulted in his second banishment, from which he never returned, having died amid the severities of his exile, in the year 407, aged about 53.

The works of this eloquent Father, which are still extant, consist princ pally of homilies, and commentaries on some of the Books of Scripture. In these the inexhaustible treasures of his imagination, the fervor of a devotional spirit, and the wisdom of a profound mind, are freely and copiously poured out.

A Collect, bearing his name, appears in the Church liturgy. Respecting this, Palmer observes, 'Whether it be as old as the time of Basil or Chrysostom, is very doubtful to me, because the commencement of all those liturgies which bear their names (except the lessons) appears to be more recent than the time of Chrysostom; however, this prayer has certainly been very anciently used in the exarchate of Cæsarea, and the patriarchate of Constantinople.'—*Orig. Lit.*, i., p. 250.

CHURCH. The various and obvious meanings of this word it is almost unnecessary here to enumerate. It may be applied to a single congregation of Christians, as the Church in any city or village, etc. It may signify the Churches collectively in any city or large town, as the Church in Constantinople, London, or New York. Again, it may stand for the whole body of Christians professing the same creed, as the Greek Church, the Romish Church, the Protestant Episcopal Church. Occasionally it signifies the clergy, the ecclesiastical government, or the house set apart for divine worship. But we intend here to consider the term 'Church,' as it points to

that universal company of men who associate as fellow-believers in Jesus Christ, and are baptized 'in the name of the Father, Son, and Holy Ghost.'

The first aspect in which the Church presents itself is that of a regular organized *society*. It differs essentially from an accidental concourse of persons professing a coincidence in some mere matters of opinion, by containing within itself all the elements of which a definite society is composed. We recognize in it officers and inferior members. We observe a well-arranged system of government, without which these officers would be needless. We find that it is universal or catholic, having the world for its theatre. We see that it possesses a Supreme Head, to whom all are subject—Jesus Christ the great Shepherd and Bishop of souls. We perceive its unity as a body represented in Scripture under various symbols. It is a building fitly framed; a spiritual house; a city of the living God; a fold under one Shepherd; a family under the care of a Master; a body composed of many members; a kingdom of which Christ is the Sovereign.

It will be further observed that the Church is an *outward* and *visible* society. The title is, in Scripture, constantly applied to a society of this character. Thus the elders of Ephesus are commanded to 'feed *the Church*.' Paul and Barnabas are led on their way by *the Church*. Grievances are to be laid before *the Church*, and throughout the New Testament the visible character of the Church is acknowledged. More than this, its *original constitution* was outward. Its officers are outwardly recognized. Its sacraments are outwardly received; so that 'those who deny that the Church is *visible*, are compelled to deny that it is a society *at all*.' Christ preached publicly—the disciples followed Him publicly—the Apostles baptized publicly—the early Christians assembled and united in the visible breaking of bread; and in the words of Archbishop Potter, 'An instance cannot be produced of any Christian Church throughout the whole world, where the sacraments were not administered, the Gospel preached, and the worship of God celebrated in an open and public manner. Even in the sharpest persecutions, the Christian assemblies, though (it may be) not so openly as in times of peace, were constantly held and frequented, so little had the notion of an invisible Church prevailed in those early ages.' Such, then, is the first aspect of the Church of Christ.

But here arises an important question. We see around us a diversity of organizations, all claiming to belong to this Church of Christ. There are Roman Catholics, Protestant Episcopalians, Methodists, Presbyterians, Baptists, Moravians, Lutherans, Quakers, Covenanters, Seceders, Socinians, and a catalogue of others, with endless subdivisions. Now while each of these stands opposed, in many particulars, to the others, can it be possible that they *all* possess the elements of a true Church? Shall we say that Christ is divided? That He has not *one*, but *many* bodies? That there are

countless Lords, countless faiths, and countless baptisms? We are not unaware of the plea, that though there may be differences in *non-essentials*, yet various parties may at the same time be component parts of the one true Church. And this we grant, provided these differences extend no further than *non-essential* points. But this we deny to be the case, for many of these are at variance concerning points which enter into the very *essence* of the Church. Let it be remembered, that we are here upon the question of the outward and visible Church, that which is dwelt upon by the New Testament writers as a divine organization; in other words, the character and description of *that society* to which Christ and His Apostles applied the term '*Church*.' Of this Church then, which is styled 'Holy, Catholic, and Apostolic,' we have the following definition in Article XIX.

'The visible Church of Christ is a Congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.'

A definition, more ample, but to the same effect, is thus given in the short catechism of Edward VI., 1552:—'That congregation is nothing else but a certain multitude of men; which, wheresoever they are, profess the pure and upright learning of Christ, and that in such sort as it is faithfully set forth in the Holy Testament by the Evangelists and Apostles; which in all points are governed and ruled by the laws and statutes of their King and High Bishop, Christ, in the bond of charity; which use His holy mysteries, that are commonly called Sacraments, with such pureness and simplicity, as touching their nature and substance, as the Apostles of Christ used, and left behind in writing.'

Where, then, shall we find this Church? Let us undertake the search.

The Church of the New Testament was an organized body, established in the world by the Son of God, and by men acting under divine inspiration. In this Church were two remarkable constituents, on the union of which its vitality depended. These were its *faith* and its *officers*, both of them the results of divine agency. Almost without a figure, the FAITH may be called the *soul*, and the MINISTRY the *body* of the Church. We shall therefore take these as the fair and legitimate tests of the Church in the present day, inasmuch as they were destined to continue, to the world's end, to be the distinctive traits of the Church.

We are not forgetful that other tests of the true Church have been given, such as its unity, its apostolicity, the valid administration of the sacraments, and its holiness; but all these being simple *consequences* or accessaries of its divine *faith* and divine *order*, we are not so much concerned about them, if we can discover the two grand characteristics from which they take their rise.

First, then, of the *faith* of the Church. This is given at large in Holy Scripture, that sacred deposite which the Church has ever held inviolate.

The Christian faith is not only in its very nature *one*, but was so held universally in the primitive Church. But, for the detection of heresies, and the preservation of the Church from them, the leading doctrines of Christianity were early imbodied in the form or index called the Apostles' Creed; and this, or a concise form holding forth the same principles, was probably used by the Apostles themselves, on the admission of members into the Church. In the Creed were embraced those important topics on which heresies were most likely to arise; and hence it was universally used as a summary of the Gospel, and an authoritative rule of the faith of Scripture This, to render it more effectual still against the intrusion of heresy, and an impregnable safeguard of apostolic orthodoxy, was reviewed at the council of Nice, and set forth, not as a new system of faith, but as a declaration of the doctrine which, from the Apostles' days, had been held by the Catholic Church. Wherever, then, we find the word of God received in this primitive and orthodox sense, we have, *so far*, a sure testimony of the existence of the Church.

Let it not be objected, that we are here setting Creeds in the place of Scripture. This is a false view of the case. 'The Bible,' says Cecil, 'is the *meaning* of the Bible.' The Christian faith is not that interpretation which every man may choose to put on the words of Scripture, for then would there be ten thousand faiths, instead of *one*, and all certainty respecting truth would be lost; but it is *that* interpretation or view of Christian doctrine which has existed from the Apostles' times, certified by the consent of the Church universal in every age, and ratified by the decisions of General Councils. The Creeds, therefore, do not usurp the place of Scripture, their main object being to declare, in a brief summary, and in the clearest form, what are the essential and leading characteristics of the Christian faith.

In applying this test to the various divisions of the Christian world, we find it met by the consent of all, or nearly all, of those existing Churches which inherit the apostolic succession. The Apostles' Creed is also received, in its orthodox sense, by a large proportion of those religious societies which have sprung up since the Reformation; consequently, to this extent, they bear one of the marks of the true Church of Christ.

But the possession of the true faith *alone*, is not enough to constitute the Church, though there can be no true Church without it. Hence we are led to consider the second mark proposed. This was the divinely established *Order* of the Church. By this, we understand, chiefly, the existence of a body of men, possessing authority by direct transmission from the Apostles, to govern, to instruct, and to dispense the means of grace to those composing the Church.

This authority, without which no man has a right to assume any rank above that of a layman, was originally committed to three distinct classes of men, called in the New Testament—1. Apostles; 2. Bishops, presbyters, or elders; 3. Deacons: but now known as—1. Bishops; 2. Presbyters, or elders; 3. Deacons.—(See Bishop.) To the highest order alone was given the power of transmitting authority to minister in sacred things, commonly called the power of *ordination.*

Now, it must be evident, that if Christ had not at first commissioned a race of ministers or ambassadors to act in His name, the Church must, to the present day, have been without them; for no possible combination of *men* could have constituted a body of Apostles, with authority to rule the Church of God, and much less with any shadow of right to administer sacraments. And if a divine commission was absolutely necessary in the *first* race of ministers, it must be equally necessary for all their successors, inasmuch as the same duties are to be performed by them. This was foreseen by the great Head of the Church; and therefore provision was made, that in the highest rank of the ministry a power should be lodged of perpetuating to all ages the sacred office, and thus insuring to the Church a continual succession of pastors, bearing the same legal authority under which the Apostles and their fellow-laborers acted.

This ministry, thus transmitted by an unbroken chain of Apostles and bishops, from the very time of Christ's ascension, now exists: and it is evident that, exclusively of this, no man can establish a claim to a rank in the Church, superior to that of a layman, unless he can prove, by actual miracle, his investiture with the sacred office.

Where, then, do we find this Apostolic *Order?* The answer is—In those existing religious bodies which have descended from the primitive Church. In all these, without exception, the Christian ministry exists, in the three orders of bishops, priests, and deacons; and these unanimously refer their authority to a regular transmission from the Apostles, by succession.

In a large proportion of those societies to which the Reformation and other subsequent events have given rise, this important mark of the 'visible Church of Christ' fails altogether; their ministry being either confessedly grounded on human appointment, or flowing from ordinations by presbyters, to whom (as is evident from the New Testament) the power of perpetuating the ministry was never committed.

We may here remark, however, that the preservation of the true ministerial *Order* is not in *itself* sufficient to constitute the Church. This will be evident from the fact that all the heretical sects of the ancient Church *had the apostolic ministry*, while they were deficient in the *faith* of the Church, and were therefore rejected from its communion. The Arians, the Donatists, the Novatians, and indeed the sects of every name, were all Episcopal

in their ministry, and in this respect differed nothing from the orthodox Catholic Church. Their grand error lay in the want of that union of Order *and* Faith, which is essential to the being of the Church.

The first deduction from the above is, that there are now in existence at least two classes of religious bodies—those which exhibit only *one* mark of the Church, and those which retain *both*. In the latter class stands the Protestant Episcopal Church, with its undoubted inheritance of the Gospel *Ministry*, by direct succession from the Apostles, and its possession of the Gospel *Faith*, as proved by its reception of the Holy Scriptures, and those summaries of Scripture doctrine, the Apostles' and Nicene Creeds. *Therefore*, we argue, she is a true branch of the *One*, *Holy*, *Catholic*, and *Apostolic Church.*

The bearing of these principles on other organizations, it is not our object here to discuss. But it is a weighty and solemn question, and one which every Christian man is bound to propose to his conscience, Whether he is numbered in a Church resting on a *divine* foundation, and exhibiting on its fore-front the credentials of THE CHURCH OF THE LIVING GOD? The spirit of the present age has given currency to the impression that a *Church* is a voluntary combination of individuals, which, if secure in the *doctrines* of the Gospel, may erect a ministry, without regard to its apostolical derivation. But what if men were reminded, that it would be as easy for them to create a world as to found a Church? Yet so it is. *Divine power* was called forth in the establishment of both the *Faith* and the *Order* of the Church; and if men would shudder at the thought of avowedly creating new *doctrine*, so should they tremble at any attempt to innovate on the *Order* of God's Church. Heresy is an offence against the one, and schism a breach of the other; and of the heinousness of these crimes, let the Apostles be the judges, and the consciences of men. If, in the view of all men, a Church stands forth, bearing the sure credentials of her truth, and of her rightful authority, it is no trifling peril to refuse communion with her; and to proceed further, by erecting independent organizations, manifestly defective in at least *one* grand constituent of the Church (not to say in open hostility to it), is to venture on an enterprise the defence of which, at God's bar, we should fear to trust, unless we could plead, in the sincerity of our souls, *invincible ignorance.*

CHURCH-ALE. A wake, or feast, commemorative of the consecration of a church.

CHURCH-ATTIRE. The habit or ecclesiastical dress in which men officiate at divine service.

'These and such like were their discourses, touching that *church-attire*, which with us, for the most part, is used in publick prayer.'—*Hooker.*

CHURCH-BURIAL. Burial according to the accustomed rites and

forms of the Church. 'The bishop has the care of seeing that all Chris tians, after their deaths, be not denied *Church-burial*, according to the usage and custom of the place.'—*Ayliffe's Parergon.*

CHURCH EDIFICE. A building set apart and consecrated for the worship of God; more properly and usually called a CHURCH, without the addition of 'edifice,' which is always understood.

CHURCH, GALLICAN. See GALLICAN CHURCH.

CHURCH GOVERNMENT. The mode in which the Church is ruled and governed, by those who have lawful authority in it. *Church Government* is not to be confounded with the *ministry* of the Church, though the mistake is not an unfrequent one. There may be many Churches having the same form of *ministry*, and yet in all these the *government* may be very different. For example: the Church of England, the Greek Church, and the Episcopal Church in the United States, have all the same kind of a *ministry*—viz., of bishops, priests, and deacons; yet the government, or the manner in which these rule their Churches, and the laws or canons by which they act, are in many things widely different; so that it is important always to remember this distinction, for the want of which, many have arrayed themselves against the *government* of our Church, when, in truth, their objections lay against the ministry, or the fact of our having *bishops*, *priests*, and *deacons*, which is quite another matter. And in like manner, some have objected to the *ministry* of the Church, when, in fact, their allegations referred to some points in our *government*, or in the regulations and canons by which the Church is ruled.

It should not be forgotten, that for our CHURCH GOVERNMENT we do not claim *divine authority*, it being a matter which the Church has power to devise and establish, and to vary in different countries, according to circumstances. But the MINISTRY *incontestably rests on divine authority*, and therefore cannot be changed by the Church, but is the same everywhere and at all times, and must so continue, unless modified by the same divine power which originally instituted it.

CHURCH, GREEK, or EASTERN, comprehends the Churches of all the countries anciently subject to the Greek or Eastern empire, and through which their language was carried,—that is, all the space extending from Greece to Mesopotamia and Persia, and thence into Egypt. This Church has been divided from the Roman ever since the middle of the eleventh century. Its principal member at this time is Russia. See GREEK CHURCH.

CHURCHING OF WOMEN. A service appointed in the Prayer-book, to be performed when a woman desires to return thanks to God for her safe delivery in childbed. 'This service of Thanksgiving is of very ancient use in the Christian Church, and is derived from the Jewish rite of Purification,

whence it was called, *The Order of the Purification of Women* (1549); but this title was altered in 1552, in order to prevent any misconstruction that might be put upon the word. Our service is mainly derived from the mediæval office.'—*Procter.* It was a pious and ancient custom for Christians always to appear before God after a recovery from dangerous sickness, to thank and praise Him for His goodness in restoring them to health. And this was especially becoming, after deliverance from 'the great peril and danger of childbirth.' As this thanksgiving was usually offered on the woman's first appearance at church after her sickness, the probability is, that it hence derived the name of *Churching*, indicating her return to the privileges and worship of God's holy temple. This service is now not frequently used, one of the occasional thanksgivings being generally substituted, viz., that entitled, '*The thanksgiving of Women after childbirth; to be said when any woman, being present in Church, shall have desired to return thanks to Almighty God for her safe deliverance.*'

CHURCH IN SCOTLAND. See SCOTLAND, CHURCH IN.

CHURCH, LATIN, or WESTERN, comprehends all the Churches of Italy, Portugal, Spain, Africa, the north, and all other countries whither the Romans carried their language. Great Britain, part of the Netherlands, of Germany, and of the north of Europe, have been separated from those holding communion with the pope, since the period of the Reformation.—*Encyc.* See ROME, CHURCH OF.

CHURCHMAN. Strictly, an ecclesiastic; a clergyman; one who ministers in sacred things. 'If any thing be offered to you, touching the Church and *Churchmen*, or Church-government, rely not upon yourself.'—*Bacon.*

CHURCHMAN. This term, though originally applied to the *clergy*, as observed in the preceding article, is now used in a less restricted sense, for any one who approves and believes the doctrines of the Church, who is attached to her solemn services, partakes of her Sacraments, submits to her godly discipline, and respects her wise and venerable usages.

The name of *Churchman* is seldom given, in popular discourse, to any others than members of the Protestant Episcopal Church; though, from its obvious import, it ought to be the valued title of every one who names the name of Christ. We read in the New Testament, that when the Apostles, by preaching the Gospel, converted many Jews and Gentiles, they immediately *added them to the Church*, as our blessed Redeemer had commanded; and thus, *all* these converts became, in the true and proper sense of the term, CHURCHMEN, and were 'obedient to the faith,' and to those who 'had the rule over them.' Since the days of the Apostles, hundreds of years have gone by, yet the same Church continues which they established, the same ministry exists, the same Gospel is preached, the same Sacraments are administered. The lapse of time only proves the immortality of the Church,

which was built on the Apostles and Prophets. The same relation also continues between the body and the members composing it. And if any other designation than that of *Christian* be required, none can be more happy and more thoroughly descriptive of one who professes adherence to this Church, and receives what she teaches in agreement with Holy Scripture, than the familiar title of *Churchman*.

CHURCH OF ENGLAND. See England, Church of.

CHURCH OF IRELAND. See Ireland, Church of.

CHURCH OF ROME. See Rome, Church of.

CHURCH OF SWEDEN. See Swedish Church.

CHURCH, PROTESTANT EPISCOPAL. See Episcopal Church.

CHURCH, *To*. To perform with any one the office of returning thanks in the church after any signal deliverance; as, particularly, from the great peril and danger of childbirth. For this latter, a special form of Thanksgiving is provided in the Prayer-book, called the *Churching* of Women.

CHURCH-WARDENS. Certain lay officers of the ecclesiastical affairs of a parish. These officers were instituted to protect the edifice of the Church; to superintend the ceremonies of public worship; to promote the observance of religious duties; to form and execute parochial regulations; and to become, as occasion may require, the legal representatives of the body of the parish.

The church-wardens, with the vestrymen, are chosen annually in Easter week, according to the customs or canons of the various dioceses.

The general canons of the Church do not prescribe the duties of these officers, this being left to diocesan regulation, and that common understanding of the nature and limits of their powers, which time has handed down. Though there is no distinct enumeration of their duties in the general laws of the Church, yet the most important of these may be gleaned from the rubrics and the diocesan canons, and in some instances from the statutes of States, to which we refer the reader.

CHURCHYARD. The place where the dead are buried—so called, because, in former times, the place of burial was almost always in the yard or grounds about the church, or, at least, in some of the lands belonging to the church.

CIBORIUM, or CIMBARIUM. A canopy or covering over an altar, supported usually by four pillars. The use and intention of a ciborium is, to cover and protect the altar from dust or other matter falling upon it. These ciboria appear to have been general throughout Europe during the middle ages; and vestiges of them were retained in some of the churches erected in the seventeenth century. A ciborium is, beyond doubt, the most correct manner of covering an altar, and at the same time by far the most

beautiful. *Cimbarium* also signifies a vessel in which the blessed Eucharist is reserved. In form it nearly resembles a chalice with an arched cover, from which it derives its name.—*Pugin, Glossary of Eccl. Ornaments, etc.*

CINERES, CINERUM DIES. Ash-Wednesday. The English and Latin names are taken from the consecrated ashes, which on this day were laid on the heads, at first of the penitent, but, in after times, of all the faithful.—*Hampson's Med. Kal.*

CINQUEFOIL. An ornament used in the pointed style of architecture; it consists of five cuspidated divisions, or curves inscribed within a pointed arch, or other figure. The cinquefoil, when inscribed in a circle, forms a rosette of five equal leaves, the cusps constituting the outlines.

CIRCA. One of the monks in a religious house, whose duty it was to go through the dormitory during the night, to see that all was regular, quiet, and safe; and it was probably his duty also to rouse the monks for *nocturns* and *matins*. This office was filled by each of the brethren in rotation.—*Hart.*

CIRCUMCELLIONES. A body of fanatics, who took their rise among the Donatists, in the reign of the emperor Constantine, and committed the most horrible ravages and cruelties. Africa was the theatre of these bloody scenes during a great part of Constantine's life.

CIRCUMCISION. A Jewish rite, by which children at the age of eight days, were admitted members of the Church. It was also practised on adults, who became proselytes, and answered nearly the same purpose with baptism in the Christian Church, except in the extent of spiritual blessings annexed to it.

CIRCUMCISION of CHRIST. This feast is celebrated by the Church, to commemorate the active obedience of Jesus Christ, in fulfilling all righteousness, which is one branch of the meritorious cause of our redemption; and by that means abrogating the severe injunctions of the Mosaical establishment, and putting us under the grace of the Gospel.

The institution of this feast is of very considerable antiquity. In the sixth century, a special and appropriate service for it was in use. It sometimes took the name of the 'Octave of Christmas,' or the eighth day from that festival.

If this festival be considered merely as the commemoration of the circumcision of our Lord, its institution, or at least its revival, commenced with our Reformation, or on the publication of our English liturgy, and was first observed on January 1, 1549–50.

CISTERCIANS. In Church history, a religious order founded in the eleventh century, by S. Robert, a Benedictine. The Cistercians became so powerful as to exercise an important influence through all Europe, both in spiritual and temporal affairs.

CLEMENT, *of Alexandria.* One of the fathers of the Church. He was born of heathen parents, either at Athens or Alexandria. The time and manner of his conversion to Christianity, are uncertain; but we learn from his own testimony, that he enjoyed the instructions of able and zealous teachers of religion in Greece, the south of Italy, Palestine, Cœlo-Syria, and Egypt. One of these was Pantænus, whom Clement succeeded, as head of the catechetical school at Alexandria; of which Church he was ordained a presbyter. He taught in that school with great success and reputation, until the year 202, when he was compelled, by the persecution under Severus, to seek refuge in a foreign country. He lived some time during this period in Jerusalem (then called Ælia Capitolina), where he became instrumental in confirming and enlarging the Christian Church. He afterwards returned to Alexandria, where he appears to have died about the year 218. Clement surpassed all earlier teachers of the Christian Church in learning, and especially in an extensive acquaintance with the works of heathen authors, and in those powers of rhetoric which enabled him to apply his stores of knowledge to the purposes of instruction.—*Riddle's Christian Antiquities.*

CLEMENT, bishop of Rome, is supposed to have been the fellow-laborer of S. Paul, mentioned in the Epistle to the Philippians. This identity is affirmed by S. Jerome (*De Viris Illustr.*, c. 15), Eusebius (*Hist. Eccl.*, *lib.* iii., c. 4, 15), Origen (*in Johan.*, i., 29), and Epiphanius (*Hœr.*, xxvii., 6.). Neither the date of his consecration, nor the time of his death can be exactly ascertained; but it is probable that he succeeded two former bishops, Linus and Anacletus (or Cletus), towards the end of the first century, and that he died about A. D. 100. His celebrated Epistle to the Corinthians was modestly addressed in the name of the Church of Rome to that of Corinth; nor does the writer, in any part of it, speak of himself by name. It was so highly esteemed by the early Christians, that it was publicly read in their religious assemblies, in the same manner as the apostolical epistles.—*Eusebius*, *Hist. Eccl.*, *lib.* iii., c. 16. There is a fragment of a second Epistle to the Corinthians, attributed to Clement, which, however, is usually regarded as spurious. Other writings have also been attributed to him, which are undoubtedly spurious. These are, *The Recognitions*, which may have been written as early as the middle of the second century; *An Epistle to James, our Lord's Brother; Clementines* (*Homilies*); and *The Apostolical Constitutions and Canons.*—*Riddle's Christ. Antiq.*

CLERE-STORY, CLER-STORY, or CLEAR-STORY. Fr. *Cléristère.* It. *Chiaro piano.* The upper vertical divisions of the nave, choir, and transepts of a church. It is *clear* above the roof of the aisles, whence it may have taken its name; but some have derived the name from the *clair* or light admitted through its tier of windows. Nearly all the cathedrals

and large churches have *clear-stories*, or tiers of arcades, and also of windows over the aisles and triforia.—*Gwilt.*

CLERGY. A title by which the ministers of the Church are distinguished from the laity. See CLERK.

The designation was frequently given, in the ancient Church, to the *inferior orders* (which See), perhaps more frequently than to those who possessed the true ministerial office. The first apostolic canon runs in these words, viz.: 'Let a Bishop be ordained by two or three Bishops, a Priest by one Bishop, and so likewise a Deacon, and any other *Clergyman.*' Here the inferior orders are alluded to as embraced under the term clergy.

At a later period, it became customary to designate bishops and priests, and perhaps deacons,[1] as Ἱερατικοι (those of the Priesthood), while Subdeacons, Readers, etc., were called Κληρικοι (Clergy). Thus, in the 27th Canon of Laodicea, it is said, 'That neither those of the Priesthood (Ἱερατικοι), nor the Clergy (Κληρικοι), nor of the Laity, ought,' etc. The 30th canon of the same council uses the same terms, as also the 36th, 54th, and 55th.

At a still later date, when the order of the ministry was restored to its scriptural triple form, and divested of the incumbrance of inferior degrees, resting only on human authority, the term came to be restricted to bishops, priests, and deacons, and in that sense alone it is now used in the Church.

The clergy were formerly divided into *regular* and *secular:* the regular were such as lived under certain rules, as all abbots, priors, and monks; the secular were those who did not live under any certain rules of any religious order, as bishops, deans, parsons, etc. But now the word *clergy* comprehends all persons in holy orders, and in ecclesiastical offices.[2]

CLERGY, BENEFIT OF. See BENEFIT OF CLERGY.

CLERGYMAN. Any minister of the Church of Christ, whether a bishop, priest, or deacon.

CLERICAL. Relating or pertaining to the clergy.

CLERICAL GARMENTS. The dresses or robes which are worn by ministers when performing the service of the Church.

Of these, the following kinds are used in the Protestant Episcopal Church in the United States:

1. The *Bishop's Robes*, usually of lawn, fine linen, and black satin. These are sometimes denominated the 'Episcopal Habit.'

2. The *Surplice*, a plain white linen garment, worn at the reading of divine service, the administration of baptism, and the Holy Communion, and frequently at marriages and funerals, when they take place in the church. A black silk *scarf* is generally worn with the surplice, reaching from the neck or shoulders to the feet. The surplice may also be used in preaching.

3. The *Gown*, a black robe, with or without sleeves, chiefly used by the

[1] Johnson's Vade Mecum. [2] Laws relating to the Clergy.

minister while preaching or lecturing. This is properly a university or college garment, but is now commonly used in the Church. See GOWN.

4. The *Cassock*, a black cloth or silk garment, resembling a long frock-coat, made wide in front, to cover over the breast and button down the side. A silk girdle or sash (sometimes called a 'surcingle'), tied about the waist, is usually worn with the cassock, and the surplice or the black gown is put on over the whole.

5. The *Bands* are a small but very conspicuous part of the dress, being nade of white linen, and appended to the neck-cloth or cravat. See BAND.

The dress of a bishop may not be worn by any of the priests or deacons; but the other garments, viz., the surplice, gown, or cassock, may be used by any minister, whether he be a bishop, priest, or deacon.

The reason why ecclesiastical garments are worn, is, that the Church has never thought it becoming or proper for the minister to come before God's presence in the services of His temple, without something which should remind both minister and people of the reverence due to God, and the awful respect with which His worship should be conducted. And to this end, it has seemed right that ministers should not perform divine service in their ordinary dress alone, but in one which is more sacred and appropriate, and never used for any other purpose. 'We find that, under the law, the Jewish Priests were, by God's own appointment, to wear decent sacred vestments at all times, *Exod.* xxviii. and xxix.; but at the time of public service, they were to have, besides those ordinary garments, *a white linen* Ephod, *Exod.* xxviii. 4; 1 *Sam.* ii. 18.'—*Wheatly.* The *surplice*, or white garment, used in the Church, is especially deserving of notice, not only for its perfect propriety, but also because of its great antiquity, it having been in use in the Churches for many hundred years—almost, indeed, from the very time when the Apostles lived.

'The *color* of the surplice,' says Wheatly, 'is very suitable; for it aptly represents the innocence and righteousness wherewith God's ministers ought to be clothed.—*Ps.* cxxxii. 9. And it is observable, that the Ancient of Days, *Dan.* vii. 9, is represented as having garments *white as snow;* and that when our Saviour was transfigured, his raiment was *white as the light*, *S. Matt.* xvii. 2; and that whenever angels have appeared to men, they have always been clothed in white apparel.—*S. Matt.* xxviii. 3; *S. Mark* xvi. 5; *Acts* i. 10; *Rev.* vi. 11, vii. 9, xv. 6, xix. 8–14.'

'The *substance* of it is linen; for woollen would be thought ridiculous, and silk would scarce be afforded; and we may observe, that under the Jewish dispensation, God Himself ordained that the priests *should not gird* themselves with any thing that caused sweat, *Ezek.* xliv. 18,—to signify the purity of heart that ought to be in those that were set apart to the performance of divine service; for which reason the Jewish Ephods were linen, 1

Sam. ii. 18, as were also most of the other garments which the priests wore during their ministrations.—*Lev.* xvi. 4; *Ezek.* xliv. 17, 18. The Levites, also, that were singers, were arrayed in *white linen*, 2 *Chron.* v. 12; and the armies that followed the Lamb were clothed in *fine linen*, *Rev.* xix. 14; and to the Lamb's wife was granted, that she should be arrayed *in fine linen, white and clean; for the fine linen is* (i. e., represents) *the righteousness of saints.*—*Rev.* xix. 8.'

'Putting the apostolic age entirely out of the question for lack of any tangible evidence, there is reason to believe that the earliest outward distinction between the laity and clergy consisted in the color and material of the dresses worn by the latter, rather than in their form. The birrus, pallium, colobium, orarium, and tunic, were all of secular and heathen origin; but at an indefinitely early period, the Christian priesthood adopted the use of white linen as their distinctive badge, and for several ages their vestments were invariably of this simple material. Indeed, this was *generally* the case till about the seventh century, though there may have been a few exceptions to the rule. In the fourth century, the emperor Constantine gave to Macarius, patriarch of Jerusalem, a splendid robe, embroidered with gold, to be worn by him when he administered the sacrament of baptism; but both bishops, priests, and deacons usually wore the "*candida vestis*," the *λευκον χιτωνισκον*, the "*alba vestis;*" and Gregory of Tours, who flourished as late as the year 596, describes the priests and deacons of his time as being arrayed in white linen. In process of time, however, this primitive simplicity was laid aside; the most costly substances (silk and velvet, jewels and gold) were lavishly employed in ornamenting the dresses of the priesthood, and all the colors of the rainbow were brought into requisition. White or blue vestments were worn on the festivals of confessors, virgins, or angels; and also from the vigil of Christmas-day till the octaves of the Epiphany inclusive. Red or purple were used on the solemnities of Apostles, Evangelists, and martyrs; and also from the vigils of Pentecost till Trinity Sunday. Violet was the color appropriated to Good Friday, days of public humiliation, and from Advent Sunday till the eve of the Nativity. Black vestments were also sometimes worn on Good Friday, or other solemn fast-days, at Rogation processions, and masses for the dead. Finally, green or yellow were used on ordinary Sundays or other days.

'The chalice-veils, and other drapery of the altar, were varied so as to correspond with the vestments of the priest.

'The vestments of the clergy, as well as most of the articles of church furniture, were hallowed by the benediction of the bishop; they could be handled only by those who were at least in minor orders, and when worn out, they were to be burnt and the ashes thrown into the piscina.

'Most commonly they were of silk or velvet, embroidered with gold thread

(or *aurifrisium*); and our ancestors excelled so much in this species of embroidery, that it was usually termed *Anglicum opus.*—(Du Cange in voce *Anglicum opus.*)

'There is a green velvet cope in Ely cathedral, of a semicircular form, with gold flower-pots wrought upon it; it has a border of needlework representing various saints, and the *capucium* (or hood) contains a representation in needlework of the *Annunciation.*

'Sometimes these vestments were padded and sown in artificial folds, whence they were termed "*algotatæ*" or "*corrugatæ*" vestes; and in ancient times, they were sometimes bordered with gold or silver bells.

'The ritualists of the Greek or Roman Churches have attributed a mystical or symbolical meaning to each of their sacred vestments, as the reader will find by referring to the *Rationale* of Durandus, and Gretser's notes upon Codinus, cap. xvi., p. 181, etc.'—*Hart's Eccl. Records.*

Some objections have been urged against the use of these garments; but they are generally made by those who have not been educated in the Church, and therefore are not accustomed to its usages. When the *meaning* of the surplice and gown is understood, very few will wish to urge objections against them, but rather to fall in with the established custom of the Church.

1. Some have said that it is *popish* to wear them. But it might with as good reason be alleged that it is popish to wear our ordinary clothes, for Roman Catholics do the same. If the Roman Catholics were *wrong* in wearing clerical garments, and if we wore precisely *the same kind*, then we should be guilty of the same error with them; but neither of these things can be proved, and till then, we may be allowed quietly to maintain the ancient and pious customs of the Church. The danger of evil is not in the *use* of such garments, but in the *abuse* of them, as in those churches where their form, color, variety, and splendor are in strong contrast with the simplicity which prevails in the Episcopal Church, and furnish just and weighty ground of objection.

2. It is alleged that God does not require His ministers to use these garments. But neither does He *forbid* them. We use them for His honor; and wherever God has spoken about such things in the Bible, it has always been in their favor; so that we have good reason to believe, that in using them we do not act contrary to His will, but rather in accordance with it.

3. It is said, that we can worship God fully as well without them. But it might as well be said, that we can worship Him also without building churches, and without uncovering our heads, and without kneeling when we pray, and standing when we sing, and without the greater part of those things to which we are accustomed, but which are not directly commanded

in the Bible. *We* are persuaded that the service of the Church is more decent and solemn *with* these garments than *without* them, and if we are benefited by them even a little, is it too much to ask that we should quietly retain and use them?

CLERK. The legal designation of a clergyman, from the Latin *clericus*. This title was very early applied to the ministers of the Christian Church. S. Jerome finds the origin of the title in the Greek Κληρος, a *lot*, and adds: 'God's Ministers were called *Clerici*, either because they are the lot and portion of the Lord, or because the Lord is their lot; that is, their inheritance.' 'Others,' says Bingham, 'think some regard was had to the ancient custom of choosing persons into sacred offices by lot, both among the Jews and Gentiles; which is not improbable, though that custom never generally prevailed among Christians.'

By later usage, the term has been applied to laymen appointed to conduct or lead the responses of the congregation, and otherwise to assist in the services of the Church.

CLINIC BAPTISM. Baptism administered to sick persons, unable to rise from their beds, was so called in the ancient Church.

CLOISTER. Lat. *Claustrum*. The square space attached to a regular monastery or large church, with a peristyle or ambulatory around, usually under a covered range of buildings. The cloister is, perhaps, *ex vi termini*, the central square shut in or *closed* by the surrounding buildings. Cloisters are usually square on the plan, having a plain wall on one side, a series of windows between the piers or columns on the opposite side, and arched over with a vaulted or ribbed ceiling. The cloister generally forms part of the passage of communication from the church to the chapter-house, refectory, and other parts of the establishment.—*Gwilt*.

'CLOKE,' OR 'CLOAK.' A word, somewhat obsolete, occurring in the exhortation at the beginning of Morning and Evening Prayer, thus: 'The Scripture moveth us . . . . to confess our manifold sins and wickedness; and that we should not dissemble nor *cloke* them before the face of Almighty God,'—that is, we should not endeavor to *hide* or *conceal* our sins from God, for to deceive Him is impossible; and besides, it is the duty of penitent sinners to approach Him with sorrow for their sins, and to '*confess* them with an humble, lowly, penitent, and obedient heart.'

CLUSTERED COLUMNS. Several slender pillars or columns attached to each other, or bound together, so as to form one.

'COALS OF FIRE.' To heap coals of fire on the head of an enemy, with a view of reducing him to kindness, or to the promotion of conciliatory feelings, is a metaphor taken from the process of smelting rough metals in a furnace by heaping fuel on the mass, and thus separating the dross from the pure metal by the intensity of the heat. 'If thine enemy hunger, feed

him; if he thirst, give him drink: for in so doing thou shalt *heap coals of fire* on his head.'—*Rom.* xii. 20; *Prov.* xxv. 21, 22.

COCK. An image of this bird was placed on the summit of church-crosses, as an emblem of vigilance and watchfulness, from a very early period. It was made to turn, so as always to face the wind. Hence the name of 'weather-cock,' which is now indefinitely applied to any thing which points out the direction of the wind.—*Pugin.*

COCK-CROWING. Among the Hebrews, the night was divided into four quarters, or greater hours, termed 'watches,' each watch containing three of the regular hours. The first was called the *even;* the second, *midnight;* the third, *cock-crowing;* and the fourth, the *dawning.* The *cock-crowing* was the period between midnight and three o'clock in the morning. 'Ye know not when the master of the house cometh; at even, or at midnight, or at the *cock-crowing*, or in the morning.' *S. Mark* xiii. 35.—*Calmet.*

CODEX ALEXANDRINUS. The celebrated Alexandrian manuscript, an ancient Greek copy of the Holy Scriptures, which is preserved in the British Museum. It consists of four folio volumes. The first three contain the whole of the Old Testament, together with the apocryphal books, and the fourth comprises the New Testament, the first Epistle of Clement to the Corinthians, and the apocryphal psalms ascribed to Solomon. In the New Testament, there is wanting the beginning, as far as *S. Matt.* xxv. 6; likewise from *S. John* vi. 50 to viii. 52; and from 2 *Cor.* iv. 13 to xii. 7. The Psalms are preceded by the Epistle of Athanasius to Marcellinus, and followed by a catalogue, containing those which are to be used in prayer for each hour, both of the day and of the night; also by fourteen hymns, partly apocryphal, partly biblical, the eleventh of which is a hymn in praise of the Virgin Mary, entitled προσευχη Μαριας της θεοτοκου: the arguments of Eusebius are annexed to the Psalms, and his canons to the Gospels. This manuscript is now preserved in the British Museum, where it was deposited in 1753. It was sent as a present to King Charles I. from Cyrillus Lucaris, a native of Crete, and patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, in the year 1628. Cyrillus brought it with him from Alexandria, where, probably, it was written. . . . . The proprietor of this manuscript, before it came into the hands of Cyrillus Lucaris, had written an Arabic subscription, expressing that this book was said to have been written with the pen of Thecla the Martyr. See *Horne's Introduction*, II., pp. 66–73.

CODEX VATICANUS. The celebrated Vatican manuscript of the Holy Scriptures. This manuscript is supposed to have been written in the fourth century, or, at the latest, in the fifth. It is written on parchment, or vellum, in uncial or capital letters, in three columns on each page, without any divisions of chapters, verses, or words, but with accents and spirits.

Originally, this manuscript contained the entire Greek Bible, including both the Old and New Testaments. The Old Testament wants the first forty-six chapters of Genesis, and thirty-two Psalms, viz., from Psalm cv. to cxxxvii., inclusive; and the New Testament wants the latter part of the Epistle to the Hebrews, viz., all after chapter ix., verse 14, and also S. Paul's other Epistles to Timothy, Titus, and Philemon, and the whole book of Revelation. It appears, however, that this last book, as well as the latter part o. the Epistle to the Hebrews, has been supplied by a modern hand in the fifteenth century. . . . . On the ground of its internal excellence, Michaelis preferred the Vatican manuscript (for the New Testament) to the Codex Alexandrinus. If, however, that manuscript be most respectable which comes the nearest to Origen's Hexapla copy of the Septuagint, the Alexandrian manuscript seems to claim that merit in preference to its rival; but if it be thought a matter of superior honor to approach nearer the old Greek version, uncorrected by Origen, that merit seems to be due to the Vatican. See *Horne's Introduction*, II., pp. 73–75.

CŒNA DOMINI. The Lord's Supper: a name of the Thursday next before Easter, on which day our blessed Lord instituted the Holy Communion. The festival belongs to the apostolic age. For In Cœna Domini, see the article under that head.

COLLATION. This is where a bishop gives a benefice which either he had as patron, or which came to him by lapse. The term is also used by ecclesiastical writers to denote the spare meals on days of abstinence, consisting of bread or fruits, but without meat.—*Hook.*

COLLECT. A name given to certain brief and comprehensive prayers, which are found in all known liturgies and public devotional offices. The use of the term being very ancient, it is difficult, if not impossible, to give any satisfactory account of its rise. Ritualists have thought that these prayers were so called because they were used in the public congregation or *collection* of the people; or from the fact of many petitions being here *collected* together in a brief summary; or because they comprehend objects of prayer gathered out of the Epistles and Gospels.

Whatever may be the origin of the term, it is one of great antiquity, having been mentioned by writers of the third century. Collects are probably as ancient as liturgies, and liturgies as ancient as the Christian Church. Of those now in use, few are of modern date. They have been culled from the devotional offices of ages past; and of not a few it may be said that 'their origin lies in the distant glory of primitive Christianity.'

The compilers of our Prayer-book were diligent students of the liturgies which had been handed down to them. From these they made their selections with admirable judgment; and the only marvel is that, in their troublous times, a discriminating and impartial spirit was preserved, which, in-

stead of condemning the ancient forms in the mass, was content to sift them and retain their goodness. Among the prizes thus gained from the olden time were the Collects of the Church. The majority of these 'occur in the Latin language, in the ancient missals of Salisbury, York, Hereford, etc.; and they are also in the sacramentaries of the English Church, written before the Norman conquest. We meet them in all the ancient MSS. of Gregory's Sacramentary, as used in the Roman, Italian, and other Western Churches, and thence show that they formed part of that sacramentary, when it was first introduced into England by Augustine, first archbishop of Canterbury; and in consequence, that they have been used by the Church of this country for above 1200 years. Many of the Collects, however, are much more ancient than the time of Gregory, A. D. 590; they occur in the sacramentary of Gelasius, patriarch of Rome, A. D. 494; and some may be traced to the Leonian Sacramentary, used in the Roman Church, about A. D. 433.'—*Origines Liturgicæ*, II., p. 313.

The advantages of prayers in the brief form of Collects are,—the relief they give to the worshipper; the variety they throw into the service; the fixing of attention, by new impulses of thought; the solemnizing of the mind, by frequent invocations of the Hearer of prayer; the constant reference of all our hopes to the merits and mediation of Christ, in *whose name* every Collect is offered; and lastly, the inspiring feeling that in them we are offering up our prayers in the same words which have been on the lips of the martyrs and saints of all ages. 'It is an animating reflection,' says Bishop Brownell,—'it must give energy to our faith, and add wings to our petitions, when we consider that we are offering up those consecrated devotions which, from the lips and hearts of holy men, have from age to age ascended like incense to heaven, and have been a more pleasing and acceptable sacrifice to the Almighty than "thousands of rams, and ten thousands of rivers of oil."'

COLLECTARE. A book containing a selection of Collects.

COLLEGIATE. Relating to a college or foundation of learning. Many large and important churches in England were formerly connected with monasteries and institutions of learning, and are still distinguished from cathedrals, as are those of the universities, by the name of *collegiate* churches. A collegiate church has a college or chapter of canons, but no bishop, and yet is under the authority of a bishop. Such are Westminster, Ripon, Windsor, and others, governed by deans and chapters. The canonists require three canons at least to constitute a collegiate church, because three, according to the Roman law, were required to make a college.—*P. Cyc.*

COLLUTHIANS. A religious sect which rose about the beginning of the fourth century, on occasion of the indulgence granted to Arius by Alexan-

der, patriarch of Alexandria. Several people being scandalized at so much condescension, and among them Colluthus, a priest of the same city, he made this a pretence for holding separate assemblies, and by degrees proceeded to the ordination of priests, as if he had been a bishop, pretending a necessity for this assumption of authority, in order to oppose Arius. To his schism he added heresy, teaching that God did not create the wicked; that He was not author of the evils which befell men here; and other doctrines equally heterodox. He was condemned by a council held at Alexandria, by Osius, in the year 330.—*Encyc.*

COLLYRIDIANS. In Church history, a sect towards the close of the fourth century, so denominated from a little cake, called by the Greeks *κολλυριδια*, *collyridia*, which they offered to the Virgin Mary. This sect, it appears, consisted chiefly of Arabian women, who, out of an extravagant devotion to the Virgin, met on a certain day of the year to celebrate a solemn feast, and to render divine honors to Mary as to a goddess, eating the cake which they offered in her name. S. Epiphanius, who relates the history of this superstitious ceremony, ridicules it.—*Encyc. Brittan.*

COLOPHON. The imprint of a book. The designation of the place where, by whom, and when a book is published, are always placed at the bottom of the title. But among the early printers, and before the introduction of title-pages, the imprint of a book was inserted like a postscript on the last leaf, and was called the colophon. This name is said to have sprung from a fanciful allusion to a Greek satirical proverb, in which the people of Colophon, in Asia Minor, are reproached with being always the hindmost.

COMFORTER. Paracletus, *an exhorter*, *advocate*, *comforter*, *interceder*. This title is given to the Holy Spirit by our Saviour, *S. John* xiv. 16; and S. John gives it to our Saviour Himself: 'We have an *advocate* with the Father, Jesus Christ the righteous.'—1 *S. John* ii. 1. But the title is given to the Holy Spirit in the other four passages where it is used.—*Buckley.*

COMMANDMENTS. See Decalogue, and Ten Commandments.

COMMEMORATION. A service appointed by the Church in memory of some remarkable event, or of some distinguished person. Most of the holydays of the Church, especially the festivals, are days of this kind. On all the *Sundays* of the year, we commemorate the resurrection of our Saviour Christ. On *Christmas*, we commemorate His birth. On *Epiphany*, the visit of the wise men. On *Easter*, His rising from the tomb. Those also usually called Saints' days, are dedicated to the memory of the holy men after whom they are named, as S. Andrew, S. Thomas, S. John, whose examples and eminent piety the Church does well, on these holydays, to call to our remembrance, and propose for our imitation. See Holydays.

In the Romish Church, *commemorations* are also 'the mixing the service

of some holyday of less note with the service of a Sunday or holyday of greater eminency, on which the less holyday happens to fall. In which case, it is appointed that only the hymns, verses, and some other part of the service of the less holyday be annexed to that of the greater.'

COMMENDAM. A living or parish commended by the crown to the care of a clergyman until a proper pastor is provided for it. These commendams for some time have been seldom, if at all, granted to any one but bishops, who, when their bishoprics were of small value, were, by special dispensation, allowed to hold their benefices, which, on their promotion, devolved into the hands of the queen.—*Hook.*

COMMENDATIONS. In the early Church, these were certain prayers, in which catechumens, penitents, and persons at the point of death, were solemnly commended to the protection of God. In the Office for Visitation of the Sick, a prayer of this description is preserved, entitled, 'A *Commendatory* Prayer for a sick person at the point of departure.'

COMMENDATORY LETTERS. Letters given to members of the Church by their pastors, on occasion of their removal to another place or parish; commending them to the spiritual care of the bishop of the diocese, or the minister of the parish in which they purpose to reside. The following is given as one of the forms of commendatory letters given to families of the Church of England, emigrating to America:

'Right Reverend Fathers and Reverend Brethren:—I desire herewith to commend to your pastoral care, and to the fellowship of that branch of Christ's Holy Catholic Church over which you have been called to preside, the persons herein undermentioned; that is to say:

Thomas ———, aged 45 years (shoemaker), and
Mary his wife, aged 47; together with their children, viz.:
William, aged 19, confirmed.

John..... }
Mary..... } Catechumens.
Thomas..... }

From the parish of ———, in the county of ———, England; and I pray that you will receive them as faithful brethren in the Lord.

Fathers and Brethren,
Your Servant and Fellow-laborer,
——— ——— M. A.,
Priest of the English Church,
Rector of ——— aforesaid.

Feast of the Annunciation of the Blessed Virgin, 1860.

Countersigned,

——— ———

by the Bishop.

COMMINATION. A denunciation or threatening of divine wrath. In the Prayer-book of the Church of England, is an office bearing this title, or a 'Denouncing of God's Anger and Judgments against Sinners,' to be used 'on the first day of Lent, and at other times, as the Ordinary shall appoint. In the American Prayer-book, the only portion of this office retained, has been incorporated in the service for Ash Wednesday, and consists of the two concluding Collects, with the general supplication, 'Turn Thou us, O good Lord,' etc.

COMMISSION. The spiritual authority with which a minister is invested in the act of ordination, empowering him to execute the functions of the office to which he is appointed. See ORDINATION and UNINTERRUPTED SUCCESSION.

COMMITTEE, STANDING. An ecclesiastical body generally consisting of clergy and laity, annually elected by the Convention of each diocese, to aid the bishop in certain departments of duty, connected with the government of the Church, and to constitute the ecclesiastical authority, to an extent defined by the canons, in a diocese where there is no bishop.

In the earlier Conventions of the Church, it was felt that in the preliminary steps to ordination, there should be, under the bishop, some definite and responsible party, empowered to judge of the qualifications of candidates for the ministry, and to report thereon; thus relieving the bishop from an onerous duty—interposing a check on the admission of unworthy aspirants, and enabling the Convention, so far as called upon, to act efficiently in its recess, by authorizing and employing such a body. At first, this object was met by the appointment of a committee of the Convention of a diocese having a bishop, to act for that body during its recess. This committee, maintaining its existence, and having power to act at any time during the interval between two Conventions, receives the name of a *standing* (or permanent) committee.

It does not appear that the appointment of these committees was otherwise than inferentially provided for by the canons, till the year 1808, when, by the 4th canon of the General Convention, their existence in every State or diocese was made a part of the law of the Church. By this provision they assumed a more independent form than belonged to them in their previous simple dependence on diocesan regulation. The 24th canon of the same Convention also constituted them a council of advice to the bishop, and their existence in dioceses having no bishop, was recognized by this and several other canons.

The Standing Committee, on their appointment by the Convention, 'elect from their own body a president and secretary,' and meet from time to time, or on special occasions, by the call of the president, for the transaction of business.

'When there is no Bishop, the Standing Committee is the ecclesiastical authority for all purposes declared'[1] in the Canons of the General Convention, or those of the particular dioceses.

The position occupied by these bodies, is intermediate between the bishop and the Church in his diocese, and also between the diocese and the General Convention; it being their province to act for the House of Clerical and Lay Deputies, in case of the election of a bishop during the recess of the General Convention. The detail of the duties of the Standing Committee, is not to be found otherwise than as it may be gleaned from the canons both general and diocesan; to enumerate which would be here impossible.

COMMON LAW *of the Church.* That there is an unwritten common law in force in the Church as well as in the State, must be evident to all who are conversant with our ecclesiastical polity. There are certain canons which the Church, in General Convention, has enacted, and which are obligatory upon all ministers who have received their commission from the hands of her bishops. There are also rubrics regulating the due celebration of divine service, and for the performance of the several offices of the Church, and these, every clergyman is bound, by his ordination vows, to obey. But besides *canons* and *rubrics*, there is, as we have suggested above, another species of law which, although it does not bind the officiating minister with the force of a solemn vow, yet is obligatory, and is so regarded by all consistent churchmen who love the old *paths*, and who have a true desire to promote harmony and uniformity in the courts of our Zion. If it be asked what we mean by this 'common law,' we answer, *established usage.*

There are certain customs which have obtained in the Church for years, and which go very far to constitute that uniformity which is one of the beautiful features in our Church service. Now, whoever, for the sake of gratifying individual taste, or for a less excusable purpose, is guilty of violating this law, and introducing *schism*, if not *heresy*, into the Church, has no better right to the title of a good churchman, than any other schismatic who elevates his '*private judgment*' above the law of the Church, and seeks to make a '*sect*' in the heart of Christ's kingdom. We cannot, perhaps, better express our views on this point, than in the language of an editorial article in an old volume of the *Churchman.* It may have influence wherever the *Churchman* is considered good authority, in such like matters:

'There are many things in the Church that rest on the law of custom alone; for instance, the use of the surplice in the celebration of divine service; the use of the gown in the pulpit; the responsive reading of the psalms or anthems; the saying of certain portions of the litany (as the in-

[1] Digest. Title III., Canon 2, § iii.

vocation of the Holy Trinity, the petitions, "Christ have mercy," "Lord have mercy," etc.) by the people in some cases after, in others with the minister, as in the Lord's Prayer and the Creed, etc. In some of these instances (e. g., the responsive or alternate reading of the Psalms), the law of custom is of equal force with a rubric; and practically of greater force, for the responsive use of the Psalter (though authorized by no rubric) is universal in all our churches, while the use of the *Gloria Patri* at the end of every psalm, though sanctioned by the rubric, is so repeated in but few of our churches. This, that is, the responsive way of reading the psalms or anthems, may be taken as an illustration of the obligatory authority of the law of custom; the custom is as old as Christianity itself, and the violation of it, though expressly enjoined by no rubric or canon, would be as great an outrage as the violation of any rubric in the Prayer-book.

'The use of the surplice is of like antiquity. The use of the gown in the pulpit, though less ancient, is, in our own Church at least, equally clear and settled. The saying *after* and not *with* the minister in certain portions of the litany, the use of a psalm or hymn, when not enjoined by rubric, the mode and time of dismissing the congregation before the Communion, the postures during the Communion service, and many other matters, though regulated by no rubric or canon, are sufficiently regulated by the law of custom.

'We are far from saying that custom, in all these cases, is of equal force; but what we think is that when the custom is clear and undoubted, it ought to be followed unless there be some rubric, canon, or opinion of the House of Bishops to the contrary. The things themselves may be of little consequence, but uniformity is of consequence, and we see no other way to preserve it.'—*Christian Wit.*

COMMON PRAYER. The Prayer-book is so characterized principally for the two following reasons:

1st. Because it instructs us to pray for *all men in common*, or for 'all sorts and conditions of men'—whether rich or poor, Christians, Jews, or heathen, persons in authority, or those who are under them. This duty is not only called for by true benevolence, and sanctioned by the example of all holy men, but is directly commanded in the word of God. See particularly 1 Timothy, ii. 1: 'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for *all men:* for kings, and for all that are in authority,' etc.

2d. Because it is designed for the *use* of all descriptions of worshippers. Prayer is a mutual duty. Every one ought to be *prayed for*, and every one also ought *to pray*. And though it may be that many will not pray even for themselves, it is not the less our duty as Christians to pray for them, that God would mercifully turn their hearts, and lead them to repentance.

The Prayer-book presents a body of supplications, in admirable variety, which can be used at all times, and by all classes of Christians. And when we assemble in the sanctuary to worship the Giver of all good things, our united devotions ascend in the same language and forms, and may, in the strictest sense, be called *common* or *general* prayers. See LITURGY.

'COMMON SUPPLICATIONS.' See the prayer of S. Chrysostom at the end of the Daily Service of the Church, where the epithet *common* is not used to signify *ordinary* or *inferior*, but *united*, *mutual*, or *universal*—supplications made by the congregation with *one accord*, each desiring a participation in the blessings asked for by his brethren.

COMMUNICANT. One who has been admitted to the reception of the Holy Communion. This term is not to be considered as synonymous with the appellation *Church-member*, though it is inclusive of it. A Church-member is one who has been baptized, whether a partaker at the altar or not; but the name of Communicant is, by common usage, given only to those Church-members who, in fulfilment of their solemn obligations, have become recipients of the Sacrament of the Lord's Supper.

COMMUNICATE. To partake of the Lord's Supper or Holy Communion. In this sense, the term is used in the Exhortation to the negligent, in the Communion Office. 'It is an easy matter for a man to say, I will not *communicate*, because I am otherwise hindered,' etc. It also occurs several times in the rubrics of the 'Communion of the Sick,' with the same ordinary meaning.

Another application of the term is to the doing of acts of charity and benevolence, as in *Hebrews*, xiii. 16: 'To do good, and to communicate [distribute], forget not.'

COMMUNIO. It was the custom of the primitive Church to fill up the time during which the people communicated, by singing a psalm. We find from Cyril, Chrysostom, and Jerome, that in the churches of Antioch and Jerusalem, 'O taste and see' was sung during the Communion in the fourth century. In the West we find numerous traces of the same custom Augustine expressly mentions it, and it appears to have prevailed in Gaul and Italy. In after times it was generally adopted in the West, and the anthem was called *Communio*.'—*Origines Liturgicæ*, I., p. 153.

COMMUNION-BOOK. The name formerly given to a book containing the Communion Office of the Church.

COMMUNION, CHURCH. In the popular sense, a fellowship and participation in the privileges of the Church. The term, thus used, refers more especially to the relation subsisting between individuals and the Church. On this we do not purpose to dwell, but rather to consider it in reference to that harmonious unity and mutual concord which should exist between the various branches constituting the Catholic Church of Christ.

In the apostolic and primitive ages, a perfect and admirable unity reigned throughout the Church. Every branch of it was in communion with all other branches. One general interest pervaded the whole, and in the strictest sense, there was acknowledged 'One Lord, one faith, and one baptism.' The Church was then in her golden days. Free from internal dissension, and able to bring all her powers to bear at any point for the suppression of error, she exhibited a spectacle of sublimity and beauty which even her enemies did not fail to admire, and over which the angels of heaven might well rejoice.

While then the Church was at unity with itself, and brotherly love knew no bounds of party and sect, but spread to the remotest corners of Christendom, the question will be an interesting one, In what did this universal communion consist, and how did it manifest itself between the large and important bodies of Christians, which, though widely separated by territory, climate, customs, and the genius of the people, were all integral parts of the universal Church? To this question we reply as follows:

1. As there was but 'one faith' in the whole Christian world, and this was summed up in the Church's Creeds, there was a mutual care among all the Churches to preserve and maintain this faith pure and entire. Hence, on the consecration of a bishop, a declaration of his soundness in the faith was made before a Synod, and his circular letters were sent to foreign Churches, assuring them of his communion with them. So important was this mutual understanding respecting the faith, that 'if any Church deserted or destroyed this faith in whole or in part, they were looked upon as rebels and traitors against Christ, and enemies to the common faith, and treated as a conventicle of heretics, and not of Christians.'—*Bingham*, VI., p. 6.

2. In the case of any local heresy, every portion of the Church stood ready to render its assistance in suppressing it. A breach of the faith was a general calamity, and met with a general resistance. Bishops, sound in the faith, were allowed at such times to go into the diocese where the heresy prevailed, and ordain men 'to oppose the malignant designs of the enemy,' though at any other time this would have been a breach of order. Every security was thus given for the preservation of the Catholic faith, and all acted in concert to overthrow any departure from it.

3. Every *member* of a national or particular Church, was *ipso facto* a member of the Church at large; and consequently, whatever foreign country he might have occasion to visit, he was literally at home in *any church* of that country, and was not only privileged, but bound to unite in its worship and partake at its altars. The Church was like one vast diocese, in which every temple was open to Christians from east, west, north, or south.

So also with the *clergy*. In travelling, they were eligible to assist in the performance of divine offices (on presenting their canonical letters), in any

Church in the whole world. But in so doing, they were of course required to conform to the liturgies and customs of those Churches. For, while the *faith* was one and the same in all Churches, the *forms* and *usages* in divine worship were various, but all agreeing in the recognition of the essential features of gospel truth. So far as ceremonies and the order of divine worship were concerned, every diocese or patriarchate had its own peculiarities; but as these never affected the integrity of the faith, every foreign clergyman might, with full freedom of conscience, conform to the customs of the Churches he might happen to visit.

4. Acts of discipline in any part of the Church, were recognized and respected universally. As a person duly baptized, and thereby admitted to be a member of any particular Church, had a right to communicate in any part of the Catholic Church, travelling with commendatory letters from the bishop of his own Church; so, in case of his suspension, or excommunication, he was denied the privileges, not only of his own particular Church, but of the Church at large, every portion of it sanctioning the discipline of any other portion.

5. All Churches agreed in receiving the decisions of general councils. These councils were indeed of themselves evidence of a prevailing unity throughout the Church, each portion sending its bishops, and having its representation in those great central bodies. Whatever decrees or canons were passed by such councils, were therefore obligatory on the whole Church. And from these may be dated the rise of many customs which obtained general favor, the greatest deference being shown by every portion of the Church to the decisions of these venerable bodies.

These were the principal points in which the communion of the primitive Churches with each other manifested itself. And it is impossible for the Christian mind to think otherwise of it, than as a lovely exemplification of the Church principles of the New Testament, carried out into actual practice. There was *something* in those early days which bound men together in their Christian relations, with an indissoluble firmness. The question of life or death was a trifle, when compared with the horror attached to a breach of the unity of the Church. And so essential was the maintenance of the most thorough and amicable communion between the various branches of the Church Catholic, that the least indication of the contrary in any particular diocese, was instantly felt throughout the whole like an electric shock; and men bound themselves firmer with the girdle of unity, and rallied together to withstand what was rightly esteemed a general calamity.

What, then, was the *origin* of this unanimity? Unquestionably, a right view of the nature of the Church, and a holy dread of disobedience to Him who had founded it. Unity was one of the most imperative commands of Christ, and was incessantly urged and enforced by the Apostles, and riveted

upon men's minds, as a cardinal principle, never to be forgotten. Such a thing as a Church existing in disunited fragments (not to say hostile ones), was, to the primitive Christians, as incomprehensible a thing as separate interests among the principalities of heaven, or as disunion between the Persons of the adorable Godhead. The Church was *one*, however scattered through the different countries of the earth. This was a mere accident, which could not touch its unity; nay, had the earth swelled to the dimensions of Saturn or the Sun, and its Churches been increased a millionfold, there would still have been felt the universal obligation to preserve the sacred unity of the Church unbroken, and to continue, strong as ever, that cordial spirit of intercommunion which was so prominent a characteristic of the Apostolic Church.

To glance from this to the divisions and discords of modern times, is little less than to inflict a wound on the reader. Should the Son of Man *now* come, would he find faith on the earth—*that* faith which demands the unity of the Spirit in the bond of peace? To the faithfulness of God to His promises, we owe the preservation of His Church. To the unfaithfulness of man to his obligations, we owe the fearful distractions of that Church. As descendants of those who planted Christianity in Britain, we acknowledge still one holy Catholic Church. And not by our own act, but by the usurpations and corruptions of other branches of the Church,—usurpations which would have been frowned upon in the early Church,—are we driven, for conscience' sake, to refuse communion with them to the extent of their errors. We allow the right of every branch of the Church to its own ceremonies, liturgies, usages, and discipline, so they be not contrary to the Word of God. The ministry which has descended from the Apostles, we everywhere acknowledge, on evidence of its unbroken succession. Hence, we profess to stand in no other than the same attitude with every original branch of the primitive Church, and take no exceptions against other branches, only in so far as they would have been universally excepted against in the purest ages. We withhold communion only to the extent of error (the Scripture being judge) in the other party. Let this, therefore, be removed, and we may hope again to see that delightful interchange of affection, and fellowship in faith and worship, which so nobly distinguished the Church in her young and better days.

COMMUNION, HOLY. 'The Supper of the Lord,' says Bishop Jewell, 'is a sacrament—that is, an evident representation—of the body and blood of Christ, wherein are set, as it were, before our eyes, the death of Christ, and His resurrection, and whatsoever He did whilst he was in His mortal body: to the end we may give Him thanks for His death, and for our deliverance; and that by the often receiving of this sacrament, we may daily renew the remembrance thereof, to the intent we, being fed with the body

and blood of Christ, may be brought into the hope of the resurrection, and of everlasting life, and may most assuredly believe, that as our bodies be fed with bread and wine, so our souls be fed with the body and blood of Christ.' —*Apology*, p. 52.

The names designating this Sacrament are, the Eucharist, or thanksgiving; the Lord's Supper, in reference to the circumstances of its institution; the Communion, because in this, the members of Christ maintain communion with their Head, and with one another. It is also denominated a feast,' and a 'sacrifice of thanksgiving.'

In the present article, it will be our principal object to consider the Holy Communion, rather in its liturgical than in its doctrinal or practical aspect.

The mode in which this Sacrament was originally celebrated, was such as corresponded with the humble rank, and simplicity of manners, which characterized the early Christians. In the primitive Church it was customary, on almost all occasions of divine worship, to celebrate the Lord's Supper. At these times, oblations were made by the people, consisting of bread, wine, and other things. These were applied to the support of the clergy, the relief of the poor, and the supply of the Lord's table; a portion of the bread and wine being reserved for that purpose. This was the practice in the first century, while the Apostles were still alive.

It appears that the celebration of the Eucharist was not at first *public*, but those who held the rank of catechumens, and were only in a course of preparation for baptism, were carefully excluded. The early pastors divided their flocks into the two classes of catechumens and believers. To the first, the simplest principles only of the Gospel of Christ were taught; and if the pastor had occasion at any time, in their presence, to speak to the believers of the higher mysteries of Christianity, he expressed himself in a kind of obscure language, understood only by the initiated. This practice was said to be of divine authority, and a number of texts of Scripture were alleged as involving it. See Disciplina Arcani.

It was the custom, as we have said, to administer the Communion at almost every season of regular public worship. Even as late as the fourth century, we are told that it was held two or three times a week in many places, and on every Sunday in others. It was also celebrated at the tombs of martyrs, and at funerals; and from these customs, probably, we may date the rise of masses in the Romish Church for the benefit of the dead, and in memory of departed saints. Another practice followed after this, viz., the holding up of the consecrated bread and wine in sight of the people, who viewed them with a deep feeling of reverence; and from this, in all probability, arose the popish 'adoration of the host.'

About 600 years after Christ, the privacy attending the administration of the Eucharist was thrown aside, and by the command of Gregory the Great,

its celebration was attended with a 'magnificent assemblage of pompous ceremonies.' From that day it has preserved, in most of the unreformed Churches, these same traits of splendor, together with the belief of the actual change of the elements into the true body and blood of Jesus Christ.

At the time of the Reformation, and the compiling of the Prayer-book, the forms of the Romish mass were laid aside, and the ancient liturgies and sacramentaries being examined, the most pure and primitive portions were selected, and from them principally our admirable Office for the Eucharist was framed. Great care was required in the arrangement and formation of this service. The ordinance itself is the sublimest act of Christian worship. It is that in which the sincere believer experiences the greatest outpouring of divine grace. Being instituted in remembrance of the passion and death of our blessed Redeemer, it abounds with the most affecting and heavenly associations. Sensible of this, the compilers found it necessary to use more than ordinary care and discrimination in this part of their labors. In rejecting the Romish doctrine of transubstantiation, they were not forgetful to guard against an opposite extreme—the degradation of the Sacrament into a mere act of memory. Their object was to frame a service on scriptural principles, as these principles were understood in the early Church. They found that the primitive believers celebrated the Supper of the Lord with the greatest demonstrations of religious joy. The liturgies of the early Church prove this, being full of high and heavenly breathings of soul, coupled with strains of devotion almost enthusiastic. Here, then, was the model; and admirably have our compilers followed it, by not only catching its spirit, but in many cases its very words;—thus qualifying us, so far as the external apparatus is concerned, to unite with the worthies of a better age in their sublimest acts of worship, and their saintly hymns of thanksgiving.

The Communion Office of the Church of England, though entitled to this praise, was not, however, so entirely free from imperfection as to leave no room for the retouching of future hands. In the American revisal, some portions are omitted, which were of a local or civil nature; and the Prayer of Consecration has been entirely remodelled. In the English book this prayer includes only what forms the first paragraph in our Office, with the insertion of a few words from the Invocation following. 'The Oblation and Invocation were added, or rather restored, to the Communion Office, at the revision of the Liturgy by our General Convention in the year 1789. The *Oblation* is taken verbatim from the Consecration Prayer in the first book of Edward VI., with the addition of a single clause from the Scotch Liturgy, "which we now offer unto thee," inserted after the words "thy holy gifts." This Oblation was dropped in the second Book of King Edward, at the instance of *Bucer* and *Martyr*, and has not since been restored to the English service. The *Invocation* is taken in part from the Prayer of Consecration

in the first Book of Edward, and partly from a Collect transferred to this place from the Post-communion service of the present English Book.'—*Brownell's Commentary on the Prayer-book*, p. 307.

The effect of these changes has been to enhance, in no slight degree, the beauty and excellence of the Communion Office; a better proof of which need not be given, than in frequent admissions to this effect by writers of the Church of England.

Respecting *kneeling* at the Communion, see the latter part of the article ADORATION.

See also the articles, ALMS, ALTAR, ANTE-COMMUNION, BOTH KINDS, CANON, CARRIED ABOUT, CHALICE, CHANCEL, COMMUNION *of the Sick*, CONSUBSTANTIATION, DEVOTIONS, ELEVATION *of the Host*, EULOGIES, EXCOMMUNICATION, LINEN CLOTH, MASS, OBLATION, OFFERTORY, PREFACES, TRANSUBSTANTIATION, and TRISAGION.

COMMUNION *of Saints.* The Church of Christ being a society, the members of which are all 'servants of the same God, redeemed by the same atoning blood, sanctified by the same Spirit, governed by the same laws, partakers of the same sacraments, and heirs of the same promises,' it follows, both from the nature of the case and from the command of God, that there should exist not only an *outward* fellowship in the bonds of the Church, and in the enjoyment of its privileges, but also a close and endearing 'sympathy of souls,'—a mutual sharing of joys and sufferings, and a feeling of intimate relation among all who belong to the household of faith. Between the faithful members of the Church and their divine Head, there is an undoubted communion guarantied by the express promises of Scripture. Christ and His saints are united in one holy fellowship, as the branches are united to the vine; and in like manner, a sacred and inviolable bond of fraternal love should link together all who name the name of Christ, and are heirs of the same heavenly inheritance. This, we apprehend, is the purport of that article in the Creed, in which we assert our belief in 'the Communion of Saints.'

But the question may here be asked, How far does this communion extend? We reply, to the whole state of Christ's Church. That it reaches to the remotest bounds of the Church on earth, is manifest; and no accidental differences of rank, education, or wealth, should be permitted to rupture the tie of brotherly concord, which is the vital principle of our religion and the crowning grace of the Church. But does the fellowship of saints extend no further than this? Shall we say that there is no spiritual union between us and those who have finished their course? Is the communion of saints limited to the borders of this lonely planet? Is there no avenue of communication (like that on which the soul of Lazarus was borne away by the angels), enabling us, even now, to come near to the mysterious presence of

those in Abraham's bosom? Is the body of Christ divided, and are the conquerors in the regions of the departed separated from the valiant soldiers on earth, by a barrier impenetrable to the eye of faith? Is the silken cord snapped asunder, which binds the Church in the unseen world to the Church in this, its state of trial and warfare? No! but the family of God is one,—indivisible,—extending to both worlds. Death is powerless to separate what God has joined together. There is an unbroken connection existing between the souls in paradise and the souls yet in probation, in the fact that saints, whether in the body or out of the body, are brethren still, and members still, of that sacred communion of which Christ is the Head. The fellowship of the children of God, is a fellowship of souls. Death may triumph over the body, but yet the immortal spirit is secure. And if the dissolution of the body produce any change in the relation of the spirits of the living to those of the dead, we see not how it can be, but by the enlarging and strengthening of former intercourse; otherwise, we are forced to the conclusion, that the Apostle spoke in parables when he encouraged the Hebrew and all other Christians, to 'run with patience the race that was set before them,' *on the ground* that they were 'compassed about with so great a cloud of witnesses,' even the souls of the faithful departed. If, then, there be such a thing as the 'communion of saints,' we find not that it is limited to the Church below.

'Angels, and living saints, and dead,
But one Communion make;
All join in Christ, their vital Head,
And of His love partake.'

COMMUNION *of the Sick.* In this office, we have an example of the benevolent care exhibited by the Church towards her suffering members. 'As all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life,'[1] the Church has not only provided for their baptism, and for the visitations of the pastor, but has authorized and directed the administration to them of 'the most comfortable Sacrament of the Body and Blood of Christ.'

Although the Church maintains that the Eucharist, as a general rule, is to be publicly administered in the house of God, and has signified her disapproval of *solitary* communion in all cases; yet when by sickness her members are incapable of presenting themselves at the altar, there is a wise and tender relaxation of her usages, corresponding with the peculiar necessity of the case. This too 'is exactly conformable to the most early practice of the primitive Church; for there is nothing more frequently mentioned by the ancient writers, than the care of the Church to distribute the Eucharist to all dying persons that were capable of receiving it.'—*Wheatly.*

[1] Rubric.

'There are many instances,' says Palmer, 'in antiquity, of the celebration of the Eucharist in private for the sick. Thus, Paulinus, bishop of Nola, caused the Eucharist to be celebrated in his own chamber, not many hours before his death. Gregory Nazianzen informs us that his father communicated in his own chamber, and that his sister had an altar at home; and Ambrose is said to have administered the Sacrament in a private house at Rome. The Church is therefore justified in directing the Eucharist to be consecrated in private houses, for the benefit of the sick; and she has taken care, in the rubric immediately preceding the office, that the Sacrament should be decorously and reverently administered.'—*Origines Liturgicæ*, I., p. 229.

'The rubric of 1549, directed that, if a sick person was to receive the Communion on the same day in which there was a celebration of the Holy Eucharist in the Church, the priest should reserve at the open Communion, so much of the body and blood as should serve the sick person, and so many as should communicate with him, if there were any. At the revision, in 1552, all mention of reservation of the consecrated elements was omitted.' —*Procter.*

By the rubrics it is provided, that on all ordinary occasions of Communion of the Sick, there shall be at the least two persons present to participate, besides the priest and the sick person. But at times of contagious sickness, and where, through fear of the infection, these cannot be had, the minister is permitted to communicate alone with the diseased.

In the distribution of the elements, the rubric orders that the sick person shall receive last. This is done 'because those who communicate with him, through fear of some contagion, or the noisomeness of his disease, may be afraid to drink out of the same cup after him.'—*Wheatly.*

COMMUNION TABLE. See ALTAR.

COMMUTATION OF PENANCE. In the Romish Church, the act of exchanging a personal performance of penance for a pecuniary fine. Ecclesiastical judges have the power of granting such commutation to persons who have been sentenced to do corporal penance before the congregation for offences that have brought scandal on the Church.—*Eden.*

Concerning this, the Rev. R. Hart remarks:—'The *commutation of penance* established a distinction between the rich and the poor totally at variance with the spirit of the Gospel. In the eighth century, a whole year's fasting might be commuted by the purchase of thirty masses; or if he preferred a different *investment*, the wealthy delinquent might hire other people to fast in his behalf, *and thus redeem a seven years' penance in three days.* This was a sort of corollary upon the doctrine of *supererogation*, according to which a man may more than deserve heaven, the surplus stock of merit being transferable at will.'—*Eccl. Records*, p. 326.

'COMPASS OF THE WORLD.' The whole surface of the globe on which we dwell—its entire extent and circuit. 'The earth is the Lord's, and all that therein is; the *compass of the world*, and they that dwell therein.'—*Psalm* xxiv. 1.

COMPETENTES. The name of the first and highest order of catechumens in the ancient Church, comprising those who had gone through the course of elementary instruction, and were the immediate candidates for baptism.—*Bingham.*

COMPLETORIUM, COMPLINE. The last of the canonical hours for common prayer. See Canonical Hours.

COMPLINE. See Canonical Hours.

COMPUTUS. The ancient name of a calendar whereby the Moveable Feasts were computed and determined.

CONCEPTION, IMMACULATE. In the Romish Church, a doctrine set forth by Pope Pius IX. as an article of faith, viz., that the Virgin Mary was born without any stain of original sin. S. Bernard, in the twelfth century, rejected this doctrine, in opposition to the canons of Lyons, and it afterwards became a subject of vehement controversy between the Scotists and the Thomists. The Dominicans espoused the opinion of S. Thomas, the Franciscans that of Scotus. In the fifth session of the Council of Trent, it was resolved that the doctrine of the conception of all men in original sin was not intended to include the Virgin. The controversy, however, still went on; but the point in question was generally regarded as merely a theological opinion, until Pius IX. presumed to exalt it to the rank of an article of faith.

CONCLAVE. Lat. *con* and *clavis;* because locked up; the room or place where persons are shut up; a private or secret assembly. In the Romish Church, the place where the cardinals assemble for the election of the pope. The term is also applied to the electoral assembly of the cardinals themselves.

CONCORDAT. An agreement or convention upon ecclesiastical matters made between the pope and some temporal sovereign, as that between Pius VII. and Bonaparte in 1802, by which the Roman Catholic religion was re-established in France; on which occasion the pope recognized the new division of France into sixty sees, instead of the much greater number which had existed before the revolution, the payment of the clergy from the national revenues, and the appointment of the bishops by, or with the concurrence of, the civil authority.—*Brande.*

CONCURRENCE of Holydays, or DOUBLES. As many of the holydays of the Church are *fixed* to certain determinate days of the year, and the others, including all the Sundays, are continually subject to *change* their days, it must necessarily follow that two holydays will occasionally

come together on the same day of the year, and consequently, that for such a day there will be two sets of Lessons for Morning and Evening Prayer, with two Collects, Epistles, and Gospels. These days are technically called 'Doubles,' 'Concurrent Holydays,' or 'Duplex Festivals.'

A question of some difficulty here occurs relative to THE day to be observed on such an accidental conjunction of Sunday with a Saint's day, or of a Saint's day with any other festival or fast. It is evident that a *choice* must be made, as *both* services entire cannot be used; and the making of this choice constitutes the difficulty.

The Church itself has here given no decision, either by her canons, rubrics, or customs. In consequence, a variety of practice prevails both in the Church of England and that of the United States, assuming the following general forms:

1. That of preserving the regular Sunday services entire, without regard to any other festival, except Christmas, which may occur on such Sundays. This practice applies only to *Sundays* and the holydays coming into collision with them.

2. The reverse of this, in the use of the service of the holyday, and the waiving of that for the Sunday, except on Advent, Easter, Whitsunday, and Trinity. This, too, only refers to *Sundays.*

3. The mixing of the two services on any such duplex festival, by selecting from the Lessons of each, and using one or both Collects, and either of the Epistles and Gospels.

The first of these modes is grounded on the supposition that the ordinary *Sunday* service is of superior obligation to that appointed for the other festivals. But this is very far from being the case, inasmuch as *both* services rest simply on the appointment of the Church. And that no such superiority was acknowledged in England, appears from the fact, that in the office formerly used for the 5th of November (Gunpowder Plot), the rubric ordains, that 'if this day shall happen to be Sunday, *only the Collect* proper for that *Sunday* shall be added to this office in its place.' In the same circumstances, the form for 'The Restoration of the Royal Family' was to be used only in part on Whitsunday and Trinity. 'But if it shall happen to be any other Sunday, *this whole office shall be used*, as it followeth *entirely.*' And in the case of the form for the King's Accession, it is ordered that 'if this day shall happen to be *Sunday*, *this whole office shall be used*, as it followeth, *entirely.*' From this we argue, that no superior authority was attached to the Sunday service; and that, if it might be set aside for these *semi-political* festivals, with at least equal reason might the same be done in favor of the proper holydays of the Church.

There are four *Sundays* the services of which claim precedence of all other holydays which may happen at the same time. These are Advent,

Easter, Whitsunday, and Trinity. On all other Sundays, in cases of concurrence, the festival should take precedence of the Sunday service.

On *week days*, Christmas, Ash-Wednesday, Good Friday, Ascension, and perhaps also Epiphany and Passion-week, should be observed in preference to all other holydays coinciding with them.

In all other supposable cases of doubles on week days, there seems to be no other alternative (till the proper authorities decide) than to estimate the relative importance of the two festivals thus coming together. As a general rule, the festivals of our Lord have precedence; hence, should S. Mark's day fall on Easter Monday or Tuesday; or that of S. Barnabas on Monday or Tuesday in Whitsun-week, they should give place to those days connected with the history of our Lord; for, 'in these cases,' says a writer, 'it appears to me that it is the evident intention of the Church, in the first instance, to call our attention to the history of the Passion, and in the other to the Resurrection, and Descent of the Spirit, and therefore the saint's day ought to give way.'—*British Magazine*, 1837, p. 45.

The same reasoning will apply to the case of the Annunciation happening in Passion-week; in which case, there being a concurrence of two days commemorative of our Lord, it would seem that the claims of the solemn season of Passion-week should have the precedence, and remain uninterrupted.

Rev. J. Jebb, remarking on 'the difficulty which is generally felt as to the adoption of any rule with respect to the concurrence of *Sundays* and *Holydays*,' says: 'It is suggested that the *Collect for the day of inferior observance should be read in addition* to that of the day. The *Apocryphal Lesson* should in all cases *be postponed to that from Canonical Scripture.* In other respects, the whole service of the superior festival should be performed. In the following TABLE the festivals which should have the *precedence* are given in *Roman* letters; those with which they can possibly *concur*, and which *yield* to them, in *italics:*

HAVE PRECEDENCE.	YIELD.
Advent Sunday *is preferred to*	*S. Andrew.*
Fourth Sunday in Advent	*S. Thomas.*
S. Stephen S. John Innocents Circumcision	*First Sunday after Christmas.*
Epiphany Conversion of S. Paul	*Second Sunday after Christmas*, and *Sundays after Epiphany.*
Purification	*Third Sunday after Epiphany*, *Septuagesima*, *Sexagesima*, and *Quinquagesima Sunday.*
Septuagesima, Sexagesima, *and* Quinquagesima Sunday	*Conversion of S. Paul* and *S. Matthias.*

Have Precedence.	Yield.
Ash-Wednesday	*S. Matthias.*
Sundays in Lent	*S. Matthias.*
Annunciation	*Sundays in Lent.*
Days in Passion-week	*Annunciation.*
Sunday before Easter, *and* Easter-day	*Annunciation* and *S. Mark.*
First Sunday after Easter	*S. Mark, S. Philip and S. James.*
S. Mark, S. Philip and S. James	*Sundays after Easter.*
Whitsun-Day *and* Trinity-Sunday	*S. Barnabas.*
S. Barnabas, *and other Holydays, till* All Saints' Day, *inclusive*	*Sundays after Trinity.*
Easter Monday *and* Tuesday	*Annunciation* and *S. Mark.*
Ascension-Day	*S. Philip and S. James.*
Whitsun Monday *and* Tuesday	*S. Barnabas.'*

—*Jebb on the Choral Service.*

CONDIGNITY, and CONGRUITY. Terms used by the Schoolmen, to express their peculiar opinions relative to human merit and deserving.

'The *Scotists* maintain that it is possible for man in his natural state so to live as to *deserve* the grace of God, by which he may be enabled to obtain salvation; this natural *fitness* (*congruitas*) for grace, being such as to oblige the Deity to grant it. Such is the *merit of congruity.*'

'The *Thomists*, on the other hand, contend that man, by the Divine assistance, is capable of so living as to *merit* eternal life, to be *worthy* (*condignus*) of it in the sight of God. In this hypothesis, the question of previous preparation for the grace which enables him to be *worthy*, is not introduced. This is the *merit of condignity.*'—*Bp. Whittingham, note in Jewell's Apology*, p. 8.

CONFERENCE AT HAMPTON COURT. This was held on the 14th, 16th, and 18th days of January, 1604, in the presence of King James I., who took a leading part in the discussion between nineteen bishops and inferior clergymen of the Church of England, and four Presbyterian or Puritan divines, to argue certain objections to the doctrines and discipline of the Church, respecting which the Puritans had petitioned his majesty. Of this conference the result was a few slight alterations in the liturgy; the baptizing of infants by women, which had been practised in the English Church for many hundred years, was forbidden; 'remission of sins' inserted in the rubric of absolution; confirmation termed 'laying on of hands'; all the thanksgivings, except the general one, were inserted in the Prayer-book; to the Catechism was annexed the whole of the latter portion, relative to the two sacraments; and some words were altered in the Sunday lessons, with a view to a new translation of the sacred volume.—*P. Cyc. Hook.*

CONFERENCE, SAVOY. A meeting of Episcopal and Presbyterian divines, in the reign of Charles II., summoned for the purpose of consider-

ing certain objections made by the latter against portions of the liturgy and occasional offices of the Church, with a view of adopting some measures to conciliate the opponents. The royal warrant for this conference was issued on the 25th of March, 1661, appointing twelve bishops, and the same number of Presbyterians, with nine other divines on each side as assistants, to supply the places of any that were unavoidably absent.

The Episcopal Divines were:

Accepted Frewen, Archbishop of York.
Gilbert Sheldon, Bishop of London, Master of the Savoy.
John Cosin, Bishop of Durham.
John Warner, Bishop of Rochester.
Henry King, Bishop of Chichester.
Humphrey Henchman, Bishop of Sarum.
George Morley, Bishop of Worcester.
Robert Sanderson, Bishop of Lincoln.
Benjamin Laney, Bishop of Peterborough.
Bryan Walton, Bishop of Chester.
Richard Sterne, Bishop of Carlisle.
John Gauden, Bishop of Exeter—12.

With the following Coadjutors.

Dr. Earle, Dean of Westminster.
Dr. Heylin.
Dr. Hacket.
Dr. Barwick.
Dr. Gunning.
Dr. Pearson.
Dr. Pierce.
Dr. Sparrow.
Mr. Thorndike—9.

The Presbyterian Divines were:

Edward Reynolds, Bishop of Norwich.
Dr. Tuckey, Master of S. John's College Cambridge.
Dr. Conant, Reg. Prof. Div., Oxford.
Dr. Spurstow.
Dr. Wallis, Sav. Prof. Geom., Oxford
Dr. Manton.
Mr. Calamy.
Mr. Baxter.
Mr. Jackson.
Mr. Case.
Mr. Clarke.
Mr. Newcomen—12.

Coadjutors.

Dr. Horton.
Dr. Jacomb.
Dr. Bates.
Dr. Cooper.
Dr. Lightfoot.
Dr. Collins.
Mr. Woodbridge.
Mr. Rawlinson.
Mr. Drake—9.

The place of meeting was the Bishop of London's lodgings in the Savoy Hospital, and the commission was to continue in force during the ensuing four months. The course of deliberation was precisely stated: the commissioners were empowered to advise upon and review the Book of Common Prayer; comparing it with the most ancient liturgies which have been used in the Church, in the primitive and purest times; to take into serious and grave consideration the several directions and rules and forms of prayer in the said Book, and several objections and exceptions raised against it; to make such reasonable and necessary alterations, corrections, and amendments therein, as should be agreed upon to be needful or expedient for the satisfaction of tender consciences, but avoiding all unnecessary alterations of the forms and liturgy, wherewith the people are already acquainted, and which have been so long received in the Church of England.

Although the period of the commission was limited to four months, yet

the first meeting did not take place till the 15th of April. The Bishop of London then stated to the Presbyterian ministers, that, since they had requested the Conference for the purpose of making alterations in the Prayer-book, nothing could be done until they had delivered their exceptions in writing, together with the additional forms, and whatever alterations they desired. Accordingly they met from day to day, and prepared a long series of exceptions and alterations, Baxter persuading his colleagues that they were bound to ask for every thing that they thought desirable, without regard to the sentiments of others. These exceptions are especially interesting, as having been made against the Prayer-book when it had been brought so very nearly into its present state. We may consider that they include all the minute particulars with which fault could be found by men of learning, acuteness, and piety, whose writings were to be thenceforward the mine of nonconformist divinity.

To report at length all the exceptions taken by the Puritanical party against the Prayer-book, would not be practicable in this article; but some opinion of their extravagant and sweeping character may be formed, when we state that among their demands were the following—viz., to omit all the responses in the liturgy, and the alternate reading of the Psalms,—the people keeping silence in prayer, except at the *Amen;* to change the litany into a continuous prayer; to throw out every thing which countenanced the observance of Lent; to omit the religious observance of saints' days; to allow the minister to omit part of the liturgy, and pray extemporaneously, at his discretion; to omit all the apocryphal lessons; to use the word 'minister,' and not 'priest' or 'curate,' and 'Lord's day' instead of 'Sunday;' to reform the offices, where the phrase is such as presumes all persons within the communion of the Church to be regenerated, converted, and in an actual state of grace; to condense the short Collects into one methodical and entire prayer; to use the Gloria Patri only once in each service; to appoint some portion of Scripture instead of the Benedicite. They objected also to the use of the surplice, the cross in baptism, and kneeling at the Lord's Supper; to the petition after each of the commandments,—desiring rather a single concluding prayer; to the offertory sentences which relate to the support of the ministry; to the direction 'that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience,' as likely to be discouraging to some; to the direction that the minister, in pronouncing the Absolution, should 'turn himself to the people,' whereas they thought he should do so throughout the Office; to the words in the Baptismal Office, 'may receive remission of sins by spiritual regeneration,' which they would have to be, 'may be regenerated, and receive the remission of sins;' and to the words of thanksgiving, 'that it hath pleased Thee to regenerate this infant by Thy Holy Spirit,' which they

desired to be otherwise expressed, as they could not say in faith that every baptized child is regenerated by God's Holy Spirit.

Many similar objections were made in reference to the Catechism, the Offices of Confirmation, Marriage, Visitation of the Sick, and the Burial of the Dead. To all these the bishops replied at length, and made numerous explanations, together with as many concessions as reason would seem to justify. The bishops knew, however, that it was in vain to assent to any real changes; for that, if they granted all the proposals of the ministers, and altered all the ceremonies and phrases objected to, the Prayer-book would still be deemed an intolerable burden, so long as its use in any shape was to be constantly and vigorously enforced. The Puritans required the free exercise of the gift of prayer in every part of public worship, and contended that whatever alterations might be made in the Book, it should be left to the discretion of the minister to omit any part of its appointed services. The prospect of reaching any satisfactory conclusion, was also rendered hopeless when it was found that the Puritans had been preparing a new form of their own, with the intention, it would seem, of establishing a rival to the Prayer-book. The preparation of this had been confided to Richard Baxter, who, 'in little more than a fortnight,' produced an entirely new Directory of Service, under the title of *The Reformation of the Liturgy.* On the presentation of this to the bishops, it was plain that all efforts for compromise were at an end, and that every thought of union must be dismissed. If the Prayer-book was to be tolerated by the Puritans, their new liturgy must also be allowed, so that either of them might be used at the discretion of the minister; they also desired freedom from subscription, oaths, and ceremonies; and demanded that no ordination, whether absolute or conditional, should be required from any who had already been ordained by the parochial pastors.

There were some further discussions, and attempts to secure concessions from the bishops; but the spirit of the opposing party had become too bitter to entitle their claims to any further notice. And thus the last conference ended on the 24th of July, 1661, with the only result that could reasonably have been expected. The Presbyterians had an opportunity of showing their intractable spirit in the cavillings of Baxter, which annoyed some influential persons who were previously disposed to treat them tenderly. They showed also that their hostility to the Prayer-book rested on small reasons, on phrases misinterpreted, or on doctrines opposed to Catholic truth; while their dislike to Episcopacy naturally flowed from their notions of the sovereignty of Christ, which, in their view, was exercised through every individual minister.—See *Procter on the Common Prayer*, and *Cardwell's Conferences*, from which sources this article has been drawn up.

CONFESSION. 1st. The penitent acknowledgment of sins before God.

2d. The particular forms in the liturgy, in which this act is made. 3d. The public ratification, on the part of candidates for Confirmation, of the obligations assumed for them in baptism. See the Preface in the Order of Confirmation. 4th. A public declaration of faith, as the Augsburg, Westminster, and other 'Confessions.'

The penitential confession, at the opening of our liturgy, has justly been considered one of the most admirable portions of the Church service. Its *position* is at the beginning of our acts of worship, because repentance and its evidence in an humble confession, are indispensable in approaching God's Infinite Majesty. The *language*, too, is in unison with the object of this form, simple, grave, and reverential. The *scope* is such as to meet every variety of circumstances in the worshipper. It does not descend to minute particulars, because this would be unsuitable to a mixed congregation. Yet it is really *so* particular, that it comprehends sins of every possible character. Had it been extended so as to embrace a distinct specification of sins, in all their number and minuteness of distinction, a volume would have been necessary for the purpose, nay, a hundred volumes would not have exhausted the catalogue. And more than this, the greater part of the congregation would be called to confess sins, of which they had no consciousness of being guilty. The confession, then, is *sufficiently* particular. It gives room, under distinct heads, for every man to confess 'the plague of his own heart;' and whatever may be our spiritual infirmities, we can, with little mental effort, arrange them under some head of the confession; and thus, by stating audibly the *class* of the offence, we can, in our own minds, bring up all the particular sins embraced by it, of which we feel ourselves guilty.

CONFESSIONAL. An inclosed seat, recess, or small apartment in a Romish church, where penitents make confession to a priest.

CONFESSION OF FAITH. A system of theology, or formal declaration on points of doctrine, as drawn up and set forth by a Church or other body of Christians.

CONFESSOR. This title was given in the early Church to those who, by the confession of a true faith, were called to endure persecution, without actually suffering death. This constitutes the distinction between *confessors* and martyrs. In another sense, the term applies to priests in the Romish and other Churches, who receive the confessions of penitents.

CONFIRM. To *establish*, *strengthen*, and *invigorate*, as in the hymn, Veni, Creator Spiritus,'

'Our weakness strengthen and *confirm*.'

Also in the second absolution form, '*confirm* and strengthen you in all goodness,' etc.

CONFIRMATION. The Christian Church, with her sacraments and ordinances, stands upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. Upon this ground we place the rite of Confirmation.

In many things under the Gospel, the pattern of the preceding dispensation was followed. Thus, Baptism succeeded in the place of Circumcision, and the Lord's Supper in that of the Passover. The Jews had their temple and synagogues; we have our churches for the worship of the same Divine Being. Their services consisted of praise, the reading of the Scriptures, and the use of prescribed forms of prayer; the same thing prevails with us. They had a ministry in three orders; so have we. But we follow these, not *because* they were existent in the Jewish Church, but because they were re-enacted, or at least sanctioned by the founders of the *Christian* Church. If the prototypes of *Baptism* and the *Lord's Supper* were seen in the Jewish Church, there also we find a rite analogous to *Confirmation.* We are told by historians, that at the age of thirteen, the children were 'publicly examined before the congregation, in order to renew the covenant which their parents had made for them in their infancy, and take upon themselves their obligations to the divine law.'

That Confirmation was practised by the Apostles, and familiarly spoken of in their writings, can scarcely be doubted by the diligent reader of the New Testament. Let attention be turned, for example, to the planting of the Church in Samaria. Philip the Deacon goes down to that city, and declares to the inhabitants, Christ and the resurrection. The people are struck with the power of His doctrine, and amazed at His miracles. They profess their belief in Jesus, and both men and women are baptized in His name, and there is great joy throughout the city. But the Apostles, who were at Jerusalem, learn that Samaria has received the word of God. Upon this information, Peter and John are sent down to them, that by the imposition of *their* hands, the baptized might receive the Holy Ghost, 'for as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.'—*Acts* viii. 17. It appears, then, that though the Samaritans were converted and baptized by Philip the Deacon, yet there remained 'something for their furtherance in the faith, which Philip, though a minister of Christ, and clothed with miraculous power, could not confer upon them.'—*Bp. Ravenscroft.* From this fact, then, we learn two things: 1st. That it was necessary for these converts to receive 'the laying on of hands.' 2d. That this could only be performed by the *Apostles:* and therefore among us, in like manner, it is only administered by the bishops, who are the direct successors of the Apostles. The objection that this was done to confer miraculous power, we shall consider presently.

Again; we find a case in the 19th chapter of the Acts, in which this ordinance was administered by S. Paul. The Apostle is at Ephesus, and finds some disciples of John the Baptist. S. Paul baptizes them in the name of the Lord Jesus, and subsequently lays his hands on them, and they receive the Holy Ghost, and speak with tongues, and prophesy. The same Apostle designates the laying on of hands as one of the first principles of the doctrine of Christ, and ranks it with repentance, faith, baptism, the resurrection, and eternal judgment. If then these fundamental points are binding on Christians, *Confirmation* must be so, being one of them. And if it were not of divine appointment, it would seem that S. Paul was guilty of 'teaching for doctrines the commandments of men,' which is not to be imagined. In other places of the New Testament, hints respecting this rite are found. 'Thus S. Paul supposes both the Corinthians and Ephesians to have been all partakers of this holy rite, and plainly intimates, that the happy effects of it were, being "established in Christ," being "anointed and sealed with the Holy Spirit of promise," and having "an earnest of the Spirit in their hearts." And that all these expressions refer to Confirmation is evident, as well from comparing them together, as from the concurrent testimonies of several ancient fathers.'—*Wheatly.*

To this evidence from Scripture may be added the practice of the Church, from the Apostles' days down to the time of the Reformation—a period of 1500 years, during which it appears that Confirmation was universally practised. The consent of the whole Christian world for so long a period is enough to satisfy any reasonable mind, when taken in connection with even the slightest hints in Scripture. It is on this ground that we receive the Holy Scriptures as divine; for Scripture alone cannot prove its own inspiration. Of this we must have external evidence, and that evidence is undoubtedly the unanimous testimony of the Church. By the same means we know that the first day of the week was to be kept holy, instead of the old Sabbath; that infants were baptized; that females were admitted to the Lord's Supper; and many other things of importance, concerning which there is no scriptural command, and independently of the testimony of the Church, we should be left to the vagueness of mere inference and conjecture. In respect, then, to Confirmation, we have, as above stated, the testimony and practice of the whole Church for about 1500 years, and that of perhaps nine-tenths of Christendom for 300 years more. But if it be thought that this rite is merely a device which sprung up in the corrupt ages of the Church, and therefore can be of no obligation now, let the ancient fathers reply who lived soon after the Apostles' days. Imagine that there should rise from the grave, and stand before us, a minister of Christ who had flourished *within eighty years of the Apostle John.* How earnestly should we inquire of him respecting the doctrines and customs of the

Church in his day, and how valuable should we esteem any information he might communicate! We should be conversing with one who was doubtless familiar with many who had heard the Apostles preach, and could remember their admonitions, their piety, and their zeal. Now, just such a one was Tertullian, whose writings are still in existence. And thus he speaks of Confirmation: 'After baptism, is the laying on of hands, by blessing and prayer inviting the Holy Spirit, who graciously descends from the Father, upon the bodies cleansed and blessed by baptism.' Imagine another, a bishop of the Church, who lived only fifty years later, and was eminent for his learning and piety. Such a one was S. Cyprian; and *he* says, in relation to the confirmation of the Samaritans by SS. Peter and John: 'The same thing is done among us. They who are baptized are brought to the rulers of the Church, that by our prayer, and the laying on of our hands, they may obtain the Holy Ghost, and be perfected with the seal of the Lord.' Let us summon one more witness. This shall be S. Jerome, who lived about two hundred and fifty or three hundred years after the time of S. John, and who says: 'As for those who are baptized afar off in the less towns by the presbyters and deacons, the bishop travels out to them, to lay hands upon them, and to invoke the Holy Spirit.' Can we imagine any words which more accurately describe the visitation of one of our modern bishops? And yet, these words were penned more than 1400 years ago, and when the Church was in a state of purity to which *we* might look with some respect. From the Apostles' days, therefore, the rite of Confirmation has been uniformly practised in the Church, for all ecclesiastical history declares it; and inasmuch as it was an *Apostolical institution*, it is not a matter which may be lightly rejected.

At the time of the Reformation, this rite was purged from certain corruptions which had gathered around it, and was then retained by the Church of England. It was also retained by almost all the Lutheran Churches, notwithstanding that they rejected Episcopacy, and is still in use in those Churches. It was granted also by many eminent Presbyterians to be of Apostolical authority. Such was the opinion of John Calvin himself, and of Beza his colleague. Dr. Owen also approved of Confirmation, and 'acknowledged that it existed in the Apostolical Churches;' and in many of the Presbyterian societies of Europe and America, a strong feeling has been manifested in favor of this rite.

But it is objected that, by the laying on of the hands of the Apostles, the power of working *miracles* was bestowed; and that this was what is meant by conferring the Holy Ghost; whereas *we* can pretend to no such power; —ergo, the rite of Confirmation is a mere form. In reply to this, it is sufficient to say, that the gifts of the Spirit are various, and the power of working miracles is but *one* of those gifts. The Apostles did not confer this

power *on all* who received Confirmation. The laying on of hands was used in their *ordinations;* but several were ordained who do not appear to have had the gift of miracles. It appears that on some were poured out the *ordinary*, and on others the *extra*-ordinary gifts of the Spirit, and all by the imposition of hands. The latter of these ceased after the Apostolic age, but the former are vouchsafed to the Church till the end of time.

To those who are disposed to undervalue the rite of Confirmation, or to neglect it altogether, we have this much to say, viz., that before they can overthrow the obligation of this ordinance, they must prove that Peter, and John, and Paul knew *less* of the mind of Christ than they do themselves. That though inspired men established this rite in the Church, yet *they* may freely receive or decline it. That though it repeatedly appears on the page of the New Testament, yet every such notice of it shall be to *them* a blank. That the ministers of the primitive Church (who universally practised Confirmation) were in a great error, though taught and ordained by the Apostles. And that the laity, whose parents, at least, had heard the Gospel preached by inspired men, were under the full influence of the same mistake. And, to crown this catalogue of absurdities, they must acknowledge that, from the day of Christ down to the present time, though this rite has universally prevailed in Apostolical Churches, yet it is entirely without foundation; and though millions of holy men have received it as originating with the Apostles and Christ their Master, yet they were all deluded, and submitted to a mere invention of man. If our proofs are worth any thing, the objector must be brought to this perilous dilemma. On which side lie truth and safety, let conscience decide.

CONFORMITY. Strictly, the being reduced to the same form with something else; hence the term has acquired the sense of agreement with any existing set of principles, or any institution; and, in a technical sense, it is used in England for compliance with the discipline and usages of the Church. 'Conformists' are therefore generally contrasted with 'Non-conformists,'—a name which now includes generally all those who dissent from the Church of England.—*Eden.*

'CONFOUNDED.' Put to confusion by a sense of sin, or under the punishment due to it. The word is of frequent occurrence in the Psalter and is also found in the last verse of the Te Deum. The following instance of a similar use of the term is from Latimer:—'What, quoth Cain, am I set to keep my brother? I cannot tell where he is. But at last he was *confounded*, and his murder brought to light.'—*Sermon on Covetousness.*

CONGÉ D'ESLIRE, or CONGÉ D'ÉLIRE. A term in Norman French, literally signifying 'leave to elect,' which is appropriated to the king's writ or license to a dean and chapter to elect a bishop at the time of the vacancy of the see. The right of nominations to bishoprics was, in most countries

of Europe, enjoyed by the temporal sovereigns, with little opposition from the ecclesiastical authorities, until the eleventh century, when a contest began between the popes and the monarchs of Europe, which, in the next century, ended in the latter being compelled to surrender this important privilege to the clergy. By the act of 25 Henry VIII., which regulates episcopal elections at the present day in England, it is provided that upon every avoidance of an archbishopric or bishopric, the king may grant to the dean and chapter a license under the great seal, to proceed to the election of a successor, and with the license a letter-missive containing the name of the person whom they are to elect. If the dean and chapter delay their election above twelve days after receiving the license, the king may, by letters-patent, nominate any person whom he pleases to the vacant see; if they delay the election beyond twenty days, or elect any other person than the candidate recommended by the king, or do any thing else in contravention of the act, they incur the penalties of a præmunire. Bishoprics in Ireland are donative, by letters-patent, without a congé d'eslire.—*P. Cyc.*

CONGREGATION. An assembly or body of people. The term is applied: 1st, to the universal Church of Christ, as in the 19th article, 'The visible Church of Christ is a *Congregation* of faithful men,' etc.; 2d, to the persons present on occasions of public worship; 3d, to the persons composing the actual charge of a minister, and who are members of an individual corporation or organization, as in the Office of Institution of Ministers.

CONGREGATIONALIST. A term designating one who maintains that each congregation or society of Christians is an independent body, capable of electing all necessary ecclesiastical officers, and of governing itself, under the direction of one pastor, with deacons, assistants, and managers, but without reference to other similar bodies. The name is therefore applied, in the United States, to bodies of Christians differing in many respects, but agreeing in this opinion regarding ecclesiastical polity.—See Brownists.

CONGRUITY. See Condignity.

'CONIES.' The coney is an animal, ranked among the unclean under the Jewish law.—*Lev.* xi. 5. It is generally supposed to be a small, harmless creature, of nearly the size and quality of the rabbit. 'Its feet are round, and very fleshy and pulpy; notwithstanding which, however, it builds its house in the rocks.' 'The high hills are a refuge for the wild goats; and so are the stony rocks for the *conies*.'—*Ps.* civ. 18, and *Deut.* xiv. 7.; *Prov.* xxx. 26.

CONSANGUINITY. Alliance by blood, in contrast with *affinity*, which is alliance by marriage. The degrees of consanguinity and affinity which are impediments to marriage, are thus expressed in a table drawn up by Archbishop Parker, in 1563, and set forth by authority in England:

A Table of Kindred and Affinity, wherein whosoever are related are forbidden in Scripture and our laws to marry together.

A man may not marry his	*A woman may not marry with her*
1. Grandmother.	1. Grandfather.
2. Grandfather's Wife.	2. Grandmother's Husband.
3. Wife's Grandmother.	3. Husband's Grandfather.
4. Father's Sister.	4. Father's Brother.
5. Mother's Sister.	5. Mother's Brother.
6. Father's Brother's Wife.	6. Father's Sister's Husband.
7. Mother's Brother's Wife.	7. Mother's Sister's Husband.
8. Wife's Father's Sister.	8. Husband's Father's Brother.
9. Wife's Mother's Sister.	9. Husband's Mother's Brother.
10. Mother.	10. Father.
11. Step-Mother.	11. Step-Father.
12. Wife's Mother.	12. Husband's Father.
13. Daughter.	13. Son.
14. Wife's Daughter.	14. Husband's Son.
15. Son's Wife.	15. Daughter's Husband.
16. Sister.	16. Brother.
17. Wife's Sister.	17. Husband's Brother.
18. Brother's Wife.	18. Sister's Husband.
19. Son's Daughter.	19. Son's Son.
20. Daughter's Daughter.	20. Daughter's Son.
21. Son's Son's Wife.	21. Son's Daughter's Husband.
22. Daughter's Son's Wife.	22. Daughter's Daughter's Husband.
23. Wife's Son's Daughter.	23. Husband's Son's Son.
24. Wife's Daughter's Daughter.	24. Husband's Daughter's Son.
25. Brother's Daughter.	25. Brother's Son.
26. Sister's Daughter.	26. Sister's Son.
27. Brother's Son's Wife.	27. Brother's Daughter's Husband.
28. Sister's Son's Wife.	28. Sister's Daughter's Husband.
29. Wife's Brother's Daughter.	29. Husband's Brother's Son.
30. Wife's Sister's Daughter.	30. Husband's Sister's Son.

CONSECRATION. A solemn act of dedication to a divine service and use.

From this general sense, the word is employed to designate:—1. The devotion of any object to a sacred use; as in the consecration of wealth, talents, influence, etc., to the cause of religion.

2. The investing of any worthy object with peculiar veneration and respect.

3. The dedication of churches and other places, by the bishop, to the service of the Most High, by separating them 'from all unhallowed, ordinary,

and common uses,' and declaring them to be henceforth sacred to Him whose name, presence, and blessing we invoke.

4. The act of conferring the office of a bishop. The term is here used in the sense of *ordaining*, with which it was anciently synonymous.

5. The solemn act of blessing, and invoking the divine presence on the elements in the Eucharist. This is performed by the bishop or priest, in that part of the Communion Office called the 'Prayer of Consecration.'

In the Consecration of Bishops, though the act itself is really performed by *one* bishop, yet, in accordance with the customs of the ancient Church, *two others* are required to be associated with him as assistants. The first apostolic canon provides, that a bishop shall be ordained by two or three bishops. This was, however, simply a measure of security on the part of the Church; and hence, a consecration by a single bishop would be *valid*, though not *canonical*. 'Lest,' says a writer, 'by any extraordinary casualty, some one bishop should surreptitiously intrude himself into the office, the Church has taken care, that his irregularity should not descend to those at whose ordination he concurred, by requiring, that no bishop should be ordained, except in case of necessity, but by three, or two at the least; that so, if it should chance that one of them was not canonically ordained, yet still there might be two, or at least one, against whom there could lie no exceptions; and if but one of the ordainers were really a bishop, I see no reason to doubt, but that the ordained was so too.' 'There is no necessity, except what proceeds from canon law, for above one; for 'tis evident that one Apostle might, and did ordain a bishop; as for instance, S. John ordained Euodius and Ignatius; S. Paul, Clement; and by parity of reason, one of their successors might do the same.'—*Johnson, Vade Mecum.*

CONSECRATION OF ALTAR-PLATE. In a form for the Consecration of Churches, drawn up by Bp. Patrick, of Ely, there occurs the following, to be used in relation to the sacred vessels: 'Most blessed God, accept, we beseech Thee, of the oblation we make unto Thee of these vessels, which we humbly dedicate to Thy divine service at Thy holy table; and as we now wholly give them up to Thy use in the ministration of the holy Communion of Christ's body and blood, so we pray Thee to receive them for Thine own; preserve them from being any way profaned; and being here set apart and consecrated by our office and ministry to Thy service, let them always continue to be so employed, through Jesus Christ our only Lord and Saviour. Amen.'

'CONSENTED TOGETHER *in Holy Wedlock.*' See the Office for Matrimony. Reference is here made not only in general to that *mutual consent* which lies at the foundation of marriage, but also to a former part of the service, in which this consent was publicly declared:—'Wilt thou have this woman?' etc.

CONSISTENTES, or CO-STANDERS. In the ancient Church, the designation of the fourth or last order of penitents. They were so called from their having liberty, after the other penitents, energumens, and catechumens were dismissed, to stand with the faithful at the altar, join in the common prayers, and see the oblation offered; but yet they might neither make their own oblations, nor partake of the Eucharist with them.—*Bingham.*

CONSISTORY. Lat. *Consistorium.* This word has been handed down from the time of the Roman emperors, particularly from that of Adrian, who died A. D. 138. Thus, to the present time, the highest council of state in the papal government has been called *Consistory.* All political affairs of importance, the election of archbishops, bishops, etc., are transacted in the consistory. Also in Protestant countries, consistories exist, which manage the affairs of some religious bodies, according to the rules and laws governing such bodies.—*Encyc. Am.* In England, the consistory is now held by the bishop's chancellor, or commissary, and by archdeacons or their officials, either in the cathedral, or other convenient place in the diocese, for the hearing and determining matters of ecclesiastical cognizance happening within that diocese.—*Burn's Eccl. Law.*

CONSTANTINOPOLITAN CREED. See CREED, NICENE.

'CONSTANTLY BELIEVE.' The word '*constantly*,' as here used, not only means *always*, or through the entire life, but *firmly*, *sincerely*, and with full purpose of heart; i. e., with *constancy.*

CONSTITUTION. A body of general principles, set forth in each diocese, as the ground-work of its organization and legislation; and also by the General Gonvention, with the same objects in reference to the Church at large in the United States.

CONSUBSTANTIAL. Of the same substance or essence. The term is used in theological writings, to express that oneness and sameness of substance which belongs to the Father and the Son. In the Scriptures the word does not occur, though the truth which it covers most certainly does. Its introduction into the language of the Church may be dated from the Council of Nice, A. D. 325, at which time, through the spread of Arianism, it became necessary to guard the orthodox faith by more strict terms than those of the Apostles' Creed. Hence the rise of what is called the Nicene Creed, which was simply a more formal and scientific expression or statement of the Faith already held and taught by the Church, and exhibited or used by the Ante-Nicene fathers. In the Creed thus set forth, we find the phrase, 'of one substance [consubstantial] with the Father;'—a definition respecting the Son of God, which the heterodox Arians would not brook, inasmuch as it asserted in the most unequivocal manner the Supreme Deity of Christ,—a revealed truth which, under shelter of less decisive terms, they had before this managed to evade.

CONSUBSTANTIATION. The opinion of the Lutheran Church, that in the Eucharist, the body and blood of Christ are actually present, *together with* the substance of the bread and wine. The difference between this and the views of the Church of Rome, may be seen by comparing the opinion here expressed with TRANSUBSTANTIATION.

'CONSUMMATION, PERFECT.' The full completion, end, or accomplishment of any event or thing. The expression occurs in one of the prayers near the end of the burial service, thus:—'that we, with all those who are departed in the true faith of Thy holy name, may have our *perfect consummation* and bliss, both in body and soul, in Thy eternal and everlasting glory.' The allusion is, obviously, to the doctrine of an intermediate state, in which the souls of the righteous, being separated from the body, do not, and indeed cannot, enjoy that fulness of bliss which will be the reward of the faithful after the resurrection, when the spiritual body, purified from all corruption, and endowed with immortality, will share in the fruition of endless bliss. The attainment of this perfect consummation of happiness, by the united enjoyments of the soul and the glorified body, is doubtless a legitimate object of prayer, and one which must nerve the Christian with strong and sublime anticipations of the glory 'hereafter to be revealed,' when we and all who have served God faithfully shall be exalted to that state where 'there shall be no more death.'

CONTRITION. Deep sorrow and grief on account of sin, connected with resolutions and desires for amendment of life.—*Ps.* xli. 17.

'CONVENIENT.' Proper, expedient, and highly consistent with the circumstances of the case. In the Office for the Visitation of the Sick, one of the rubrics directs, that before the words, 'Unto God's gracious mercy,' etc., the minister 'may use any part of the service of this Book, which, in his discretion, he shall think *convenient* [or suitable] to the occasion.' And the last rubric of the Office of Churching of Women, provides that, 'if there be a Communion, it is *convenient* that [the woman] receive the Holy Communion.'

CONVENT. A house devoted to the use of a religious community; similar to a monastery or a nunnery.

CONVENTICLE. A private assembly, or meeting, for the exercise of religion. The name was at first given, as an appellation of reproach, to the religious assemblies of Wiclif, in the reigns of Edward III. and Richard II., and is now applied in England to illegal meetings of nonconformists. In the United States, the word has no special application, and is little used.

CONVENTION. A council or synod of the Church, assembled for the transaction of ecclesiastical business, and consisting of delegates from both clergy and laity.

Of these, there are in the Protestant Episcopal Church:

1. The *General* Convention, which meets once in three years, 'in such place as shall be determined by the Convention.' In this Convention are ordinarily two houses,—viz.: the House of Bishops, which, 'when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts,' etc. But, in case of there not being three or more bishops, 'any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the clerical Deputies of the Diocese to which he belongs.' The other House is that of Clerical and Lay Deputies, consisting of a representation of clergy and laity, not to exceed four of each for a diocese, chosen by the Convention of the diocese they represent.

Before proceeding to business, it is necessary that the Church shall be represented by a majority of the dioceses which have adopted the General Constitution of the Church.

A *Special* General Convention may be called on urgent occasion, 'by the presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention; Provided, that the summons shall be with the consent, or on the requisition of, a majority of the Bishops, expressed to him in writing.'[1]

2. *Diocesan* Conventions. These meet annually in each diocese, on business pertaining to their respective dioceses alone, unless in cases where, by the General Convention, their separate action is required on some point of wider interest.

A Diocesan Convention consists of the bishop, with his clergy, and a lay representation from each parish in union with the Convention. The qualifications required to entitle to a seat and vote in these Conventions, are regulated by the canons of the various dioceses, and differ according to the circumstances and usages of the dioceses enacting them.

Special Diocesan Conventions may be held on the summons of the bishop, and in conformity with the local canons.

'CONVERSATION.' Used in the Prayer-book, and also in the Bible, not for talk and familiar discourse, but for the general mode and habit of life. In the forms for the Ordering of Deacons and Priests, the word occurs with this broader signification, thus: 'Take heed that the persons whom ye present unto us, be apt and meet for their learning and godly *conversation*, to exercise their Ministry,' etc. It will hardly be supposed that by the words '*godly conversation*,' the Church here means a facility in discoursing on religious subjects; for, though a certain fluency of utterance is no undesirable thing, yet it is, at the same time, no trustworthy argument either of piety or uncommon intelligence, being, like the rain, a gift that falleth on both the evil and the good. The phrase evidently refers not to this, but to that

[1] Digest, Title III., Canon i.

'godly, righteous, and sober life,' in all its acts and aims, to which all the disciples of Christ should aspire, and more especially those who, in the ministry, are to be living witnesses of the truth, 'known and read of all men.'

CONVERSION. A change of heart and life, from sin to holiness. This change, when it takes place in a heathen or an infidel, comprises a reception and confession of the truths of Christianity; when it takes place in a person already baptized and a Christian in profession, it implies a saving and influential impression on his heart, of those truths which are already received by the mind and acknowledged with the lips. To the heathen and infidel, conversion is absolutely and always necessary to salvation. The baptized Christian may, by God's grace, so continue in that state of salvation in which he was placed in baptism (see *Church Catechism*), that conversion, in this sense, is not necessary to him; still even he, day by day, will fall into sins of infirmity, and will need renewal or renovation: and all these, the daily renewal of the pious Christian, the conversion of the nominal Christian, and the conversion of the infidel or heathen, are the work of the Holy Spirit of God on the hearts of men.—*Poole.* See Regeneration.

CONVERSION OF S. PAUL. A holyday is set apart by the Church for the celebration of this event—January 25th.

'S. Paul is not commemorated, as the other Apostles are, by his death or martyrdom, but by his conversion, which was wonderful in itself, and highly beneficial to the Church of Christ. For while the other Apostles had their particular provinces, he had the care of all the Churches, and by his indefatigable labors contributed very much to the propagation of the Gospel throughout the world.'

CONVERT, *n.* One whose mind, heart, and life have been turned from the service of sin to the service of God.

CONVERT, *v.* To turn a sinner from the error of his ways to the love and service of the only true God.

CONVOCATION. In the Church of England, 'an assembly of the representatives of the clergy, to consult of ecclesiastical matters in time of parliament; and summoned by each archbishop in his peculiar province, in consequence of a writ directed to him by the king before the meeting of every new parliament. It consists of two houses, the higher or upper house, where the archbishops and all the bishops sit severally by themselves; and the other, the lower house of convocation, where all the rest of the clergy sit—i. e., all deans and archdeacons, one proctor for each chapter, and two proctors for all the parochial clergy of each diocese; but on account of the small number of dioceses in the province of York, each archdeaconry elects two proctors. In York, the convocation consists only of one house; but in Canterbury there are two houses, of which the bishops form the upper house; and before the Reformation, abbots, priors, and other

mitred prelates sat with the bishops. The lower house of convocation, in the province of Canterbury, consists of deans, archdeacons, proctors for the chapters, and proctors for the parochial clergy.'

'The Archbishop of Canterbury is the president of the convocation, and prorogues and dissolves it by mandate from the king.'—*Laws relating to the Clergy.*

The English Convocation is of very singular origin and construction. It consists of two separate independent bodies, according to the number of the provinces, and in Canterbury there are two houses. It was first framed with a view to secular as well as ecclesiastical advantages, and was the offspring, as was also the present lower house of parliament, which had its origin at the same time, of various remarkable circumstances of the distinguished reign of Edward I.,—a reign during which all matters of general jurisprudence rapidly improved.

In the year 1294, King Edward exacted, by menaces and violence, the very grievous tax of half the revenues of the clergy; but as such a precedent was dangerous, and could not easily be repeated, the king, in the following year, wishing to obtain a further supply, thought it prudent to assemble a body of representatives of the clergy,—that is, a lower house of convocation; the upper house having already been in existence in the State as lords of parliament.

The writ of the sovereign having been thus for the first time issued for such a purpose, the clergy showed themselves unwilling to comply with its demands, lest they should appear to acknowledge themselves amenable to civil authority in spiritual matters. The king, therefore, issued his writ to the Archbishop of Canterbury, who, in consequence, summoned the clergy of his province, in order to make a subsidy. In obedience to a spiritual superior, the clergy then met in convocation. The same expedient was resorted to in the province of York. Consequently, there were two convocations, each summoned by their respective archbishops; and the inferior clergy, who had not before met together for purposes connected with the State, were constituted as a lower house of convocation.

From that time to 1663, the clergy continued to be taxed for state purposes in convocation, as far as regarded their Church preferments and lands which belonged to them in right of benefices and other similar tenures; the heaviness of the impost being sometimes but faintly concealed under the title of aids and subsidies and benevolences. During the reigns of twelve successive sovereigns, this grant needed no further confirmation but that which was not likely to be refused—the royal assent. From the days of Henry VIII. to those of Charles II., the authority of both houses of parliament was superadded, until this system of the clergy taxing themselves seemed in a singular manner suddenly to cease. The first public act of any

kind relative to this change of proceedings was passed in 1665, by which the clergy were in common with the laity charged with the tax then assigned, and were discharged from the payment of the subsidies which they had granted before in convocation. In this first act of parliament, however, there is an express saving of the right of the clergy to tax themselves in convocation, if they think fit. This has never been attempted since; and the clergy have been constantly from that time charged with the laity in all public aids to the crown by the House of Commons. This was reckoned by Bishop Gibson to be one of the greatest alterations in the constitution ever made without express law. It may be added that, since that time, the clergy, as by a kind of compromise on either side, have, without objection, enjoyed the privilege of voting in elections of members of the House of Commons, by virtue of the ecclesiastical freeholds, which heretofore supplied the subsidies which the clergy granted.

The origin of our present houses of convocation, then, is connected with the financial exigencies of the State, and is to be traced with at least the strongest probability to a time when the various branches of the legislature were in a very different relative position to what they are at present; when, to speak briefly, the first object in summoning a parliament, and the first object in instituting a kindred assembly on the part of the clergy, was in order to raise a subsidy. The convocation has ever since been summoned at the same time as the parliament; and the ancient rule which was once observed in the parliament, is still continued in the convocation—that nothing be discussed except under the permission and direction of the sovereign. In order to avoid collision between the decisions of the houses of convocation in the respective provinces, the proceedings in Canterbury were allowed to have their weight and influence in the deliberations at York; and there are instances on record in which the convocations of the two provinces have, on great emergencies, acted as one, either by joint consent, or by the attendance of the deputies from the province of York at Canterbury. These convocations continued in full vigor until 1717. After that period, they became insignificant, and, since 1741, no business beyond matter of form was transacted, until the revival of convocation in the reign of the present sovereign. I conceive that this proceeding established a custom peculiar to the Church in this country: it laid a foundation for two convocations, instead of one; it gave rise to provincial synods, rather than to a national council.—*From a Charge of C. C. Clarke, B.D., Archdeacon of Oxford.*

The term 'Convocation' is applied, in several dioceses of the United States, to certain monthly or other periodical meetings of the clergy, for the purpose of mutual conference, the holding of public services, and the devising and execution of plans for the extension of the Church. The organized body formed by these clergy is known by the same name.

COPE. In the Church of England, a long flowing mantle, open in front, but fastened on the breast. It has a cape attached to the part which covers the shoulders, and was probably derived from the Roman *pænula*, or the *pluviale*, rain-cloak. It is made of various materials and colors, and is often highly ornamented.—*Bates.*

'The *Cope*,' says Dr. Pinnock, 'is a very ancient vestment, devised, like the Chasuble, from the old Roman pænula. It takes its name from the *Cappa*, or hood, which was originally a very necessary and highly ornamental appendage. The Cope was made of various materials, such as silk, satin, cloth, or velvet, and of different colors. It was like a Cloak with a Hood, which latter might be real, or merely ornamental; and it was fastened across the breast by a clasp or *morse*, plain, jewelled, or enamelled. The Cope, when laid flat, was, in shape, an exact semicircle. It was frequently ornamented with various devices, as of armorial bearings, emblems, etc.; and was embroidered in gold, silver, and colored silks, over the surface of the Cope and of the Hood. It was sometimes decorated with a band or orphrey on the straight edge, formed of cloth of gold of various colors and devices, and enriched with jewels; on the circular edge might occasionally be seen fringes, gold and silver bells, and pomegranates. The Hood, as before observed, was not always adapted to use; it originally lifted up over the head, and was made pointed at the bottom. Flat, ornamental Hoods are not considered older than the fourteenth century. The Cope used in the Choir was at first distinct in its character from that used in processions. The *Cappa Choralis* was much more ornamented than the *Cappa Pluvialis;* eventually the name *Pluviale* was indifferently applied to all Copes, whether choral or processional. *Choral Copes* were richly ornamented as early as the eighth century. All *Cantors* were habited in Copes when officiating; and this vestment was worn by all the assistant Clergy in the Choir on great Festivals. . . . . The *Cappa Magna* worn by Romish Bishops at the present time, was originally a large Cope, but resembling the ancient Cope only in respect of its Hood, the long train being of comparatively modern introduction. This vestment is of common use in the Romish Church, being worn by Popes, Bishops, Priests, Deacons, and Assistant Clerics, and Cantors. Copes were among the chief ornaments retained by the Reformed Church on the revival of the Book of Common Prayer in the reign of Elizabeth; but although enjoined for general adoption, they were seldom used out of Cathedral Churches; and the wearing of them was one of the charges brought by the Puritan party against Archbishop Laud. Among the chapel ornaments taken out by Charles I., on his journey to Spain, two *Copes* are mentioned (*Dodd's Ch. Hist.*, v., 128). The rich Copes belonging to the English Churches were nearly all destroyed in the reigns of Henry VIII. and Edward VI.; yet there are some now extant in

various parts of the kingdom. Copes may still be *legally* used by the Clergy of the Church of England. They are enjoined by a Rubric of the Liturgy of the 2d year of Edward VI.,—our present rule for the Ornaments of the Minister,—to be used at the "Communion Service;" and similarly by the 24th Canon (of 1603–4). They will be found prescribed likewise by the *Book of Advertisements* and by Archbishop Winchelsey's *Constitution.* The *Rubric*, however, in Edward's *First Liturgy* has, in this respect, become obsolete. But at Coronations the higher Ecclesiastical dignitaries still wear Copes; and in a procession of the Canons of *S. George's Chapel*, Windsor (*Ashmole's Order of the Garter*, 557), they are represented in Copes with rich orphreys.'—*Du Cange*, *Georgius*, etc. *Dr. Pinnock's Laws and Usages of the Church and the Clergy*, pp. 941–3.

COPIATÆ. The office of the copiatæ (*κοπιαω*, *to travail*), who are called in Latin *Fossarii*, was to superintend funerals, and to see that all persons had a decent burial. They performed that office gratuitously towards the poor.—*Cave.*

COPTS. The name given to the Christian descendants of the ancient Egyptians. It is supposed to be derived from Coptos, once a great city in Upper Egypt, now called Ckooft or Gooft. to which, during their persecution by the Roman emperors, many of the Egyptian Christians retired. The Copts are not an unmixed race, their ancestors in the earlier ages of Christianity having intermarried with Greeks, Nubians, and Abyssinians. With the exception of a small proportion, who profess the Romish or the Greek faith, the Copts are Christians of the sect called Jacobites, Eutychians, Monophysites, and Monothelites, whose peculiar doctrine was condemned by the Council of Chalcedon, A. D. 451.

CORBEL. A term peculiar to Gothic architecture, denoting a projecting stone or piece of timber which supports a superincumbent weight.—*Gloss. of Archit.* See BRACKET.

CORBEL-TABLE. A row of corbels supporting a parapet or cornice.

CORBIE-STEPS. A Scotch term for the steps up the sides of a gable.

CORDELIERS. Franciscan friars, so called from the cord which serves them for a cincture or sash. The name of Cordelier is said to have been first given them in the war of S. Louis against the infidels; wherein the Friars Minor having repulsed the barbarians, and that king having inquired their name, it was answered, they were people cordeliez, 'tied with ropes.' They are professed Scotists.—*Lond. Encyc.*

CORNER-STONE. A title of our Blessed Saviour, taken from the massive stone frequently placed in a corner of the foundation of a building, with the object of binding together two walls at right angles to each other, and forming a solid support to the superstructure.

The corner-stone of a church—emblematical of the Saviour—is generally

laid with appropriate ceremonies, and contains, within a cavity, papers and other documents, illustrative of the history and state of the parish, with names of civil and ecclesiastical officers, architect, builder, and mason, and sometimes coins, public journals, and other memorials of the day.

CORNICE. Fr. *corniche.* Any moulded projection which crowns or finishes the part to which it is affixed.—*Gwilt.*

CORPORAL. The white linen cloth which the Church orders to be spread over what remains of the consecrated bread (*corpus*) after the celebration of the Holy Communion.

CORPORAS. A fair white linen cloth placed on the 'Paten,' and *upon* which is laid the bread used at the Holy Communion. It is distinguished from the *Corporal*, in the latter being required to be thrown *over* the bread and wine which remain after all have communicated. This cloth was prescribed in the first liturgy of Edward VI. (A. D. 1549). The rubric thus reads :—'*Then shall the minister take so much Bread and Wine as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the* CORPORAS, *or else in the Paten, or some other comely thing prepared for that purpose, etc.*'—*Dr. Pinnock.*

CORPUS CHRISTI. *The body of Christ.* In the Church of Rome, an annual festival with this name, is observed on the Thursday after Trinity Sunday. It was instituted by Pope Urban IV., A. D. 1264, with the design of commemorating the corporal presence of Christ in the Holy Eucharist. The Church of England has no such festival, having abrogated it at the Reformation.

'CORRUPT FOLLOWING.' In the 25th Article of Religion, it is said, that 'Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have grown partly of the *corrupt following* of the Apostles, partly are states of life allowed by the Scriptures.' From this, an objection has sometimes been made against the rite of Confirmation, as having arisen from 'the corrupt following of the Apostles,' and thus it is concluded that if the Church had *correctly* and *wisely* followed their example, Confirmation would not have been practised and held in its present estimation.

The answer to the objection is this. The Article referred to is on the '*Sacraments*,' and it declares that these are two in number, viz., 'Baptism and the Supper of the Lord.' But inasmuch as the Romanists hold that there are five others, named above, the Article goes on to say, that 'these are not to be counted for *Sacraments* of the Gospel.' And having stated this, the next point was to show how they came to be *regarded as Sacraments* in the Romish Church, viz., 'partly of the corrupt following of the Apostles, partly as states of life allowed by the Scriptures,' that is, part of

them, as Confirmation, Penance, and Extreme Unction, have been exalted to the rank of *Sacraments* by the Romanists, through their mistaken imitation of the Apostles, who never counted them as Sacraments; and the other part of them, viz., Orders and Matrimony, are 'states of life allowed by the Scriptures, but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.'

From this it will appear that the Article does *not* assert that *Confirmation came* through the 'corrupt following' of the Apostles; but that by these means the Romanists came to hold it as *a Sacrament*, which it is not. The whole matter may be thus stated. The Episcopal Church, by the *right following* of the Apostles, holds Confirmation to be an *Apostolical ordinance.* But the Romanists, by the *corrupt following* of the Apostles, regard Confirmation as *a Sacrament.*

COTTA. A short surplice, either with or without sleeves.

COUNCIL. The Councils of the ancient Church were assemblies of bishops, called together at stated times or on occasions of emergency, to secure, by their decisions, the integrity of Christian doctrine, to frame canons for the government of the Church, to settle controversies and heal disorders, and to deliberate on all questions in which the interests of the Church were concerned.

These Councils, though formed of bishops, did not exclude the inferior orders of the clergy, nor refuse their advice and co-operation on disputed questions. On some occasions the same privilege was also allowed to the more distinguished members of the laity.

Councils are usually considered as *General* or *Provincial.* A *General* Council, to which the name of *Œcumenical* is also applied, consisted of a representation by bishops from the Churches in every part of the world, and their acts were received as authoritative by the universal Church. These were of rather infrequent occurrence, and formed the most august and solemn tribunal of the Church.

The *Provincial* Councils were composed of the bishops of a province, or other local division of the Church. By the canons, these were required to assemble at least twice every year. Their acts had force only in the district represented by the Council.

To the decisions of the first four *General* Councils, respect has always been shown by the Protestant Episcopal Church. These were, 1. The Council of Nice, assembled A. D. 325. 2. The Council of Constantinople, A. D. 381. 3. That of Ephesus, A. D. 431. And 4. That of Chalcedon, A. D. 451. The leading decisions of all these were directed against the errors on the doctrine of the Trinity, advanced by the Arians, the Macedonians, the Nestorians, and the Eutychians.

The twenty-first of the thirty-nine Articles, is on 'The Authority of General Councils.' Its omission in the American Prayer-book is said to have been grounded on the twofold objection, 1st, that its provisions were useless to a Church not in connection with the civil government; and 2d, that every thing in it of any value to us, is stated in nearly the same words in Article VI.

In the Church in the United States, the term 'Council' is used in reference to a General or Diocesan Convention, as in the Prayer for Conventions.

COUNSELS. In the Romish Church, those things which our Lord or His Apostles *recommended*, but did not *enforce* as positive duties, of universal obligation. Among these the Romanists reckon celibacy, voluntary poverty, a life of contemplation, and separation from worldly pursuits.

COVENANT, SOLEMN LEAGUE AND. In ecclesiastical history, a contract or convention agreed to by the Scots in 1638, for maintaining the Presbyterian religion free from innovation. In 1581, the General Assembly of Scotland drew up a confession of faith, or national covenant, condemning the Episcopal government of the Christian Church, under the name of *Hierarchy*. It was signed by James VI., who was compelled to enjoin it upon all his subjects. It was again subscribed in 1590 and 1596; and in 1638, it was taken with an oath on the part of the subscribers, to maintain religion in the same state or form which it had in 1580. The oath annexed to the confession of faith received the name of Covenant, and those who subscribed it were called Covenanters. The League was, at a subsequent period, voted illegal by Parliament, and provision made against it.—*Buck. Short.*

COVENANTERS. Those who assented to and joined the 'Solemn League and Covenant' in Scotland, against the Church party. See the preceding article.

CREDENCE, or *Prothesis*. Fr. *Crédence;* It. *Credenziera*. The small table near the side of the altar, or communion table, on which the bread and wine are placed before they are consecrated. 'The word *credence* appears to be derived from the Italian *credenzare*, to taste the meats and drinks before they were offered to others,—an ancient court practice, which was performed by the cup-bearers and carvers, who for this reason were also called "*credenzer*."' See PROTHESIS.

CREDENCE. Credit, belief. 'They gave no *credence* unto His word.'—*Ps.* cvi. 24.

CREED. From *Credo*, I believe. A concise summary of Scripture doctrine, set forth under the authority of the Church.

The necessity and use of Creeds arises from the fact, that while our rule of faith is Holy Scripture, revelation does not come to us in the form of a methodical and distinctly arranged body of divinity. The Bible nowhere

professes to be a book regularly laid out, in which different points of doctrine are discussed in separate chapters and treatises; but we find it composed of writings in which all the points of our faith are mingled together, and regarded as established facts, without the parade of constant argument and logical analysis. That there are some exceptions to this, is not to be denied; the Epistle to the Romans, for example, being in the main a discourse on justification by faith; and part of the Epistle to the Hebrews, being a defence of the Divinity of Jesus Christ. But, as a general rule, the Bible is not a systematic work. While the doctrines of the Gospel are all included in it, they are blended together, or scattered at large over the whole volume. Hence it has always been thought expedient to draw out these various doctrines, and arrange them in a short and luminous catalogue, that every one may see, at a glance, what is taught as certain truth, to be believed and acted upon by the disciples of Christ.

The inquiry is sometimes made, why we attach any real importance to a Creed, if we believe the *Bible* to be our rule of faith? Why not declare simply, that the doctrines we hold are those of *the Scriptures*, rather than appeal to the Apostles' or any other *Creed?* The answer brings us to another use of Creeds, and is this: *All men will not interpret Scripture rightly*, and thus the truth must suffer, unless some guide or check be provided. The mere declaration of our belief in the Bible, conveys no definite impression of our views. Take, for example, an Episcopalian, a Presbyterian, a Baptist, and a Unitarian, and ask them, what is their rule of faith? They will all refer to the Bible; and yet how variant are their doctrinal views! The first three contend, that Jesus Christ is God, of the same essence with the Father; while, on the contrary, the Unitarian asserts that he is only *man*. The Churchman reads in the Bible that Christ died for the sins of the *whole world*, and that God would have all men come to the knowledge of the truth, and be saved. But the Presbyterian (if he believe the Westminster Confession) is of another opinion, holding that God, without any foresight of faith and good works, has elected a certain number to eternal life, and abandoned the rest to sure and everlasting ruin. Now all these claim *the Bible* as the proof of their doctrines; but they differ in their interpretation of it. The Creed therefore, being a representation of the doctrines of Christianity, as believed and held in the earliest ages of the Church, when the truth, as taught by the Apostles, was fresh and bright in the minds of all men, is of incalculable service in the preservation of sound views of the Gospel—such views as will stand the test of the judgment day.

To Creeds of *modern* invention, we attach no kind of importance, because they are not tests of the primitive faith. But the Apostles' and Nicene Creeds, being declarations sanctioned by the consent of the universal Church, and ever held in esteem as the safeguards of truth, we continue

reverently to receive; not exalting them to the place of Scripture, but venerating them as authoritative statements of the true *meaning* of Scripture. See CHURCH.

CREED, APOSTLES'. The Apostles' Creed is a summary of Christian doctrine, which has been received by the Church universal, from the earliest ages. The title has been variously accounted for. There is an ancient tradition that this creed was actually framed by the Apostles, each furnishing an article until the whole was completed. But this is for the most part regarded as uncertain; and probably took its rise from the name of Symbolum or Symbol, sometimes given to this creed,—a name derived from a Greek word, signifying a *throwing* or *casting together*. It is more likely that this creed is so called from its consisting of doctrines taught by the Apostles, though the exact words may not be retained. It was customary among the early Christians to make a free use of the title 'Apostolic.' Thus, any Church in which an Apostle had personally taught, especially if he had ministered there for any considerable time, was denominated an *Apostolic* Church. For example, the Churches of Jerusalem, Corinth, Ephesus, Antioch, and Rome, were all called Apostolic Churches. In the course of years, the bishops, with their sees, and the Christian faith, obtained the same appellation, and eventually this was given to the Creed itself.

We have strong reason for believing that in the very earliest days of the Church, the Apostles' Creed was in use; for Irenæus, who was taught by Polycarp, a disciple of S. John, gives a creed similar to this, and says that 'the Church dispersed throughout the whole world had received this faith from the Apostles and their disciples.' Tertullian, also, who lived about a hundred years after the Apostles, gives a creed of the same character, and says that it had been in use 'as a rule of faith in the Church from the beginning of the Gospel.'

There is indeed a strong presumption that the Creed was nothing less than that 'form of sound words,' or deposite of doctrine, to which S. Paul makes allusion in several instances. It is well known that our Saviour's promise respecting the spread of the Gospel was literally fulfilled within forty years after His ascension,—that Gospel having thus been preached in all known nations from India to Britain. It is also certain that the Apostles' Creed was found in all the Churches of those nations; which would seem to be a demonstration that it was of Apostolic origin, and had been imparted to them by those who converted them to the Christian faith.

Originally, the Creed had fewer articles than at present; for in the copies as given by early writers, the descent into hell, the communion of saints, and the life everlasting, are not included. These were points, however, fully believed by the early Christians, but not imbodied in the Creed until

the third or fourth century, when this became necessary, to counteract some doctrinal errors which at that time disturbed the peace of the Church. The whole Creed is found in the works of S. Ambrose, who flourished A.D. 374, and in the works of other writers of the same age.

It deserves remark, that, at the period of the Reformation, all the reformed Churches retained the Creed, and several of them incorporated it into their liturgies. In the Church of England, it was made a part of the public service, as it had been for many ages before. When the book of Common Prayer underwent a revision in the American Church, the Apostles' Creed was retained, and we recite it on occasions of public worship, thus declaring our faith in the very words which have dwelt on the lips of the earliest disciples of the Redeemer.

Apart from its use as a standard of orthodoxy, the Creed may be viewed as a fountain of warm devotional feeling. In the words of one who well knew its value, 'It is the watchword of Christian soldiers—the cheering exclamation of the Christian army, transmitted from rank to rank, from the fellowship of the Apostles, and the army of martyrs, down to our time. It has animated the whole Christian host; and if we yield to the holy sympathetic feeling, we surely must catch a portion of their devout zeal, as we repeat this symbol of the truth. It is the Gospel in epitome; and though it will not suffice without the Gospel in *detail*, yet it cannot but bring to our grateful recollection the great doctrines which we love—in which we now walk—in which we hope to die.

'On every account, therefore, we should prize this summary of our faith; not with superstitious veneration for it merely because it is ancient, but with great deference, because, though ancient, its authority is not shaken by all the inquiries of after ages. We should prize it, because, instead of being the cant language of a sect, it is the mighty assertion of the faith of the Church Catholic. We should prize it as the grandest offering of praise uttered by the faithful; for a confession of the whole Gospel is, in this act, sent up as incense to the Eternal Jehovah, Three in One.'

CREED, ATHANASIAN. A Creed of very considerable antiquity, still retained in the Prayer-book of the Church of England, and appointed to be used on certain Sundays and other holydays.

Its name is derived from S. Athanasius; but that it was actually written by him, is far from being either certain or probable. By Dr. Waterland its composition is referred to Hilary, archbishop of Arles, who flourished about A.D. 430. The same author remarks, that 'we cannot assign a later period than the year 880 for the introduction of this Creed into the office of prime by the English Churches; but we have no reason to think that it may not have been used long before that date. It is not found in MS. Psalters of the seventh and eighth centuries.'

The Athanasian Creed consists of a summary of the Catholic faith, expressed in terms exceedingly strong and precise. Much the larger part is occupied with an elaborate statement of the doctrine of the Trinity, with particular reference to the divinity and personality of the Son and Holy Ghost. The whole begins and closes with declarations in nearly the same terms, that 'this is the Catholic Faith; which except a man believe faithfully, he cannot be saved.'

The strong language of this Creed, with its repeated denunciations, though vindicated and explained by the English ritualists, caused its omission from the American Prayer-book, by the General Convention of 1789. The proceedings in relation to it may be seen in Bishop White's Memoirs of the Church.

CREED, CONSTANTINOPOLITAN. See Creed, Nicene.

CREED, NICENE. Sometimes called the *Constantinopolitan Creed.* 'This Creed was chiefly composed [or compiled] by the orthodox fathers of the first general council of Nice, A. D. 325, to define the Christian faith, in opposition to the heresy of Arius. As sanctioned by this assembly, it ended with "I believe in the Holy Ghost;" the remainder was added by the second general council, held at Constantinople, A. D. 391, in which the heresy of Macedonius, with regard to the divinity of the Holy Spirit, was condemned. In the fifth century, the Western Churches added to this Creed the words *filioque*, in conformity with the doctrine that the Holy Spirit proceeds *from the Son*, as well as from the Father.'—*Orig. Lit.*, II., p. 54.

In the English Prayer-book, the Nicene Creed occurs only in the Communion Office; but in the American revision it has been placed with the Apostles' Creed, in the Order of Morning and Evening Prayer, the minister having liberty to use either of them in the ordinary services, and also in the Administration of the Communion, when necessary.

CREED OF POPE PIUS IV. This consists of the Nicene Creed, with the twelve additional articles set forth in the canons of the Council of Trent, and published by Pius IV., in the form of a bull, in the year 1564. This forms the present Creed of the Romish Church, to which every one must assent who joins that communion. These additional articles, not being set forth by a truly General Council, nor received by the universal Church of Christ, constitute the barrier between the Romish and all other branches of the Church Catholic.

CRENELLE. In Gothic architecture, the openings in an embattled parapet.

CRESTED. In Gothic architecture, a roof is said to be crested, when a running ornament is placed on the ridge. Walls, gables, and canopies are often adorned with a crest.

CROCKET, *Croquet.* Fr. Croc, *a hook;* It. Uncinetti. One of the small

ornaments usually placed on the angles of pinnacles, pediments, canopies, etc., in Gothic architecture, and most commonly disposed at equal distances from each other. The crocket seems to have had for its type the buds and boughs of trees in the spring season, from the great resemblance it bears to those periodical productions; examples, moreover, of the same ornament have great resemblance to the first stage of the leaves, when the buds begin to open; sometimes, however, animals are substituted in the place of leaves. —*Gwilt.*

CROSIER, OR CROZIER. The official staff of an archbishop, terminating in a cross with two horizontal bars, and thus distinguished from the pastoral staff of a bishop, which is finished simply with a crook. Both of these were formerly considered as emblematical of jurisdiction and pastoral authority. In form, the latter resembled the well-known shepherd's crook, the head being frequently decorated with elaborate workmanship, as was also the crosier of the archbishop. It was for many ages always presented to a bishop on receiving his consecration, and indicated that he was then constituted a chief shepherd over the flock of Christ. The bishop's pastoral staff was always carried in the *left* hand. It was ordered by the first Book of Edward VI., that 'whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other ministration, he shall have his pastoral staff in his hand, or else borne or holden by his Chaplain.' See PASTORAL STAFF.

CROISIERS. A religious order, founded in honor of the invention or discovery of the cross by the empress Helena. The members of this order were, till of late, dispersed in several parts of Europe, particularly in the Low Countries, France, and Bohemia; those of Italy were suppressed many years ago. The Croisiers follow the rule of S. Augustine. In England they obtained the name of *Crouched Friars.—Buck.*

CROSS. Fr. *Croix;* It. *Cruce.* The well-known symbol of the faith, or of the Christian religion. In ecclesiastical architecture, there are two kinds of plans or figures having the form of a cross. The first, called a *Greek* cross, has all its parts of equal length,—the upright piece being no longer than the transverse, and the whole forming a regular figure. The second is the *Latin* cross, in which the lower division of the upright member is of much greater length than the upper, thus presenting a nearer resemblance to the figure of the true cross. There is another, but less common form, called *S. Andrew's* cross. In this the two pieces do not cross at right angles, but in the form of the letter X.

As an architectural ornament in churches and religious edifices, the cross was almost always placed upon the points of the gables, the form varying considerably, according to the style of the architecture and the character of the building,—many of these crosses being extremely elegant and ornamental.

A large cross, called the Rood, was [formerly] placed over the entrance of the main chancel in every church. It was the custom in England, and it still is in Roman Catholic countries, to erect crosses in cemeteries, by the roadside, and in the market-places and open spaces in towns and villages, of which numerous examples remain, though, with the exception of the market-crosses, most of them are greatly defaced. Market-crosses were usually polygonal buildings, with an open archway on each of the sides, and vaulted within, large enough to afford shelter to a considerable number of persons. The cross was a favorite form also for the ground-plan of churches, and great numbers were built in this shape.—*Gloss. of Archit.*

As our Saviour Christ suffered death on the cross for man's redemption, the Church has, in all ages, considered this instrument of death the most appropriate emblem or symbol of the Christian religion.

For this reason the figure of a cross, made of wood or stone, has for many ages been in use as a church ornament. It was frequently placed on steeples, towers, pinnacles, and the summit of arches and roofs; besides being interwoven with all the curious and beautiful forms of Gothic ornament in the interior of churches and sacred places.

So long as the cross was viewed simply as the *sign* of our religion, no possible evil could result from its use, and it might even have served the valuable purpose of constantly putting Christians in mind of the sacrifice which was made for them by the precious blood-shedding of the Redeemer. But in the course of time it came to be grievously abused (like many other harmless things), to superstitious and unholy purposes; the consequence of which has been the stirring up of much prejudice against it among the various classes of Protestants, though we now find it on the edifices even of Unitarians. The proper and innocent use of the cross as an architectural ornament, and as an emblematical decoration on Church books and furniture, has still been retained in the Episcopal Church.

In the Sacrament of Baptism, it is the custom for the minister to make (or mark with his finger) the sign of the cross on the forehead of the person baptized. This is done to intimate that the person is now admitted to the fellowship of Christ's religion, and become one of His professed disciples. And as it was an ancient custom 'for masters and generals to mark the foreheads or hands of their servants and soldiers with their names or marks, that it might be known to whom they did belong; so has it long been the custom of the Church to sign and seal all those who become in baptism the soldiers and servants of Christ.' It was in allusion to this, that the Fathers (or ancient bishops and others) called this sign '*the Lord's signet*, and *Christ's seal*.'[1] The sign of the cross is not made till *after* baptism, so that it is not absolutely essential to this rite, and, if request is made, it may be

[1] Wheatly.

omitted altogether, 'although the Church knows no worthy scruple concerning the same.'

CROSS-AISLE. One of the ancient terms for the *transept* of a church.

CROSS, HOLY. The same as Holy Rood. See Holy Cross Day.

A festival of the Romish Church, kept on the fourteenth day of September, in honor of the recovery from the infidels of a piece of the cross, which, we are told, was brought back to Jerusalem, with great triumph, by the emperor Heraclius. The festival takes its date from the year 615.

CROSS, *Invention of the.* A festival observed in the Church of Rome, in memory of the *finding* of the true cross by Helena, the mother of Constantine the Great. The story or legend in which the circumstances of the discovery are related, may be seen in 'Wheatly, on the Common Prayer.' This festival occurs on the third of May. The term *invention* is here used in a sense now somewhat obsolete, for the *finding* or *discovery* of the cross.

CROUCHED FRIARS. See Croisiers.

CRUCIFIX. A figure of the cross, either in statuary or painting, with a representation of Christ extended upon it, very commonly used among Roman Catholics in their private devotions, and conspicuously placed in their churches, to excite (as they allege) religious feeling, and aid in fixing their thoughts on the sufferings and death of the Redeemer. The superstitious notions, and 'peril of idolatry,' which have long attended the crucifix, have led to its disuse for the most part, among the reformed branches of the Church.

CRUSADE. A name given to the Christian expeditions against the infidels, for the recovery of the Holy Land out of their hands, because they who engaged themselves in the undertaking wore a cross on their clothes, and had one on their standards. The crusades were eight in number: the 1st in 1096, at the solicitation of the Greek emperor, and the patriarch of Jerusalem. In this, Peter the Hermit was the chief actor. The 2d in 1144, headed by the emperor Conrad III. and Louis VII. of France. The 3d in 1188, after the taking of Jerusalem by Saladin, sultan of Egypt. The 4th was undertaken in 1195, by the emperor Henry VI., after Saladin's death. The 5th crusade was published by the artifice of Pope Innocent III., in 1198. The 6th began in 1228, in which the Christians took the town of Damietta, but were forced to surrender it again. The 7th was led on by S. Louis, king of France, who retook Damietta in 1249. The same prince put himself at the head of the 8th crusade in 1270, and laying siege to Tunis without success, died there. In 1291, the town of Ptolemais, or Acre, was taken, and the Christians were driven out of Syria. Since which time there has been no crusade, though the popes have more than once attempted to stir up Christians to the undertaking.—*Hook.*

CRYPT, CRYPTE, GROTTE, CAVE. From κρυπτω. A vault be-

neath a building, either entirely or partly under ground. Crypts are frequent under churches; they do not in general extend beyond the limits of the choir or chancel and its aisles, and are often of very much smaller dimensions. They were formerly used as chapels, and provided with altars and other fittings requisite for the celebration of religious services; they were also used as places of sepulture.—*Gwilt.*

CUBIT. A measure of length in use among the ancients, and more especially among the Jews. The cubit was originally the distance from the joint or bending of the elbow to the extremity of the middle finger. Bishop Cumberland and Pelletier fix the Hebrew cubit at 21 inches; but it is more usually considered as a foot and a half.

CULDEES, or COLIDEI. The Culdees were, as far as antiquarians can discover, the first order of monks that settled in the British Isles; and wherever the Celtic language was used, whether in Scotland, Ireland, or Wales, the name of Culdee was given to every one who, relinquishing the temporal pursuits of life, joined an association of a religious character, for the purpose of fasting, meditation, and prayer.—*Bishop Russel, Suppl. to Prelim. Diss. to Keith's Scottish Bishops.* The name was not exclusively applied to the followers of S. Columba at Iona, but establishments of the Culdees were founded by Columban, a native of Ireland, in 563, and for a long period remained independent of the See of Rome, and free from the corruptions of that Church. The abbot of Iona was their head; not that he assumed Episcopal authority, ... but because he exercised full authority over his monks, *quoad civilia.—Lyon's Hist. of S. Andrews.* The Culdees in general were, in fact, the ancient collegiate clergy of Ireland and Scotland, including those who led a monastic life; that is, under vows of celibacy; yet including communities of cathedral canons, who were frequently married, though living together near their cathedral, with an abbot or prior at their head.—*Encyc.*

CUMBERLAND PRESBYTERIANS. A body of Presbyterians, chiefly found in Kentucky, Tennessee, Ohio, and adjoining States, and so called from the locality in which they originated, viz., the Green River and Cumberland region, Kentucky. This denomination took its rise from a dispute which occurred between certain members of the old Cumberland presbytery and the Kentucky Synod, relative to the literary qualifications of persons applying for ordination, connected also with some doctrinal points on which those members were supposed to be at variance with the established standards. The immediate occasion of the separation which took place was this: In the years 1799 and 1800, a great revival having occurred among the Presbyterians, in what was then called 'the Cumberland country,' a demand was created for a large increase of ministers. But as, in those days, when that region was but thinly settled, an adequate supply of regular ministers

could not be readily obtained, it was proposed by the Rev. David Rice, the most aged Presbyterian minister in Kentucky, that men of piety and promise should be selected from the various congregations, and be encouraged to prepare for the ministry, although their education might possibly not be such as the book of discipline contemplated. This proposal appears to have been favorably received by the revival ministers, and several persons were induced to act upon it, by preparing written discourses, to be laid before the Transylvania presbytery, in the fall of 1801, as specimens of their ability, and evidence of their fitness to receive permission to preach in a time of pressing emergency. Of the discourses presented by Alexander Anderson, Finis Ewing, and Samuel King, a favorable report was made by Mr. Rice; but the presbytery not approving of the project, the applicants were directed to prepare other discourses, to be acted upon at its next meeting. The issue was the reception of Mr. Anderson alone as a candidate for the ministry, and the rejection of the others, who, however, were allowed to act as catechists and exhorters. Subsequently, in 1802, 'they were all licensed as probationers for the holy ministry, having adopted the confession of faith of the Presbyterian Church, with the exception of the idea of fatality, which seemed to them to be taught in that book, under the mysterious doctrines of election and reprobation.' About the same time the Transylvania presbytery was divided, and the Cumberland presbytery formed. In this latter were ten ministers, five of whom were in favor of the revival measures, and five on the contrary side. In 1803, Messrs. Anderson and Ewing were ordained, and in 1804, Mr. King; several young men were also licensed or received as candidates. The disaffected portion of the presbytery, however, made complaint to the Kentucky Synod, by which body a commission was appointed in October, 1805, to confer with the presbytery, and adjudicate upon their proceedings. At the meeting of the commission in December, all the implicated members of the Cumberland presbytery were present, together with four ministers who had been ordained by the presbytery, five probationers, and three candidates for the ministry. The commission decided that these ordinations and licensings were irregular; and they were about to enter on an examination of the qualifications of the persons in question, when the members of the presbytery remonstrated, and declared that they would not submit to this usurpation of power on the part of the Synod. To this resolution the presbytery firmly adhered; and the commission finding persuasion useless, passed a resolution prohibiting those ordained or licensed by the presbytery from exhorting, preaching, or administering any of the ordinances of the Church—a prohibition which was received as unconstitutional, and therefore null and void. Though thus evil entreated, as they believed, by the commission, the members of the presbytery who were friendly to the revival still persevered in their customary labors, though for

a time they transacted no official business as a presbytery. Having formed themselves into a 'council,' they presented a letter of remonstrance, in 1807, to the General Assembly, but obtained no redress. In 1808 they petitioned the same body, but were referred to the Synod; which Synod, in 1809, obtained from the Assembly a confirmation of all that had been done by the commission. As there was now no hope of reconciliation, it was determined to organize at once an independent presbytery. This was accomplished in February, 1810, after a final attempt at compromise; and the new body bearing the name of the 'Cumberland Presbytery,' gave rise to the denomination since known as the 'Cumberland Presbyterian Church.' In the record of their constitution, they distinctly and truly allege that 'no charge, either of immorality or heresy, has ever been exhibited [against them] before any judicature of the Church.' They also 'receive and accept the Confession of Faith and Discipline of the Presbyterian Church, except the idea of fatality' above mentioned. In cases of admission to the ministry, they require that all licentiates 'shall undergo an examination in English Grammar, Geography, Astronomy, Natural and Moral Philosophy, and Church History;' also in 'Experimental Religion and Theology.' The Confession of Faith, and Catechism, prepared by a committee of the Cumberland Synod of 1813, are a modification of the Westminster Confession. In point of numbers, their increase has been such that in 1843 they reported one General Assembly, thirteen Synods, fifty-seven presbyteries, and three colleges. —*See an article by the Rev. Dr. Beard, in Rupp's History of Religious Denominations, to which we are indebted for most of the above facts.*

'CUNNING.' In ancient books, this word, though used in a sinister sense, was more frequently indicative of something praiseworthy. It implied superior skill, knowledge, or proficiency in any thing. 'If I forget thee, O Jerusalem, let my right hand forget her *cunning*.'—*Ps.* cxxxvii. 5. 'Send me now, therefore, a man *cunning* to work in gold and in silver.'—2 *Chron.* ii. 7. 'Let our lord now command thy servants which are before thee, to seek out a man who is a *cunning* player on a harp.'—1 *Sam.* xvi. 16. The cherubim in the tabernacle were to be 'of *cunning* work,' that is, of rich and beautiful workmanship, *Exod.* xxvi. 1; and skilful artists were often denominated '*cunning* workmen.'—*Is.* xl. 20; *Jer.* x. 9.

CUP. In the Holy Communion, the vessel from which the consecrated wine is administered to the communicants. It is often of rich material, design, and workmanship; and in some cases is highly adorned with jewels.

CUPOLA. It. from Cupo, *hollow*. See DOME.

CURACY. The office or ecclesiastical situation held by a curate.

CURATE. A minister who has the *cure* or *care* of souls. In former times this title belonged to *all* pastors of the Church, as it still does in the English liturgy; but by degrees it came to be applied only to those minis-

ters whose duty it was to assist the pastors or rectors of Churches, and was no longer used for the rectors themselves. The Protestant Episcopal Church in the United States seldom employs this term; and the office itself, in the strict sense of a subordinate minister appointed by the rector alone, and by him remunerated, scarcely exists. The word occurs once in the Prayer-book, viz.: in the form for the Ordering of Deacons, where it is said to be a part of the deacon's duty, 'to search for the sick, poor, etc., and intimate their estates, names, and places where they dwell, unto the *Curate*.' In this place it refers to the minister who has the actual pastoral care of the parish, whether he be the rector or the assistant minister. In the Church of England, curates are not instituted or inducted into Churches.

CURE, *Cura*. The spiritual charge of a parish; or, in a wider sense, the parish itself. The term is not frequently used in the American Church, but occurs sometimes in the Prayer-book, as in the Ordering of Priests: 'Will you . . . . . teach the people committed to your *cure* and charge,' etc. Also in the Office of Institution: 'We authorize you to claim and enjoy all the accustomed temporalities appertaining to your *cure*,' etc.; i. e., of the Church over which the minister has now become the settled pastor.

'CURIOUS AND CARNAL PERSONS.' In Article XVII. the effects of the 'consideration of Predestination' on two distinct classes of persons, are described. The first are, 'godly persons, and such as feel in themselves the working of the Spirit of Christ.' The other class consists of '*curious* and *carnal* persons, lacking the Spirit of Christ,' with whom 'to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall.' By taking the word *curious* here, in its antiquated sense, in connection with *carnal*, we have a distinct reference to persons of a severe and unsanctified temperament, cautious even to a fault, distrustful of God, and disposed rather to search into what God has not revealed, than to practise what He has commanded. As a check upon all such speculations, and a hint that holiness is better than metaphysics, the Article ends with the important remark, that the promises of God are to be received as they are set forth in the Scriptures, and His will to be followed in all our doings, as it is 'expressly declared unto us.'

CURSUS. The liturgy or Eucharistical service, which varied in different Churches—e. g., Cursus Romanus, Cursus Gallicanus, Cursus Scotorum, etc.

CURSUS ECCLESIASTICUS. The order or course of Divine service, as set forth in liturgies.

CUSP. Lat. *Cuspis*. A point formed by the intersection of two arches or curves, and hence applied to the projecting points formed by the meeting of the small arches or foils, in foil-arches or tracery.

CUSPIDATED. Adorned with cusps, or points produced by the intersection of curves as in the arches and tracery of Gothic windows.

CUSTODIA. In the Romish Church, a massive silver vessel or receptacle, in which the host is deposited, and carried in solemn processions.—*Hart.*

CYMBAL. A musical instrument, consisting of two broad plates of brass, of a convex form, which, being struck together, produce a shrill, piercing sound. They were used in the Temple, and upon occasions of public rejoicings, 1 *Chron.* xvi. 5, as they are by the Armenians at the present day.—*Buckley.*

S. CYPRIAN. Thascius Cæcilius Cyprianus, one of the most renowned fathers of the Church, was born in Africa, probably at Carthage, of heathen parents, about the year 200. He soon became remarkable for his abilities, and attained great eminence as a teacher of rhetoric in Carthage. His conversion to Christianity took place about the year 245, through the instrumentality of Cæcilius, a presbyter of Carthage; and it was in gratitude to him, who had been the means of his conversion, that Cyprian assumed the prænomen of Cæcilius; while he also willingly undertook the charge of the surviving family of his benefactor, which he intrusted to him with his dying breath. Cyprian was ordained presbyter, contrary to the general rule of the Church, in the course of a few months after his baptism,—his great piety and attainments in scriptural knowledge being considered a sufficient justification of this irregularity. About the year 248 or 249, at the urgent demand of the Church, and contrary to his own remonstrances and efforts, he was made bishop of Carthage. In this office, Cyprian was distinguished in no ordinary degree by his vigilance and zeal; and he succeeded in recommending the doctrines of the Gospel, no less by his bright example than by his powerful preaching and instruction. During the persecutions under Decius, Gallus, and Valerian, Cyprian's life was several times endangered; and under the latter he was banished by Paternus, proconsul of Africa, to Curubis, a place about fifty miles from Carthage. He was permitted by Maximus, the next proconsul, to return from exile; but shortly afterwards (A.D. 258), refusing to renounce his religion by offering incense to the gods, at the command of the same officer, he was sentenced to death, and immediately beheaded. His writings, distinguished by their eloquence no less than by their spirit of genuine piety, benevolence, and prudence, have continued to attract the admiration, and to minister to the instruction, of succeeding ages. See *Riddle's Christian Antiquities.*

S. CYRIL, *bishop of Alexandria*, in the fifth century, was the nephew of Theophilus, bishop of that city, whom he succeeded in 412. Soon after his elevation to the bishopric, he expelled the Novatians from Alexandria. Some time afterwards, when certain Jews had insulted or ill-treated some of the Christian inhabitants, he put himself at the head of a mob, and drove them out of the city. This conduct very justly excited the resentment and jealousy of Orestes, the governor of Alexandria, who endeavored to render

the ecclesiastical subordinate to the civil authority. The tragic story of Hypatia, the daughter of Theon, the mathematician, furnishes further evidence of the revengeful disposition of Cyril. This lady, whose wonderful abilities enabled her to preside over the Alexandrine school of Platonic philosophy, was the especial object of the bishop's envy and malice, not only on account of the depth and extent of her knowledge, but because, from her intimacy with the governor, and the great respect and admiration he manifested towards her, Cyril and his clergy suspected her influence in promoting the governor's unfavorable opinion of them. The consequent murder of Hypatia is related in all its horrid details by several ecclesiastical historians. Cyril also manifested his arrogant and furious temper in the theological debates of his time, and particularly in his contest with Nestorius, bishop of Constantinople, respecting the titles of the Virgin Mary. In 430, Cyril held a council at Alexandria, and hurled not less than twelve anathemas at the head of Nestorius, who retorted against Cyril the accusation laid to his own charge, of derogating from the majesty of Christ. With the hope of composing this controversy, the emperor Theodosius called a council at Ephesus, in 431. Cyril himself, though one of the principal parties concerned, was appointed to preside in it, who precipitated business with a shameful violence, obtained the condemnation of Nestorius, and secured his banishment to the deserts of Egypt. A few days afterwards, John, patriarch of Antioch, held a council of forty-one bishops, who supported Nestorius, and excommunicated Cyril. The two parties then appealed to the emperor, who sent them to prison, and put them under rigorous treatment. Cyril, by the influence of Celestine, bishop of Rome, was at length liberated, and restored to his see, which he retained until his death, in 444. He was a man of learning and industry, but ambitious, overbearing, and intolerant. Of his numerous works, the best collection is that published at Paris, in Greek and Latin, 1638, seven vols. folio.—*Rose's Biog. Dict. P. Cyc.*

S. CYRIL *of Jerusalem.* One of the ancient fathers, supposed to have been born at Jerusalem about the year 315. He was made deacon in the Church of Jerusalem about A. D. 335, and presbyter three years after. On the death of Maximus, the bishop, Cyril was raised to the Episcopal chair. But the Arian controversy, and the contest with Acacius of Cæsarea, respecting the priority of their Episcopal sees, caused him to be twice deprived (A. D. 357 or 358, and 360), and to be expelled from his see by the emperor Valens, in 367. But he returned, after short intervals, to his charge; and from 378, sat peaceably in his chair till his death, A. D. 386. He appears to have been truly orthodox, though not disposed to go to extremes.—*Theodoret.* Of his works, we have twenty-three Lectures to Catechumens—the first eighteen on the Creed, and the other five to the newly-baptized, on

baptism, confirmation, and the Lord's Supper. Besides these lectures, a letter of his to the emperor Constantius, giving account of a marvellous appearance of a luminous cross in the heavens, A. D. 351; and a discourse he delivered at Tyre, are preserved.—*Mosheim.*

D.

'DAILY.' It was evidently the intention of the Church, in the framing of the Prayer-book, that Divine service should be performed on every day in the year. Hence, the Morning Service is called 'the Order for *Daily* Morning Prayer;' and that for the Evening, the 'Order for *Daily* Evening Prayer.' The Calendar also declares what Lessons of Scripture are to be read on every day in the year; that is, the *daily* Lessons; and a similar provision exists in relation to the ante-communion service.

In cathedrals and many other churches in England, the custom of maintaining public service on every day, is still continued; and in the United States, daily service is observed, not only in some of the more considerable city churches, but also in not a few country parishes and institutions of learning.

The Church of England further ordains, that 'all Priests and Deacons are to say *daily* the Morning and Evening Prayer, either privately or openly, not being let [hindered] by sickness or some other urgent cause.'

DALMATIC. 'An Ecclesiastical Vestment worn in the Romish Church by Popes, Bishops, and Deacons; and even by some Priests, but this is without authority. It is a long robe, reaching to the ankles, having wide sleeves, an opening for the admission of the head, with lace holes on the shoulders partly to close this opening, and with a slit at the two sides of the skirt up to above the knee; the sleeves are larger and longer than those of the Tunic. It appears to have succeeded the ancient Roman *Colobium*, which it closely imitates (with the exception of the latter having no sleeves), whence it has been confounded with that vestment, and borne also the same name. It was originally worn as a Royal robe in Dalmatia, which gives it its appellation. As an Ecclesiastical Vestment, it has been found made of cloth of gold, silk, or velvet; and of various colors, particularly blue, purple, red, and white. The ornaments have consisted, generally, of red and white, blue and white, or purple, stripes; and of silk or gold lace on the shoulder openings. The Dalmatic has also been embroidered with *Orphreys* round the bottom of the robe and on the edge of the sleeves; and with pearls and jewels. *Apparels*, also, are occasionally placed at the bottom on the front and back of the skirt, and on the breast, and between the shoulders; likewise fringes at the edges of the side slits, and a jewelled brooch on the top

of each slit. The left slit, also, is sometimes ornamented with fringes and tassels, while the right sleeve is left plain, for the convenience of the wearer. In the Church of England, the *Dalmatic* under that name is not now known. Archbishop Winchelsey's Constitution, which has been rendered of questionable authority by the usurpation of custom, directs that a Dalmatic shall be provided for the use of every Church by the Parishioners; but the Rubric of the *First Liturgy of Edward VI.*, which is still in force, enjoins that the Assistant Ministers at the Holy Communion "shall have upon them Albes with *Tunicles*," and by the word "*Tunicle*" is said to be implied the *Dalmatic*. Subsequent usage, however, has rendered this Rubric practically obsolete.'—*Dr. Pinnock's Laws and Usages of the Church and of the Clergy*, p. 951.

Concerning the Dalmatic, Fosbroke says:—'This robe, which came from Dalmatia, was first worn by Commodus, Heliogabalus, etc., to the disgust of the Romans, who, as well as the Greeks, thought it effeminate to cover the arms. It succeeded the *Colobium*, and when it came into general use, was so denominated. The *Dalmatics* were, it is supposed, *Tunicks*, with long sleeves down to the wrists, and ornamented with purple facings, the *Clavi;* the fashion being still retained in those of Deacons and Sub-deacons, in whose dress it was substituted for the *Colobium* by Pope Sylvester. The "*Gemma Animæ de Antiq. Rit. Miss.*" absurdly makes it the seamless coat of Christ. But, possibly for this reason, it was worn by our king upon Coronations and great occasions. It is a short Tunick, with loose sleeves down to the elbows, but did not descend below the calf of the leg.'

'The *Tunicle*,' says Palmer, 'called *tunica*, *dalmatica*, *tunicella*, etc., in the West, was used in the earliest ages of the Christian Church. Originally it had no sleeves, and was then often called *Colobium*. The garment used by deacons in the Greek Church, and all the East, and called *Sticharion*, seems to be the ancient *Colobium*. It is said that wide sleeves were added to the *Colobium* about the fourth century in the West, which thenceforth was often called *Dalmatic;* and when used by sub-deacons, *Tunicle*. But the shape of the garment was the same by whomsoever it was worn. In the middle ages, several distinctions were made relative to the use of the tunic by bishops and others; but the Greek and Eastern Churches do not use the sleeved tunic, and with them no such distinctions are in existence. The tunic was made of the same sort of materials, etc., as the cope and vestment; and the English Ritual directs it to be used by the assistant ministers in the Holy Communion.'—*Orig. Lit.*, II., p. 403.

DAMASCENUS, JOANNES. John of Damascus, an ecclesiastical writer who flourished in the early part of the eighth century. He derived the surname of Damascenus from the place of his birth (Damascus), but was also styled John Chrysorrhoas from his eloquence. His father, Ser-

gius, was a counsellor at the court of the caliph, and transmitted both his office and fortune to his son. While on an embassy to Jerusalem, however, Damascenus entered the service of the Church, and retired to the monastery of S. Saba, where he passed the remainder of his days. He died somewhere about the middle of the eighth century, and has been canonized both by the Greek and Latin Church. In his works, he has treated a great variety of questions relating to the Manichæan, Nestorian, and Eutychian heresies, and is considered as the author of the first regularly digested system of Christian theology in the Eastern Church.

DAMASCUS. A celebrated city of Syria, often mentioned in the Holy Scriptures. Damascus is a city of great antiquity, having existed in the time of Abraham; and it is asserted by some ancient writers that this patriarch reigned there. It is still one of the most distinguished cities in Syria, and is beautifully situated in a fertile plain of the same name, bounded on the west and north by the mountains of Anti-Libanus. It is distant from Jerusalem about 140 miles, in a northeastern direction. The present population is variously estimated at from 120,000 to 300,000 inhabitants.

'DAMNATION.' The changes which time has wrought in the meaning of words have seldom been more unfortunate than in their effect on this term, and the verb '*to damn.*' Modern usage limits them, with one exception,[1] to the final doom of the wicked. But in several passages of the New Testament, as *Rom.* xiii. 2; xiv. 23; 1 *Cor.* xi. 29, the sense is that of *condemn*, or *condemnation*, according to the use of the word at the time when our translation of the Scriptures was made. Respecting the passage in Corinthians, John Wesley remarks, that '*damnation* is a vile mistranslation of the word,' for *judgment;* forgetting, it is charitable to suppose, that the translators did not live in *his* day.

In the Prayer-book, the word is often used, as in the New Testament, for *condemnation.* See the 25th Article. Bishop Jewell has the following remark in his Apology, where the word is similarly used, '. . . . even so these men will see, their own matter is *damned* and destroyed in the word of God, as if it were in poison.'

'DARE NOT ASK.' A strong expression in one of the Collects, at the end of the Communion Office: '. . . . those things which for our unworthiness, we *dare not* [ask].' The meaning appears to be this: If God's mercy or bounty were to be appealed to on the ground of our own *worthiness*, conscience would render so stern a verdict, that our lips would be forever sealed; in virtue of the merits of Christ alone have we boldness to seek those blessings which, through our own 'unworthiness, we dare not' otherwise presume to ask.

'DARK SPEECH.' A parable, riddle, or obscure and enigmatical rep-

[1] In the language of the theatre.

resentation of some important matter. The Jews, in common with other ancient nations, were accustomed to this mode of speaking, and many of their wisest maxims and moral lessons were expressed in such a form of language, or couched under such imagery, as would excite inquiry, curiosity, and interest, and serve to impress the truth more easily on the memory. Thus, when the Psalmist would engage the attention of his audience to listen more eagerly to his words of wisdom, he says: 'I will incline mine ear to the parable; and show my *dark speech* (or saying) upon the harp.'—*Psalm* xlix. 4, *Prayer-book version.* And in *Psalm* lxxviii. 2, 'I will open my mouth in a parable; I will utter dark sayings of old.' To Moses, God promised to speak clearly and distinctly, without using a veil of obscure words: 'With him will I speak mouth to mouth, even apparently, and not in dark speeches.'—*Numb.* xii. 8.

'DARLING.' Used in *Psalm* xxii. 20, for life, soul, or that which is most dear and precious. 'Deliver my soul from the sword; my *darling* from the power of the dog' (marginal reading, 'my only one'). The Psalmist is speaking in the person of Christ, who prays that when His soul should be encompassed with darkness, sorrow, and distress, it might not be finally delivered into the power of His enemies. See also *Psalm* xxxv. 17.

'DAUGHTER.' In the Scriptures, especially in the Old Testament, the term *daughter* is often used in a peculiar sense, not only to indicate a certain relationship between *persons*, but also as an epithet which may be figuratively applied to things which have more or less *resemblance* to such relationship. Thus, the branches of a tree, being as it were its offspring, are called the 'daughters' of the tree. The villages which grow up around a large city, and are partly supported by it, are called its daughters; while the metropolis itself bears the corresponding name of the *mother*-city. The same analogy is carried forward into the relation between the *people* of any land, and the *land itself;* and the inhabitants are said to be its *daughter*, as in the expression, 'O daughter of Israel,' i. e., the people of the land of Israel; or, 'the daughter of Egypt shall be confounded,' meaning the *people* of that nation. Sometimes also a city is said to be the daughter of the mountain, or other place on which it is built: thus, Jerusalem is called 'the daughter of Sion,' because it partly stood on Mount Sion. And by an easy transition, the same title 'daughter of Sion' is made to refer to the *inhabitants* of the holy city; and, indeed, it can refer to nothing else, in cases where a city is addressed as if it were an intelligent being—e. g., 'Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.'—*S. Matt.* xxi. 5.

DAUGHTER *of Babylon*, of Jerusalem, Judah, Sion, Tyre, etc. See the preceding article.

S. DAVID. The patron saint of Wales, was born about the close of the

fifth century, and was educated at Bangor. He founded several monasteries in Wales, where his monks maintained themselves by their labor and industry. He governed the see of S. David's sixty-five years, and was buried in the cathedral there. The symbol of the leek, attributed to him, is supposed to have originated in the custom of Cymhortha, still observed among the farmers of the country, where, in assisting one another in ploughing their lands, they bring each their leeks to the common repast of the whole party. —*Rose's Biog. Dict.*

DAYS. In architecture, the *lights* of a window; the spaces between the mullions.

'DAY-SPRING.' The dawning of the day, or that part of the heavens where the light of the sun first appears. The term is used figuratively of Christ and His Gospel: 'whereby the *day-spring* from on high hath visited us'—i. e., 'the Sun of Righteousness, the Incarnate Saviour, has begun to cast His bright beams of light upon the world.' The same word in the Greek, is translated 'the *East*,' in the account of the visit of the wise men to Christ.—*S. Matt.* ii. 1, 2.

DEACON. In the ministry of the Church, deacons are the lowest of the three orders or grades. The name by which they are distinguished, is of scriptural origin, having been given to those who first filled this office, and has ever since been retained in the Church.

In the ancient Church, there was always preserved a broad and manifest line of distinction between the office of a deacon and that of a priest. So clearly was this defined, that none could possibly mistake, or fail to see a difference between these two orders, as wide as that between a priest and a bishop. In consistency with this, the Protestant Episcopal Church sets forth in her Ordinal the duties appertaining to the office of a deacon, carefully preserving the distinction between that office and the 'higher ministries of the Church.'

That deacons were a branch of the sacred ministry, is abundantly evident from the 1st Epistle to Timothy, where instructions are given relative to their qualifications, and to the proper use of their office in the Church of God. The same will appear from a review of those passages in which deacons are represented as actually preaching and baptizing, which were duties appertaining exclusively to the ministry. But the most luminous proof of their ministerial character, is derived from the account, in the sixth chapter of the Acts, of the ordination of seven persons to this office. On this we purpose to base our vindication of the Order of Deacons, as showing distinctly that they were not merely appointed to a secular office, but ordained as ministers of Christ's Church.

The narrative sets forth, that on account of some complaints of neglect in the distribution of the daily charities of the Church, the Apostles gave

order that the disciples should select 'seven men of honest report, full of the Holy Ghost and wisdom,' whom they might 'appoint over this business.' Accordingly, seven were chosen, among whom were Philip and Stephen; and on being presented to the Apostles, they were ordained by the imposition of their (the Apostles') hands.

The first thing to be noticed here, is the character or qualifications of these men. Now, if they were for no higher purpose than to take cognizance of the *temporal* affairs of the Church, it would have been sufficient that they possessed simply an ordinary amount of good sense, integrity, and piety. They would have occupied a place very much resembling that of the wardens and vestrymen in our Churches. But what do the Apostles direct? 'Look ye out seven men . . . . . *full of the Holy Ghost and wisdom.*' And among those selected was Stephen, 'a man *full of faith* and of the *Holy Ghost.*' Now if this was merely a *secular* office, we see the Apostles most strangely demanding for it the highest *spiritual* qualifications. In fact, there was no sort of relation between the qualifications and the office. To illustrate the matter, suppose that some benevolent persons should present to our own Church a sum of money, to be laid out at stated times, in relieving a number of poor people belonging to the congregation; and suppose the charge of this fund to be lodged, in the first instance, in the hands of the bishop; but finding that more important duties prevented him from attending to the distribution, he should think proper to call for the appointment of some other persons to this duty: would it be at all necessary, that for this merely temporal business, he should require the Church to look out persons 'full of the Holy Ghost and wisdom?' It would be directly perceived that such exalted *spiritual* qualifications were not absolutely needed for the business in hand, however desirable they might be on other accounts. And in the case in question, it is equally inconceivable that the Apostles should have required the selection of men endowed with the noblest spiritual gifts, and full of wisdom, to be appointed to a kind of labor which any honest man among the disciples would have been competent to discharge.

Further: these men were not only chosen by the people, but solemnly *ordained* by the Apostles. Here we ask, is it at all likely, that for the mere distribution of charity, *such* a solemnity would have been performed? To advert to our former illustration:—If a sum of money had been given to our own Church to assist the indigent, would the bishop not only require in the person to whom the distribution should be committed, the highest spiritual gifts, but actually deem it necessary to ORDAIN him before entering on his simple duty? Would not the thing appear utterly unnecessary and superfluous? And would not every one decide, that if the person possessed the above qualifications, and received ordination from the bishop, *some*

thing more would be expected from him than that line of duty in which his gifts would have no field for exercise?

But we find at least two of these deacons engaged immediately after, in *ministerial labors.* Stephen is found, not confining himself to the inferior duty of distributing the charity of the Church, but preaching in the various synagogues of the foreign Jews, and we read that 'they were not able to resist the wisdom and the spirit by which he spake.' And by consulting the chronology of our Bibles, it will be perceived that this occurred in the *same year* in which he was ordained, if not directly upon the receiving of his official authority. The next year we find Philip, another of the deacons, going to Samaria, and preaching and baptizing. It would appear then, as some one has remarked, that if they were appointed *only* to serve tables, they must have been very unfaithful servants, so soon to desert their trust.

But it is objected that Philip is called an *Evangelist*, and that he ministered in *this* capacity, and not in that of a deacon. We reply, that he is not called an *Evangelist* before the history in the 21st chapter of the Acts, which was at least *twenty-seven years* after he went to Samaria. In truth, we know Philip only as a *Deacon*, for Evangelist is not a title of a distinct order, but signifies only a minister of Christ—one who officially proclaims the Gospel. And even if it were a distinct office, we have Philip, as just stated, preaching Christ twenty-seven years before he is called by this title. It appears then, that the deacons were ministers of the *word*, as well as ministers of *tables*, or distributers of charity.

It may be further remarked, that no objection can validly be brought against the *sacred* character of the deacons, from the fact that the Apostles say, 'it is not reason that we should leave the word of God and serve tables.' For this by no means proves that one of these duties was incompatible with the other; but that the Apostles having the chief work of preaching the Gospel—having 'labors more abundant,' thought it best to release themselves as much as they might from those duties which could be performed by others in connection with a less arduous ministry. For the same reason, Paul afterwards refused even to *baptize*, alleging that Christ sent him 'not to baptize, but to preach the Gospel.' In the narrative, the Apostles give as a reason for the ordination of deacons, that they wished to give themselves '*continually* to prayer,' etc. They did not want to be *interrupted* in their ministry; but by no means say that the deacons' duties could not be performed without a *surrender* of the ministry.

Again: if the deacons were ordained simply to distribute the property of the Church, under the temporary arrangement of a community of goods, how is it that *the office survived* when that arrangement *ceased?* How is it that S. Paul writes to Timothy, no less than thirty-one or thirty-two years

after the ordination above, giving him rules for the choice and government of deacons? If it be said, in answer, that these officers were still wanted in the Church to take charge of the poor, and that, if the Scriptures had carried down the history a little later, we should have seen them so employed; we reply, that where the Scripture ends, we must take up other early writers who lived immediately after the Apostles, and see what *they* write concerning the duties and office of deacons. Let us then consult a few of them, and hear their testimony. The first whom we shall notice is Clement, a disciple of S. Peter, and bishop of Rome. In one of his Epistles he says that Isaiah had prophesied of bishops in the Christian Church as 'overseers in righteousness,' and of *deacons* as 'their ministers in faith,' adding, that the Apostles established such officers. After this, and almost in the spirit of prophecy, he continues, that 'the Apostles knew by our Lord Jesus Christ that there should contentions arise upon the account of the ministry.' Ignatius, another of the Apostolic Fathers, who flourished while some of the twelve were yet living, and was probably acquainted with them and their views respecting the constitution of the Church, in writing to the Magnesians, names bishops and presbyters, and adds, 'and your *deacons* most dear to me, being *intrusted with the ministry of Jesus Christ.*' In another Epistle he speaks of the sacred office of deacon thus: 'The deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please all; for they are not the ministers of meat and drink, but of the Church of God.' Polycarp, a disciple of S. John, says to the same purpose, 'the deacons must be blameless before (God) as the *ministers of God in Christ.*' Here, then, we have the testimony of holy men who lived with the Apostles, that, in *their* day, deacons were an order of the Christian ministry. The matter is so plain, that if denied, there is no meaning in language, and no truth in history; and it would be equally as reasonable to contend that such men as Clement, Ignatius, and Polycarp never existed. When to this we add the undeniable fact, that from the times of these men down to the days of Luther and Calvin, all the deacons in the world were *ordained ministers;* and when we consider that at the present time all the Churches in the world which are derived from the Apostles hold their deacons in the same light, what a convincing and striking commentary have we on the scriptural account of the institution of the office!

It follows, then, that if deacons are to take their stand among the *laity*, as mere officers to take charge of the poor, there is this formidable task first to be accomplished, viz., to overcome the testimony of the New Testament; to give it an interpretation which the Church never heard of for 1500 years; to accuse the friends and disciples of the Apostles of falsehood and ignorance; to deny the unanimous testimony of the Church in the whole world and through all ages; and to declare that the present race of deacons in all

Churches now under an Episcopal ministry are a body of impostors, exercising a ministry to which they have no shadow of right. The intelligent reader will decide which is the safer side of the dilemma.

DEACONESS. A woman who served the Church in those offices in which the deacons could not with propriety exercise themselves. This order was also appointed in the apostolic age. They were generally widows who had been only once married, though this employment was sometimes exercised by virgins. Their office consisted in assisting at the baptism of women, in previously catechising and instructing them, in visiting sick persons of their own sex, and in performing all those inferior offices towards the female part of the congregation which the deacons were designed to execute for the men. S. Paul (*Rom.* xvi.) speaks of Phœbe as servant, or deaconess, of the Church at Cenchrea, which was a haven of Corinth. Deaconesses appear to be the same persons as those whom Pliny, in his famous letter to Trajan, styles '*ancillæ quæ ministræ dicebantur;*' that is, female attendants, called assistants, ministers, or servants. It appears, then, that these were customary officers throughout the churches, and when the fury of persecution fell on Christians these were among the first to suffer. They underwent the most cruel tortures, and even extreme old age was not spared. It is probable that they were blessed by the laying on of hands, but it is certain they were not permitted to execute any part of the sacerdotal office. This order continued in the Greek Church longer than in the Latin. It was generally disused in the Western Church in the fifth century, but continued in the Eastern Church until the twelfth. The deacon's wife appears sometimes to have been called a deaconess, as the presbyter's wife was styled *presbytera*, and the bishop's wife *episcopa.—Hook.*

'DEADLY SIN.' It would appear that the 16th Article, in which this expression occurs, was framed with a view to counteract an opinion originally held by the Novatians, and revived by the Anabaptists and other sects, at the period of the Reformation. By maintaining that all sin after baptism was unpardonable, they not only set forth a dogma inconsistent with the tenor of Scripture, but reduced all moral offences to a perfect level, as being equally heinous in the sight of God. The former notion is denied in the Article; and as respects the latter, while the Church teaches, in agreement with Scripture, that every sin is a grievous offence against the majesty of heaven, and that a curse rests on every one 'that continueth not in all things which are written in the book of the law to do them,'—a curse from which there is no escape but by the blood of Christ,—yet she also recognizes different degrees of turpitude and guilt in the catalogue of sins. 'We are far from the conceit of the Stoics,' says Bishop Burnet, 'who made all sins alike. We acknowledge that some sins of ignorance and infirmity may consist with a state of grace, which is either quite destroyed, or at least

much eclipsed and clouded, by other sins that are more heinous in their nature, and more deliberately gone about. It is in this sense that the word "deadly" is used in the Article; for though in the strictness of justice every sin is "deadly," yet in the dispensation of the Gospel those sins only are deadly that do deeply wound the conscience and drive away grace.'

It is scarcely necessary to add that the Church acknowledges no distinction of sins, like the Church of Rome, into *mortal* and *venial;* and consequently is free from all the abuses which have grown out of such a distinction.

'DEADLY WINE.' Wine that has been medicated or drugged so as to become poisonous, and produce pain or death. Metaphorically, it represents the anger of God, and the visitations of justice in the punishment of the wicked. 'Thou hast given us a drink of *deadly wine*' (Prayer-book version); or, 'the wine of astonishment' (Bible version).—*Psalm* lx. 3. In these words are set forth the trouble, confusion of mind, and tremors of body suffered by the Israelites when under the judgments of God.

'DEAF ADDER.' It has been thought by some, that there is a species of adder which is naturally deficient in hearing. But the probability is, that the Psalmist, in speaking of 'the deaf adder that stoppeth her ears,' lest she should hear the voice of the charmer, refers rather to that instinctive turning away of the ear, which is said to be common with adders when the charmer is endeavoring to make them his prey.

DEAN. Lat. *Decanus.* In the Church of England, a certain ecclesiastical officer or dignitary, usually attached to a cathedral. Though the great body of the clergy are connected with parishes, yet some are retained in cathedrals for the assistance of the bishop in the celebration of divine service, and in other offices. Over these the dean presides.

'There are four sorts of deans and deanries recognized by our law (English). The first is a dean who has a chapter, consisting of canons, as a council assistant to the bishop in matters spiritual, relating to religion, and in matters temporal, relating to the temporalities of his bishopric. But this first class does not include deans of collegiate churches, as Westminster, Windsor, and Wolverhampton, who yet have no connection with episcopal sees, nor does it include the dean of the Chapel Royal. The origin of this council assistant was, that as it was impossible but that sects, schisms, and heresies should arise in the Church, it was in Christian policy thought fit and necessary, that the burden of the whole Church, and the government thereof, should not lie upon the person of the bishop only; and therefore it was thought necessary that every bishop, within his diocese, should be assisted with a council, to consult with him in matters of difficulty concerning religion, and deciding of the controversies thereof; and also for the better ordering and disposing of the things of the Church, and to give their

assent to such estates as the bishop should make of the temporalities of his bishopric; for it was not convenient that the whole power and charge thereof should remain in any one sole person. The second is a dean who has no chapter, and yet he is presentative, and has cure of souls; he has a peculiar, and a court wherein he holds ecclesiastical jurisdiction; but he is not subject to the visitation of the bishop or ordinary; such is the dean of Battle, in Sussex, which deanry was founded by William the Conqueror in memory of his conquest; and the dean there has cure of souls, and has spiritual jurisdiction within the liberty of Battle. The third dean is ecclesiastical also, but the deanry is not presentative but donative, nor has any cure of souls; but he is only by covenant or condition; and he also has a court and a peculiar. in which he holds plea and jurisdiction of all such matters and things as are ecclesiastical, and which arise within his peculiar, which oftentimes extends over many parishes: such a dean, constituted by commission from the metropolitan of the province, is the dean of the Arches, and the dean of Bocking, in Essex; and of such deanries there are many more. The fourth sort of dean is he who is usually called the rural dean, having no absolute judicial power in himself, but he is to order the ecclesiastical affairs within his deanry and precinct, by the direction of the bishop, or of the archdeacon, and is a substitute of the bishop in many cases.'—*Stephens on the Laws relating to the Clergy.*

The institution of deanries, as also of the other ecclesiastical offices of dignity and power, seems to bear a resemblance and relation to the methods and forms of civil government, which obtained in those early ages of the Church throughout the western empire. Accordingly, as in England, for the better preservation of the peace, and more easy administration of justice, every hundred consisted of ten districts called *tithings*, every tithing of ten *friborgs* or *free pledges*, and every free (or frank) pledge of *ten families;* and in every such tithing there was a constable or civil dean appointed, for the subordinate administration of justice; so in conformity to this secular method, the spiritual governors, the bishops, divided each diocese into deanries (decennaries, or tithings), each of which was the district of *ten parishes* or churches; and over every such district they appointed a *dean*, who, in cities or large towns, was called the dean of the city or town, and in the country had the appellation of *rural dean.—Ken. Par. Ant.* The like office of dean began very early in the greater monasteries, especially in those of the Benedictine Order, where the whole convent was divided into *decuries*, in which the dean, or tenth person, did preside over the other nine; took an account of all their manual operations; suffered none to leave their stations, or to omit their particular duty, without express leave; visited their cells or dormitories every night; attended them at table, to keep order and decorum at their meals; guided their conscience; directed their studies; and

observed their conversation; and for this purpose held frequent chapters, wherein they took public cognizance of all irregular practices, and imposed some lesser penances, but submitted all their proceedings to the abbot or prelate, to whom they were accountable for their power, and for the abuse of it. And, in the larger houses, where the number amounted to several decuries, the senior dean had a special pre-eminence, and had sometimes the care of all the other devolved upon him alone. . . . . The institution of cathedral deans seems evidently to be owing to this practice. When, in Episcopal sees, the bishops dispersed the body of their clergy by affixing them to parochial cures, they reserved a college of priests or secular canons for their counsel and assistance, and for the constant celebration of divine offices in the mother or cathedral church,—where the tenth person had an inspecting and presiding power, till the senior or principal dean swallowed up the office of all the inferior, and in subordination to the bishop, was head or governor of the whole society. His office was to have authority over all the canons, presbyters, and vicars; and to give possession to them when instituted by the bishop; to inspect their discharge of the cure of souls; to convene chapters and preside in them, there to hear and determine proper causes; and to visit all churches once in three years, within the limits of their jurisdiction. The men of this dignity were called archipresbyters, because they had a superintendence or primacy over all their college of canonical priests; and were likewise called *decani Christianitatis*, because their chapters were courts of Christianity, or ecclesiastical judicatures, wherein they censured their offending brethren, and maintained the discipline of the Church within their own precincts.—*Ibid.* There may be deans in either cathedral or collegiate churches, but although having the office and authority, they have not always had the name of dean, as in the cases of the precentor of the cathedral church of S. David, and the warden of the collegiate (now the cathedral) church of Manchester; but for the future these officers are to be called deans.—*Stephens on the Book of Common Prayer.*

DEAN AND CHAPTER. The governing body of a cathedral. A chapter consists of the dean, with a certain number of canons or prebendaries, heads of the Church—*capita ecclesiæ.* The origin of this institution is to be traced to a remote antiquity. A missionary bishop, when converting our ancestors, would take his position in some central town, with his attendant priests; these, as opportunity offered, would go to the neighboring villages to preach the Gospel, and administer the other offices of the Church. But they resided with the bishop, and were supported out of his revenues. By degrees, parochial settlements were made; but still the bishop required the attendance of certain of the clergy at his cathedral, to be his council; for the bishops never thought of acting without consulting their clergy. These persons, to qualify themselves for their office, gave themselves up to

study, and to the maintenance and decoration of their sanctuary, the services of which were to be a model to all the less churches of the diocese. Forming a corporation, they obtained property, and ceased to be dependent on the bishop for a maintenance. And being considered the representatives of the clergy, upon them devolved the government of the diocese when vacant; and they obtained the privilege, doubtless on the same principle, of choosing the bishop, which originally belonged to the whole clergy of the diocese, in conjunction with the bishops of the province.—*Hook.*

DEANRY, or DEANERY. The office or jurisdiction of a dean. Also the house set apart for the residence of a dean. More strictly, *deanry* refers to the office, and *deanery* to the residence. 'A deanry,' says Stephens, 'is a promotion merely spiritual, and might never be possessed, regularly, by any person but who was of the order of priesthood. This is plain from the ancient name, archipresbyter, or the head presbyter, of the college of presbyters (who, being ten in number, gave occasion from thence to the name *decanus*), and from the several rules of the canon-law, expressly requiring that none be constituted archipresbyteri, or decani, but presbyters only: 'Nullus episcopus in ecclesiâ suâ—archipresbyterum aut decanum, nisi presbyteri sint, ordinare præsumat. Nullus in archipresbyterum, nullus in decanum, nisi presbyter, ordinetur' (Dist. 60, c. 1, 2, 3); and although the Gloss. (Ibid. v. *nullus*) qualifies this, saying, 'Sufficit, si talis sit, quòd in brevi possit promoveri ad istum ordinem,' as being already of inferior orders; yet it was never understood that deanries might be held, as temporal promotions, by mere laymen, which is a notion entertained by some, against all law, reason, and antiquity, upon an irregular instance or two since the Reformation.

'By statute, 3 & 4 Vict., c. 113, s. 24, the deanry of every cathedral and collegiate church upon the old foundation, "excepting Wales," is placed in the direct patronage of the queen, who, upon the vacancy of any such deanry, can appoint, by letters-patent, a spiritual person to be dean, who will thereupon be entitled to installation.'

DECALOGUE. The Ten Commandments. The introduction of these into our liturgy may be dated from the review of the Prayer-book, under King Edward, in 1552. Before this, though inculcated in the pastoral instruction of the people, they were not an established part of the public liturgies, either of the ancient or modern Church.

The propriety of their introduction immediately after the Collect for purity, and at the opening of the solemn office of the Communion, needs no defence. At such a time, self-examination is an imperative duty; and, as a guide and stimulus to the conscience, nothing can exceed the usefulness of a recapitulation of the moral law, connected as it is with a petition for divine mercy, and 'grace to keep the law for the time to come.'

The importance attached by the Church to the keeping of the moral law always fresh in the minds of the congregation, may account for the custom of painting or gilding the Ten Commandments (as also the Creed and the Lord's Prayer) in a conspicuous character on tablets, or on the wall in the rear of the altar, and in full view of the people. On this point, see TEN COMMANDMENTS.

DECANI AND CANTORIS. In all the ancient cathedrals, there were at least two rows of stalls on each side of the choir: the upper row being appropriated to the capitular clergy, the lower to the minor canons, vicars choral, and lay-clerks, the choir-boys being placed beneath them on the floor. The stall of the dean was the first on the right or south side of the choir, that of the precentor generally the first on the left side. Hence, *the two sides of the choir* are technically styled DECANI *and* CANTORIS.—*Jebb on the Choral Service*, p. 193.

DECANUS. See DEAN

DECAPOLIS. A region or country forming one of the cantons of the province of Peræa. It lay northeast of the Sea of Tiberias, and took its name from the *ten cities* it contained. Concerning its limits and the names of its cities, geographers are by no means agreed; but according to Josephus, it contained the cities of Damascus, Otopos, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dios, Pella, and Gerasa. This region was chiefly inhabited by Gentiles.

'DECEITFUL UPON THE WEIGHTS.' *Psalm* lxii. 9. The children of men are here represented by the Psalmist as laid in the balance of justice, righteousness, and truth, and found to be lighter than vanity itself,—so light as to cause their side of the balance to rise, by the greater weight of the opposite scale. 'The children of men are *deceitful upon the weights*' —they are found to be of light weight, though representing themselves as true to the standard.

'DECENT,' 'DECENTLY.' Proper, suitable, appropriate to the purpose, and becoming. These terms are occasionally found in the rubrics of the Prayer-book, as a check against disorder and slovenliness, where there might be danger of them.

'Let every thing be done decently and in order,' is a standing motto over the ceremonies and usages of the Church; and in the neglect of this, it is a burdensome, if not an impracticable task, to preserve those feelings of awe and reverence, on which the beauty of our services, and the spiritual benefit of the worshippers, so very much depend. When deacons or priests are to be ordained, the Church requires that they shall appear 'decently habited,' in which demand it is understood not only that their *ordinary apparel* shall be becoming, and such as is sanctioned by clerical usage, but that the candidates for deacon's orders shall assume some part of the customary *ministerial*

dress, in anticipation of the office to which they are to be admitted.[1] The term *decent* is thus nearly synonymous with *proper*, *becoming*, or *appropriate*. So, also, in one of the rubrics of the Communion Office, where it is ordered that the alms shall be received 'in a *decent Basin*, to be provided by the parish for that purpose;' that is, a plate or discus suitable for the object, and proper to be afterwards placed on the altar, without disparaging the dignity of the after-part of the service.

'DECENT BASIN.' See DECENT.

'DECENTLY HABITED.' See DECENT.

DECLARATION. A solemn form to which the Church requires subscription from all who seek admission to her ministry. See Article VII. of the Constitution of the Church in the United States. The form runs in the following words: 'I do believe the Holy Scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States.'

DECRETALS. A general name for the decrees of the popes, comprehending the *rescripts* (answers to inquiries and petitions), *decrees* (judicial decisions by the *rota Romana*), *mandates* (official instructions for ecclesiastical officers, courts, etc.), *edicts* (papal ordinances in general), and *general resolutions* of the councils. From the fifth century, the decretals of the popes have been collected, in the first instance by the abbot Dionysius Exiguus, whose compilation extends from 499 to 514. The compilation which is ascribed to Isidorus of Seville (633–636), is, for the most part, only a copy of the collection of Dionysius. But it became of importance by the edition made in the ninth century of spurious decretals of the popes, from Clement I. (A. D. 100) to Siricius (A. D. 398), on the authority and the independence of the holy see. The object of these false decretals, called those of the Pseudo-Isidorus, or of Isidorus Mercator or Peccator, was apparently to increase the papal power. This collection was considered as authentic during the middle ages, but no person now maintains its authority.—*P. Cyc.*

DEDICATION. See CONSECRATION.

DEDICATION, FEAST OF. The *wake* or customary festival for the dedication of churches, signifies the same as *vigil* or *eve*. It was in imitation of the primitive love-feasts, that such public assemblies, accompanied with friendly entertainments, were first held upon each return of the day of consecration, though not in the body of churches, yet in the churchyards, and most nearly adjoining places. This practice was established in England by Gregory the Great, who, in an epistle to Mellitus, gives injunctions to be delivered to Augustine the monk, a missionary to England; among which

[1] There is a similar anticipation in the consecration of a bishop, the candidate being allowed to wear the rochet.

he allows the solemn anniversary of dedication to be celebrated in those churches which were made out of heathen temples, with religious feasts kept in sheds or arbors, made up with branches or boughs of trees round the said church. This custom of wakes prevailed for many ages, till the Puritans began to exclaim against it as a remnant of popery. In the year 1627, the Lord Chief Baron Walter and Baron Denham made an order for the suppression of all wakes. A similar order was issued in 1631; but on the complaints and representations of Bishop Laud, this order was revoked. These wakes are now discontinued in many counties, especially in the east and some western parts of England, but are commonly observed in the north and in the midland counties See WAKE.

'DEEP WATERS.' An expression used by the Psalmist to signify great danger and overwhelming distress. 'O let me be delivered from them that hate me, and out of the *deep waters*.'—*Psalm* lxix. 15.

DEFENDER OF THE FAITH. *Fidei Defensor.* A peculiar title belonging to the sovereigns of England; in the same way that *Catholicus* belongs to the king of Spain, and *Christianissimus* to the king of France. These titles were given by the popes of Rome. That of *Fidei Defensor* was first conferred (as some suppose) by Leo X. on Henry VIII., for writing against Martin Luther, and the bull bestowing it bears date, *quinto idus* Octob., 1521. This title was afterwards confirmed by Clement VII. But when Henry suppressed the religious houses at the time of the Reformation, the pope not only deprived him of the title, but also deposed him from his crown; but in the thirty-fifth year of his reign, the title of Defender of the Faith was confirmed by parliament, and has continued to be used by all his successors on the English throne. Chamberlayne says the title belonged to the king of England before that time; and in proof of his assertion, appeals to several charters granted to the University of Oxford; so that Pope Leo's bull was only a renovation of an ancient right.—*Encyc. Brittan. Buck.*

DEGRADATION. The act of depriving a clergyman of the ministerial character and authority, on account of crime or unworthiness proved against him. The terms 'Deposition' and 'Displacing,' with some others, are used to express the same awful sentence.

The discipline of the Church assigns three degrees of censure for offences in her ministers: 1. Admonition; 2. Suspension; and 3. Degradation. These are administered, according to the circumstances of the case, after the accused has been tried by an ecclesiastical court, and found guilty The bishop is the minister of discipline in his diocese. Under him, a committee, or council of presbyters, act in securing a full and impartial investigation of facts, and in giving to the accused all reasonable time and opportunity for his own defence, and the proof of his innocence. If the trial issue in a verdict of guilt, the bishop pronounces the sentence, and carries it into

execution; and according to Article VI. of the Constitution of the Church, 'none but a Bishop shall pronounce sentence of admonition, suspension, or degradation from the Ministry on any Clergyman, whether Bishop, Presbyter, or Deacon.'

The mode of proceeding, in the trial of a clergyman, is determined by the canons of the various dioceses. The *General* Canons set forth the nature those offences on which a presentment may be grounded.

In the Digest, title 3, canon x., section 2d, it is declared, that 'When any minister is degraded from the Holy Ministry, he is degraded therefrom entirely, and not from a higher to a lower Order of the same.' And, 'No degraded Minister shall be restored to the Ministry.'

In cases of degradation, information is given to every minister and vestry in the diocese, and also to all bishops of this Church, in order to secure the Church from any intrusion on the part of the person degraded.

The precise effect produced by the sentence of degradation, as understood by the ancient Church, seems to have been that of an ecclesiastical deprivation of all right to exercise the functions of the Ministry; though it is questionable whether it was esteemed an absolute obliteration of the spiritual powers conferred in ordination. 'The priest can baptize, but he cannot *un*baptize; and, in truth, though Bishops ordain, they cannot *un*ordain; they can only by their censures so far depose, as to oblige the delinquent from the exercise of his function.'[1] This appears to have been the doctrine maintained at an early age. Degraded ministers were carefully excluded from joining with the other clergy in the performance of sacred offices. Thus, Apostolic Canon IX. ordains, that 'If any Clergyman join in prayer with a deposed Clergyman, as a Clergyman, let him be deposed;' because this was a virtual owning of his ministrations. The canons were also decisive in asserting that a degraded minister could not be restored to his office. The third canon of S. Basil ordains, that 'A layman excommunicated may be restored to the degree from which he falls, but a clergyman deposed cannot.' And the fourth Antiochian Canon runs in these words: 'If any Bishop being deposed by a Synod, or any Priest or Deacon deposed by his Bishop, do perform any part of his Liturgy [of the public service], he shall never have any hopes of restitution, or of having his cause heard in another Synod,' etc. In this, though *restitution*, or restoration, is spoken of, yet the reference is to cases where sentence of deposition by an inferior judge was suspended by an appeal to a superior, and *pendente lite*, the censured clergyman was not to officiate.[2] The general rule was that now incorporated into our canons, viz., that a degraded clergyman could never be reinstated in his office, though, in a few cases, the rule was dispensed with, and restorations took place.

[1] Johnson's Vade Mecum. [2] Ibid.

'DEGREE, A GOOD.' An expression used in 1 *Timothy* iii. 13, probably in reference to the promotion of deacons to the priesthood. 'They that have used the office of a deacon well, purchase to themselves *a good degree*.' The word Βαθμος literally means a *step* or *elevation*, and, as here used, most naturally points to some higher grade of office, to which deacons who were faithful might expect to be advanced. The passage thus harmonizes with the whole tenor of the New Testament, in implying the existence of distinct orders, grades, or degrees in the Christian ministry. In the concluding Collect in the form for the Ordering of Deacons, allusion is evidently made to this text, in the prayer that those admitted to deacon's orders 'may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries of the Church.'

DEGREES, *Psalms of*. A name given to fifteen of the Psalms, from cxx. to cxxxiv. inclusive. The Hebrew literally means '*Songs of the Ascents*,' or of '*the Steps*.' Bishop Lowth terms them *Odes of Ascension*. Various opinions have been held respecting the meaning of this title. Some suppose that these psalms were so called because they were sung with an elevated voice, or because the voice was raised to a higher pitch at every successive psalm. Others think that they were so named from the fifteen steps of the temple upon which they were sung; but they are not agreed about the place where these steps were. Most probably the Psalms or Songs of Degrees derived this name from their being sung when the people *came up*, either to worship in Jerusalem, at the annual festivals, or perhaps from the Babylonish captivity. In *Ezra* vii. 9, the *return* from captivity is certainly called 'the *ascension*, or *coming up from Babylon*.' The hundred and twenty-sixth psalm favors the latter hypothesis; but as some of these odes were composed *before* the captivity, the title may refer to either of these occasions, when the Jews *went up* to Jerusalem, which, it will be recollected, stood on a steep *rocky ascent*, in large companies, after the Oriental manner, and perhaps beguiled their way by singing these psalms. For such an occasion, Jahn remarks, the appellation of ascensions was singularly adapted, as the inhabitants of the East, when speaking of a journey to the metropolis of their country, delight to use the word *ascend*. Calmet thinks that all these psalms have some relation to the captivity; that they mention it in several places, and the greater part of them cannot be otherwise explained.

DEI GRATIA. *By the grace of God*. A formula which sovereigns add to their titles. The expression is taken from one of the Epistles of S. Paul, and was used first by the clergy in the time of Constantine the Great. In the times of the Carlovingian race, the secular princes also assumed it. The chief clergy of the Romish Church used it, with the addition: 'By the grace of God *and the apostolic see*.'

DEIST. One who admits the being of a God, and acknowledges several

of His perfections, but denies not only the existence but the necessity of a divine revelation.

DELEGATES. The delegates composing a *Diocesan* Convention are the clergy of the parish Churches, and some others connected with the diocese, together with a representation of laymen chosen in each parish, under the regulations of the canons of the diocese. See CONVENTION.

DEMIURGE. Gr. *δημιουργος*, *an artificer*. The name given by some of the Gnostic sects, to the Creator of the world, who, according to their opinion, was an inferior Being to the Supreme God. See GNOSTICS.

DEMONIACS. Persons possessed of the devil. That those of whom we read in the New Testament as possessed of the devil, were not simply *lunatics*, is clear from a mere perusal of the facts recorded. The reality of such possessions, indeed, has been denied by some authors, and attempts have been made by others to account for them, either as the effect of natural disease, or the influence of imagination on persons of a nervous habit. But it is manifest, that the persons who, in the New Testament, are said to be *possessed with devils* (more correctly, with *demons*), cannot mean only persons afflicted with some strange disease; for they are evidently, in several places, distinguished from the diseased. (See *S. Luke* iv. 33–36, 41.) Further, Christ's speaking on various occasions to these evil spirits, as distinct from the persons possessed by them,—His commanding them and asking them questions, and receiving answers from them, or not suffering them to speak,—and several circumstances relating to the terrible preternatural effects which they had upon the possessed, and to the manner of Christ's evoking them,—particularly their requesting and obtaining permission to enter the herd of swine, and precipitating them into the sea; all these circumstances can *never* be accounted for by any distemper whatever. Nor is it any reasonable objection, that we do not read of such frequent possessions before or since the appearance of our Redeemer upon the earth. It seems, indeed, to have been ordered by a special providence, that they should have been permitted to have *then* been more common; in order that He, who came to destroy the works of the devil, might the more remarkably and visibly triumph over him; and that the machinations and devices of Satan might be more openly defeated, at a time when their power was at its highest, both in the souls and bodies of men; and also, that plain facts might be a sensible confutation of the Sadducean error, which denied the existence of angels or spirits (*Acts* xxiii. 8), and prevailed among the principal men both for rank and learning in those days. The cases of the demoniacs expelled by the Apostles, were cases of real possession: and it is a well-known fact, that, in the second century of the Christian era, the apologists for the persecuted professors of the faith of Christ, appealed to their ejection of evil spirits as a proof of the divine origin of their religion. Hence it is evident that the

demoniacs were not merely insane or epileptic patients, but persons really and truly vexed and convulsed by unclean demons.—*Horne's Introd.*, III., p. 474.

DEMONIACAL POSSESSION. See the preceding article.

DEO GRATIAS. Lat. *Thanks be to God.* A form of salutation anciently used by Christians when they accosted each other. The Donatists ridiculed the use of it, which S. Augustine defended, affirming that a Christian had reason to return God thanks when he met a brother Christian. It is at present used only in the sacred offices of the Romish Church. We have something like it in the Communion Service of our own Church, in which the minister says, '*Let us give thanks unto our Lord God.*'—*Hook.*

DEPARTED SPIRITS. See HELL, *Descent into.*

DEPOSE. To displace or to degrade from the ministry. See DEGRADATION.

DEPOSITION. The displacing or degrading of an unworthy clergyman from the ministry. See DEGRADATION.

DEPRECATIONS. This title is given to those parts of the litany, in which we pray God to deliver us from all kinds of evil, and the punishment due to it. The Deprecations begin with 'Remember not, Lord, our offences,' etc., and end with 'In all time of our tribulation,' etc., to every portion of which, after being said by the minister, the people respond, '*Good Lord, deliver us,*' excepting the first, where the answer is, '*Spare us, good Lord.*'

DEPRECATORY. A term applied to the manner of performing some religious offices, which thus assume the form of a prayer. The form of absolution in the Greek Church is deprecative, and thus expressed: *May God absolve you;* whereas in the Latin Church it is declarative: *I absolve you.*

DEPRIVATION. An ecclesiastical censure, whereby a clergyman is deprived of his parsonage, vicarage, or other spiritual promotion or dignity.

The causes of deprivation in the Church of England, are thus stated by Dr. Grey in his '*System of Eng. Eccl. Law.*' 1. Want of orders, or the being a mere layman. 2. Want of abilities. 3. Want of age, i. e., of such age as the laws of the Church prescribe. 4. Simony. 5. Infidelity and miscreancy, under which heads may be reckoned atheism, heresy, schism, and the like. 6. Incontinence. 7. Drunkenness. 8. Murder and manslaughter, at least after conviction in the temporal courts. 9. Perjury. 10. Dilapidation. Lord Coke says that dilapidation of ecclesiastical palaces, houses, and buildings, is a good cause of deprivation. But though in equity that punishment may well belong to dilapidators; yet that it hath ever been inflicted, appears not by any thing that is alleged, either out of the Book of Common or Canon Law, which speak only of *Alienations.* Some of the above-mentioned crimes have been made punishable with deprivation by particular statutes.

DEPUTIES. Those clergymen and laymen who are sent or *deputed* to attend the *General* Conventions of the Church. They are chosen by the Conventions of the dioceses they represent. See CONVENTION, and DELEGATE.

DESCENT *into Hell.* See HELL, *Descent into.*

'DESIRE OR DESERVE.' See Collect for the 12th Sunday after Trinity. 'Almighty and everlasting God, who art . . . . wont to give more than either we *desire* or deserve.' An objection is sometimes felt against this language, as though it were anti-scriptural and calculated to repress the fervency of prayer. In reply, it is remarked by Dr. Bennet, that 'We do not always know what *particular* things are most fit for us; and therefore we cannot *desire* those things in particular. So that though we do desire them in general terms, when we beseech God to give us whatever we stand in need of; yet we do not desire them in that sense in which the phrase is manifestly understood in this place.'

DESK. In churches, an elevated place or pew in which the ordinary Morning and Evening Services are read.

The desk, though now in common use, is not of very ancient date, having been introduced into the Church of England subsequently to the Reformation. Before, and at that period, it had been the general, if not the invariable custom to read the liturgy from the chancel, probably from the front, or else the north side of the altar. This indeed was the authorized place even as late as the reign of Elizabeth. At a prior date, under King Edward VI., the rubric directed the 'Priest, being in the Choir [or Chancel] to begin with a loud voice the Lord's Prayer,' that being then the opening of the liturgy. Soon after this, a few of the continental reformers suggested that the reading of the liturgy from the chancel was 'a most anti-Christian practice,' because the priest was thus separated from the people, who had an equal right to pray with the clergy. It was no trifling compliment to the Church, that their sagacity spent itself in finding such frivolous causes of complaint. However, to gratify them, the service was ordered to be read in such places in the church, as might give the priest the best position for being heard by the people. Under Elizabeth, the disorder which had grown up from this blind and indefinite rubric, was in some degree stayed, by a return to the original practice, i. e., to the reading of Morning and Evening Prayer in the chancel.

The next step was the introduction of the desk, or, as it was called, the 'Reading Pew.' Something of this kind was thought to be necessary in churches constructed on the old model, in order that the minister might be more distinctly heard than he could be when standing in the chancel at a remote part of the building. And when it is recollected that the churches then in being, were mostly built with reference to a service which addressed the *eye* far more than the *ear*, a service that dealt in gorgeous processions

and pompous ceremonies, and all the finery and splendor of a ritual that held men in awe by its outward fascinations, it will be seen at once, that on the introduction of a liturgy in the common language of the people, abounding with instruction, and calling men to unite in it 'understandingly,' it was a first duty to locate the officiating minister in such a position as would secure to the congregation the benefit of a distinct hearing of the service. The bishops, therefore, 'at the solicitations of their inferior Clergy, allowed them in several places to supersede their former practice, and to have Desks or Reading Pews, in the body of the Church, where they might, with more ease to themselves, and greater convenience to the people, perform the daily Morning and Evening Service. Which dispensation, begun at first by some few ordinaries, and recommended by them to others, grew by degrees to be more general, till at last it came to be a universal practice; insomuch that the convocation, in the beginning of King James I.'s reign, ordered that in every Church there should be a convenient seat made for the minister to read service in.'—*Wheatly.*

This is, in short, a history of the origin of the desks of our churches. And though, from the convenient size and plan of modern churches, the original *necessity* cannot now be pleaded for the use of desks, yet other reasons have not been wanting to vindicate their continuance in use. In the better class of church-buildings, however, there is a return to the primitive practice of reading the liturgy from the chancel.

DESTRUCTIONISTS. Those who believe that the final punishment threatened in the Gospel, to the wicked and impenitent, consists not in an eternal preservation in misery and torment, but in a total extinction of being, and that the sentence of annihilation shall be executed with more or less of torment preceding or attending the final period, in proportion to the greater or less guilt of the criminal. The name assumed by this denomination, like those of many others, takes for granted the question in dispute, viz., that the Scripture word '*destruction*' means annihilation. In strict propriety of speech, they should be called *Annihilationists.—Buck.*

DEUS MISEREATUR. The Latin of 'God be merciful' unto us, which are the first words of one of the hymns appointed to be used after the second lesson in Evening Service. This is simply the 67th Psalm, an anthem beginning with a penitential prayer, then expanding into a desire for the spiritual good of all nations, and terminating in a strain of universal rejoicing, with a recapitulation of both the temporal and eternal blessings which shall attend the general diffusion of divine truth.

DEUTERO-CANONICAL. Gr. *δευτερος, second, κανονικος, canonical.* An appellation given to certain books of Holy Scripture, which were added to the canon after the rest, either by reason that they were not written till after the compilation of the canon, or on account of some hesitation con-

cerning their inspiration. It is certain that the Jews acknowledged several books in their canon, which were placed there later than the others. They say that, under Ezra, a great assembly of their doctors, which they call, by way of eminence, the *Great Synagogue*, made the collection of the sacred books which we now have in the Hebrew Old Testament; and they agree that they put books therein which had not been so before the Babylonish captivity; such as those of Daniel, Ezekiel, Haggai, etc., and those of Ezra and Nehemiah. The deutero-canonical books in the modern canon are, the book of Esther, either the whole, or at least the seven last chapters thereof; the epistle to the Hebrews, that of S. James, and that of S. Jude, the second of S. Peter, the second and third of S. John, and the Revelation.—*Buck.*

DEUTERONOMIUM. The book of Deuteronomy. The word is derived from the Greek, and signifies the second law, or a repetition of the law.

DEVELOPMENT. A term used in modern controversy to express the opinion that religious truth was not fully and clearly revealed at the beginning, but is gradually evolved or disclosed by the Church, or by the action of the human mind, like the principles and facts of science, or the conclusions reached on any other subject by the process of investigation. 'To meet this question,' says the Rev. Dr. Richardson, 'we must carefully distinguish between that which is matter of human science, and that TRUTH which is matter of faith; or between truth revealed objectively at first in perfection, and truth not revealed at all, but made wholly dependent (not for its existence, but) for a knowledge of its existence, upon the progressive discoveries of the human mind. A clear discrimination between these two different kinds of truth we suppose to be indispensable to a clear understanding of the doctrine of development.

'That truth which is of *faith* differs from that truth which is *matter of science* in almost every respect. It differs from it in its method of communication. It is revealed by the Spirit of God in its own fulness and perfection, and does not depend at all, therefore, for a knowledge of its objective reality upon the wisdom of man. . . . . Now, that God actually has made progressive developments of revealed truth, since the first faint promise given to our first parents, and that He may hereafter develope new features in the system of grace, cannot admit of doubt. But yet, in the very nature of the case, such truth cannot admit of development, except as God, its immediate Author, vouchsafes to make it. Its method of communication is such as completely to shut out the possibility of its being subjected to the fancied improvements and developments of the helpless beings whose ignorance it was designed to enlighten, and whose obedience and love it boldly challenges.

'But, on the other hand, that truth which is matter of science, differs in

these respects from the truths of faith, and so differs as to admit of progressive development, and this in every one of its departments. In fact, every advance in human science is the result, not of a new revelation from God, as in matters of faith, but of the efforts of the human mind in search after truth. In the field of gems and precious stones, their systematic order and their variety,—in the field of flowers, which bloom in beauty everywhere over the earth,—in the field which the animated creation presents, in earth, air, and sea,—in the field which the internal structure of our own globe displays, and the mysterious volume of past history which is there undeniably written,—in the field of those subtle fluids, which, though quick as light, and awful in power, have come to be the mere playthings of man,—in the field which the heavens above disclose, and the grandeur and extent of this sublime arena,—and so again in the field of moral and intellectual science, in analyzing, classifying, and improving the powers of the mind and heart,—in all these departments of physical, moral, and intellectual science, the doctrine of development has its appropriate place. Every fresh accession of human knowledge depends upon such development.

'With this fundamental distinction between truths of faith and truths of science, we come to another important question:—What are those truths which are matters of faith, and which, as such, do not admit of development? They are those great doctrinal truths, or, more strictly, those great doctrinal facts, which in the early Church were as household words, and about which there was then no dispute. They were early imbodied in the Apostles' Creed, and were carried, as the epitome of gospel truth, by the Apostles and apostolic men, to the ends of the earth. They implied no metaphysical speculations; they were the naked facts of the Gospel, so simple that a child can grasp them, so mysterious that an archangel may not fathom them. They are such as these:—The adorable and ever-blessed Trinity,—the Father who loved, the Incarnate Son who died and redeemed, and the Holy Ghost who sanctifies,—the system and means of grace, divinely appointed, perpetuated, and blessed,—the forgiveness of sins,—the communion of saints,—the resurrection of the body,—the final judgment, and the life everlasting. A few such simple facts as these were the mighty instruments with which the Apostles went forth, in the power of the Holy Ghost, to convert the world to Christ. In process of time, however, another tendency appeared,—a tendency to overlook the simplicity of the truths of faith; in their stead to incorporate a system of metaphysical speculations, to elevate them into Confessions of Faith, and to make a reception of them indispensable to salvation. Most conspicuous in the exhibition of this tendency, at the first, were the labors of the school-men, and the same tendency has spread far and wide, and been continued down to our own day. The modern doctrine of development has summoned to the bar of human

reason and private judgment the awful and mysterious truths of Christian Faith. The original mistake was, in elevating matters of *opinion* to a level with matters of *faith*. Let the principle of development be carried out to its legitimate results, and what forbids but that every truth of natural and revealed religion shall be denied, and even the personality and perfections of Jehovah be looked upon as figments of the school-men, while men in their fancied wisdom are plunged into the awful blindness and guilt of atheism, or the folly of superstition?'—*Abridged from the 'Churchman's Reasons for his Faith and Practice.'*

DEVIL. One of the fallen angels. More particularly, the designation of their chief, otherwise called Satan.

'DEVIL AND ALL HIS WORKS.' 'In holy baptism, the persons baptized, or, in the case of infants, their sponsors, in their name, are asked, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?" And their answer is, "*I renounce them all;* and, by God's help, will endeavor not to follow, nor be led by them." This renunciation is of very great antiquity—so great, indeed, that its beginning cannot be traced, nor any time mentioned when it was not used; so that it is probably of Apostolic origin.'

DEVOTEE. In the original sense, a very devout person, or one whose life is devoted to acts of piety and spiritual exercises. In a bad sense, the term is sometimes applied to a bigot, or superstitious person,—one who is blindly attached to a routine of religious observances.

'DEVOTIONS.' Near the beginning of the Communion Service in the Prayer-book, the rubric directs that 'the Deacons, Church-wardens, and other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other *Devotions* of the people.' These gifts are probably so called because they are *devoted* to pious purposes. The word, however, is now seldom used in this sense. That the alms for the poor are distinct from the '*other Devotions*' of the people is evident, not only from the rubric itself, but also from the prayer following, in which we beseech God to accept both our alms and our oblations. It was, originally, the case that, at the Communion, the people brought and offered gifts, of various kinds, and in sufficient abundance to provide for the poor, for the support of the clergy, and for the repairs of the Church buildings. See OBLATIONS.

DEVOUTLY. In a devout, solemn, and reverent manner.

'DEVOUT MEN.' This appellation is given in the New Testament to a class of men among the heathen, who had obtained some knowledge of the true God, and were accustomed to worship Him. 'In consequence of the dispersion of the Jews throughout the Roman empire, and the extensive commerce which they carried on with other nations, their religion became

known, and the result was the prevalence of a somewhat purer knowledge of the true God among the Gentiles. Hence we find that there were many who, though they did not adopt the rite of circumcision, yet had acquired a better knowledge of the Most High than the pagan theology furnished, and who, in some respects, conformed to the Jewish religion. Of this description appear to be the "*devout men who feared God*," who are frequently mentioned in the New Testament, and particularly the pious centurion Cornelius, of whom the sacred writer has given us so pleasing an account.' See *Acts* x. 1–48; xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7.

'DEVOUT PRAYERS.' Solemn and earnest supplications to God. 'Be ready, we beseech Thee, to hear the *devout prayers* of thy Church.'—*Collect for the* 23*d Sunday after Trinity.*

'DEW OF HERMON.' Hermon was a mountain of Palestine, situated in the northwestern district, and forming part of the range called Anti-Libanus. It is noted even to the present day for the copious dews which fall upon it. 'We were instructed by experience,' says Maundrell, 'what the Psalmist means by the *dew of Hermon*, our tents being as wet with it as if it had rained all night.' In the 133d Psalm, David, in describing the blessedness of unity, compares it to the fragrant oil with which Aaron was anointed, and which, when poured on his head, streamed down, so as to flow on the neck or collar (not the lower skirts) of his garments. And this, again, he likens to the refreshing dew descending in little rivulets from the summit of Hermon.

DIACONATE. The office or rank of a deacon. The *deaconship*.

DIACONISSA. A deacon's wife, so called in the second council of Tours.

DIAPER-WORK. *Diapering.* Fr. *Diapré.* In architecture, a mode of decorating a surface, which consists in covering it by the continual repetition of a small flower, leaf, or similar ornament, whether carved or painted. —*Gloss. of Archit.*

DIDYMUS. A twin. It is the signification of the Hebrew or Syriac word *Thomas.*—*S. John* xi. 16; xxi. 2.

DIES CINERUM. The Day of Ashes, i. e., the first day of Lent, or Ash-Wednesday, when the people formerly threw ashes on their heads, in token of penitence.

DIET. Lat. dies, *day.* A name designating the principal national assembly in various countries of modern Europe, chiefly in Germany. These assemblies have occasionally been called for the adjustment of religious affairs and controversies. The Diet of Worms was held in 1521. At this, Luther was arraigned before the pope's nuncio, on a charge of heresy, and was outlawed by an edict from the emperor. In 1523, at the first Diet of Nuremberg, the execution of Leo X.'s bull and Charles V.'s edict against

Luther was demanded by Adrian VI.'s nuncio; but the assembly drew up a list of grievances, which were reduced to a hundred articles, some of which struck at the pope's authority and the discipline of the Roman Catholic Church. It was conceded, however, that the Lutherans should not write against the Romanists. The second Diet of Nuremberg was held in 1524, at which it was decreed that, with the emperor's consent, the pope should call a council in Germany; but, in the interim, an assembly should be held at Spire, to determine what was to be believed and practised. Charles, however, commanded the edict of Worms to be strictly observed, and prohibited the holding of an assembly at Spire. The first Diet of Spire was held in 1526. The emperor's brother, the Archduke Ferdinand, presided. The Duke of Saxony and Landgrave of Hesse demanding a full and free exercise of the Lutheran religion, the advocates of that religion took the occasion to preach publicly against popery. It was then decreed, that the emperor should be desired to call a general or national council in Germany, within a year; and that, in the mean time, there was to be liberty of conscience. The second Diet of Spire was held in 1529. It was decreed against the Lutherans that, wherever the edict of Worms was received, it should not be lawful for any one to change his opinion; but in the countries where the new religion (as they termed it) was received, it should be lawful to continue it till the next council, unless the old were restored. No Roman Catholic was allowed to turn Lutheran, the Sacramentarians were to be banished, the Anabaptists to be put to death, and none were to preach against Romish doctrine. Against this decree, six Lutheran princes, with the deputies of fourteen imperial towns, protested in writing, two days after, in the assembly, declaring it to be contrary to the Gospel, and appealing to a general or national council, to the emperor, or to any unprejudiced judge. From this solemn protestation came the name of *Protestants*, which the Lutherans took at once, and the Calvinists and others afterwards. See *Buck*.

DIGNITARY. A bishop, and some other ecclesiastical officers holding a peculiar rank and dignity in the Church. The title, though popularly used for any one filling a high ecclesiastical office, is, in strictness, only applicable to bishops, deans, archdeacons, and some below them who hold *jurisdiction*. 'The title of *dean* is a title of *dignity*, which belongs to this station, as having *administrationem ecclesiasticam cum jurisdictione vel potestate conjuncta*, as the civilians defined a "dignity" in *Boughton* v. *Gousley* (Cro. Eliz., 663); and (which is a much better foundation), as coming within all the three qualifications of a dignity laid down by Lyndwood (*Prov. Cons. Ang.*, 118): "*Dignitas cognoscitur*—1. *Ex administratione Rerum Ecclesiasticarum cum Jurisdictione.* 2. *Ex nomine et prælatione quam habet in Choro et Capitulo.* 3. *Ex consuetudine loci.*" By which rule, no stations in the cathedral

church, under the bishop, are dignities, strictly speaking, besides the dean and archdeacon, unless where jurisdiction is annexed to any of the rest, as in some cases it is to prebendaries, etc. And though it is said that an archdeacon is not a name of dignity, this is so far from being true that even those archdeaconries which had no jurisdiction were declared by Lyndwood to be dignities, because (though without jurisdiction, which is the main foundation of dignity), yet *ratione nominis, sonant in dignitatem.*'—*Stephens on the Book of Common Prayer*, note, p. 54.

DIMANCHE. The modern French name for Sunday, from the Latin *Dominica dies.*

DIMISSORY LETTER. Presbyters and deacons are, in all ordinary cases, under the care and jurisdiction of one of the bishops of the Church, usually the bishop of the diocese in which they reside. But in the event of a removal into another diocese, the bishop, on request, furnishes a letter to the bishop of that other diocese, recommending the applicant to his spiritual care, and testifying to his correct standing in the Church. This is called a 'Dimissory Letter,' or 'letter of dismission.' See Canonical Residence.

DIOCESAN, *a.* Relating to a diocese, and not to the Church in general. Thus, the regular annual meeting of the clergy and lay delegates of any particular diocese is called a *Diocesan* Convention, and their ecclesiastical laws are denominated *diocesan* canons, because they are enacted for that diocese only. In like manner, a seminary or school for the education of persons for the ministry, and belonging to any particular diocese, is called a *Diocesan* Seminary, whereas another for the same purpose, but belonging to all the dioceses in common, has the name of the General Seminary.

DIOCESAN, *n.* One who exercises the ecclesiastical jurisdiction of a diocese, i. e., a bishop. The term *Diocesan* is more limited than that of *Bishop*, the latter including and recognizing all the peculiar functions of the Episcopate, while the former has reference only to the bounds in which those functions shall be exercised. *Bishop* is therefore a designation, in all circumstances and places, of one holding the powers of the Episcopate. On the other hand, *Diocesan* is applicable to such an officer only in respect to the limits of his own diocese. The bishop of New York, for example, bears the title of *Bishop* throughout the whole Church; but that of *Diocesan* only in his relation to the particular diocese of New York.

DIOCESAN CONVENTION. See Convention.

DIOCESE, or DIOCESS. A territorial district or portion of the Church, forming the spiritual jurisdiction of a bishop.

The division of the Church into dioceses, may be viewed as a natural consequence of the institution of the office of bishops. The authority to exercise jurisdiction, when committed to several hands, requires that some boundaries be defined, within which each party may employ his powers;

otherwise, disorder and confusion would ensue, and the Church, instead of being benefited by the appointment of governors, might be exposed to the double calamity of an overplus of them in one district, and a total deficiency in another.

The fixing of *parish* boundaries would meet the difficulty so far as *presbyters* were concerned; but we are here contemplating the sphere in which powers of a higher grade were to operate; powers extending to the government of those presbyters, and to the higher acts of discipline in their parishes. Hence we find, even as early as the New Testament history, some plain indications of the rise of the diocesan system, in the cases respectively of James, bishop of Jerusalem; Timothy, bishop of Ephesus; Titus, of Crete; to whom may be added the angels or bishops of the seven Churches in Asia. These were located in cities, and had jurisdiction over the Churches and inferior clergy in those cities, and probably in the country adjacent.

The first dioceses were formed by planting a bishop in a city or considerable village, where he officiated statedly, and took the spiritual charge 'not only of the city itself, but the suburbs, or region lying round about it, within the verge of its [civil] jurisdiction: Which seems to be the plain reason of that great and visible difference which we find in the extent of Dioceses; some being very large, others very small, according as the civil government of each city happened to have a larger or lesser jurisdiction.'—*Bingham.* This was the primitive mode of proceeding. One bishop, and no more, was allowed to a city; but it did not follow, neither was it the fact, that every bishop had only one city within his diocese; for numerous instances can be given to prove the contrary. As an ordinary rule, however, 'an Episcopal Church [or Diocese] was generally a city and a whole region, of the very same extent with the power of the civil magistrate, whose bounds for the most part were the bounds of the Bishop's Diocese; though the rule was not so universal, but that it admitted of some particular exceptions.'[1]

To these Episcopal districts or bishoprics, the name of *Diocese* was not given till the beginning of the fourth century. Before that period they were denominated *Parochia;* from which circumstance the advocates of Presbyterianism have endeavored to prove that the Episcopacy of the primitive Church was simply *parochial*,—a bishop being no more than the pastor of a parish Church, whose jurisdiction extended over it, and the clergy who might be his assistants and dependants. But it is demonstrable that, whatever may be the case *now*, the term *parochia* was not, at the period in question, the designation of a single congregation or parish, but of 'the towns or villages near a city, which, together with the city, was the Bishop's Παροικια, or as we now call it, his Diocese, the bounds of his ordinary care

[1] Bingham, II., p. 284.

and jurisdiction. That thus it was, appears evidently from this, that the largest Dioceses, such as those of Rome, Antioch, and Alexandria, which had many particular Churches in them, were called by the same name, as the reader may find a hundred passages in Eusebius, where he uses the word Παροικια, when he speaks of those large and populous cities which had many particular Churches in them.' The objection therefore amounts to nothing more than a quibble on a name, and is defeated by the slightest reference to the actual state of things in the early Church.

The word *Diocese* came into use for a bishopric at an early period of the fourth century, but it was not till a later date that the ancient name of *parochia* changed its application, by being appropriated as the designation of a single congregation, such as we now call a parish church.

In the Protestant Episcopal Church of the United States, the limits of dioceses are for the most part defined by the civil boundaries of States and Territories, in agreement with what seems to have been the ordinary practice of the primitive Church. Provision is made, however, by the General Canons, for the erection of new dioceses within the limits of those now defined by States, whenever the growth of the Church, and the decisions of their bishops and conventions, may require it.

Every bishop of this Church is required to 'confine the exercise of his Episcopal Office to his proper Diocese, unless requested to ordain or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.'[1]

'A Diocese without a Bishop, or of which the Bishop is, for the time, under a disability by reason of a judicial sentence, may, by its Convention, be placed under the full Episcopal charge and authority of the Bishop of another Diocese, or of a Missionary Bishop, who shall by that act be authorized to perform all the duties and offices of the Bishop of the Diocese so vacant or having the Bishop disabled, until, in the case of a vacant Diocese, a Bishop be duly elected and consecrated for the same; and in the case of a Diocese whose Bishop is disqualified as aforesaid, until the disqualification be removed; or until, in either case, the said act of the Convention be revoked.'[2]

A congregation in one diocese may not unite with the Church in any other diocese, as this would not only be irregular and contrary to the principles on which dioceses are framed, but would produce endless confusion and litigation in the administration of discipline. All congregations, therefore, are 'considered as belonging to the body of the Church of the Diocese, within the limits of which they dwell, or within which there is seated a Church to which they belong.'[3]

[1] Article IV., General Constitution.
[2] Digest, Title III., Canon 5.
[3] Digest, Title I., Canon 13, § xv.

DIONYSIUS, *the Areopagite.* According to Suidas, Dionysius was an Athenian by birth, and eminent for his literary attainments. He studied first in Athens, and afterwards at Heliopolis in Egypt. While in the latter city, he beheld that remarkable eclipse of the sun, as he terms it, which took place at the crucifixion of Christ, and exclaimed to his friend Apollophanes, 'Either the Divinity suffers, or sympathizes with some sufferer.' He further details, that after Dionysius returned to Athens, he was admitted into the court of Areopagus; and having, through the preaching of S. Paul, embraced Christianity, about A. D. 50 (*Acts* xvii. 34), he was afterwards constituted bishop of Athens by the same Apostle. Aristides, an Athenian philosopher, asserts that he suffered martyrdom—a fact generally admitted by historians; but the precise period of his death, whether under Domitian, Trajan, or Adrian, is not certain. He is remarkable for the Greek works which have been ascribed to him. These works, however, by their style, contents, and historical allusions, betray an author who could not have lived before the middle of the fourth century. They were probably the work of another Dionysius, of a later date than the Areopagite; and that the pretended author never left such writings, was put beyond all doubt by the French critics, Daillé, Sirmond, and Launoi, in the seventeenth century. Dionysius is commonly known as the patron saint of France, under the abbreviated name *S. Denis.*

S. DIONYSIUS, bishop of Alexandria, about the middle of the third century, is generally believed to have been a native of that city. Becoming a convert to Christianity, he was placed under Origen, and proved one of his most distinguished scholars. He received the appointment of catechist to the Church of Alexandria about A. D. 232; and on the death of Heracles, the bishop, in 248, he was elected his successor in that office. He died in 264 or 265. He was the author of numerous epistles and treatises, controversial, and on points of ecclesiastical discipline, of which there remains one entire epistle, and considerable fragments of others are preserved by Eusebius. —*Rose's Biog. Dict.*

DIPTYCHS. In a very early age it was customary to have in every church two written tables, 'whereof one contained the names of all eminent Bishops and Clergymen then living, with whom that Church held Communion and correspondence; the other the names of all eminent Bishops and other men of their own, or other Churches, then dead. The Deacons rehearsed all the names in both tables, at the altar, whenever the Eucharist was celebrated. These tables were by the Greeks called Διπτυχα, and by some English writers Diptychs.'—*Johnson's Vade Mecum.*

DIRECTORY. A kind of regulation for the performance of religious worship, drawn up by the assembly of divines in England, at the instance of the Parliament, in the year 1644. It was designed to supply the place

of the liturgy, or Book of *Common Prayer*, the use of which the Parliament had abolished. It consisted only of some general heads, which were to be managed and filled up at discretion; for it prescribed no form of prayer or circumstances of external worship, nor obliged the people to any responses, excepting *Amen*. The use of the Directory was enforced by an ordinance of the Lords and Commons, at Westminster, which was repeated August 3, 1645. By this injunction, the Directory was ordered to be dispersed and published in all parishes, chapelries, donatives, etc. In opposition to this injunction, King Charles issued a proclamation at Oxford, November 13, 1645, enjoining the use of the Common Prayer according to law, notwithstanding the pretended ordinances for the new Directory.—*Broughton.*

DIRGE. A song or hymn expressive of grief and mourning, as for the dead. The word is a contraction of the Latin *dirige*, the first word of the antiphona '*Dirige, Domine, Deus*,' chanted in the Romish service for the dead. The abbreviation seems to have been in use from about the middle of the sixteenth century.

DISCIPLE. Lat., disco, *I learn*. A scholar or follower of any teacher or philosopher. The followers of Jesus Christ in general were so called; but the term is used in a more restricted sense to denote those alone who were the immediate followers and attendants on his person. The terms *Disciple* and *Apostle* are often used synonymously in the Gospel history; but the Apostles, as distinguished from the ordinary Disciples, were the twelve selected to be the principal ministers of the Christian religion.—*Encyc.*

DISCIPLES OF CHRIST. The name assumed by a religious society, otherwise known as Campbellites, Reformers, or Reformed Baptists. This denomination took its rise from the zealous efforts of Mr. Thomas Campbell, an Irish Presbyterian minister of some eminence, to bring about a union of all Christians in one fold, by the adoption of a system which he considered primitive, scriptural, and superior to all others. Mr. Campbell was a Presbyterian of the secession school; and his character appears to have been that of an earnest and pious man, marked also by a disposition to treat sectarian differences with little consideration, so far as they stood in the way of brotherly union and concord. For considerations of health, chiefly, he visited the United States, and subsequently made a permanent residence in Pennsylvania with his family, including his eldest son Alexander, who afterwards bore a conspicuous part in the establishment of the sect, and the promulgation of its principles.

Mr. Campbell being deeply convinced that the numerous divisions among Christians were not only unnecessary, but also unscriptural and pernicious, commenced his efforts for union by seeking the alliance of the Scotch seceders, to which body he belonged; but on the rejection of his overtures

abroad, he resolved to make a similar trial among the people of his own immediate neighborhood. The fundamental point which he particularly urged was, that in order to Christian union, and the full influence of the Gospel, it was absolutely necessary that the Bible alone should be taken as the authorized bond of union, and the infallible rule of faith and practice. Mr. Campbell's first congregation was organized at Brush Run, Washington county, Pennsylvania, in September, 1810, where a place of worship was erected soon after, and he and his son were appointed pastors. It is stated that much devotion and interest were manifested by the Church of Brush Run, and the utmost peace and harmony prevailed among its members for a number of months. 'They were in the habit of visiting often at each other's houses, and spending whole nights in social prayer, searching the Scriptures, asking and answering questions, and singing hymns. Their affections seemed to be elevated above the love of party by the love of Christ; and the deeply implanted prejudice of a sectarian education and training appeared to have died away beneath the overshadowing influence of divine truth.'

After some time, however, the unity of this body was seriously endangered by the breaking out of a controversy on the subject of infant baptism. Mr. Campbell, Sen., was on the affirmative side; but after delivering a series of discourses, in which he examined the point in debate 'with much impartiality,' some of his hearers became convinced that there was no scriptural support for infant baptism; and, in the end, both Mr. Campbell and his son Alexander adopted the Baptist theory, including immersion also; and, together with several of their adherents, were publicly baptized by a Baptist elder. In consequence of this movement, a division took place in the society, which ended in the connection of the larger body with the Redstone Baptist Association, in the fall of 1813, a written stipulation being made that, 'No terms of union and communion other than the Holy Scriptures should be required.' On this platform Alexander Campbell proceeded to preach with much zeal and ability, and urged on the association his 'simple views of Christianity' with such force as excited 'considerable stir in that body, with whom an opposition to human creeds and to claims of jurisdiction over the churches, found but little favor.' This led to a public debate on baptism, in June, 1820, between Mr. Campbell, on the Baptist side, and Mr. J. Walker, a minister of the Secession Church, on the other. A further debate on the same subject was held by Mr. Campbell, in 1823, with Mr. McCalla, of the Presbyterian Church, so that the views of Mr. Campbell became generally diffused among the Baptists of the Western country. His connection with the Redstone association, however, did not long prove harmonious. Dissensions sprung up. Some of the Baptists inveighed against the new principles as innovating and disorganizing. There

seemed also to be some jealousy of Mr. Campbell's increasing popularity and talents; and much animosity was exhibited towards the establishment at Brush Run. For the sake of peace, therefore, Alexander Campbell, with about thirty members of his flock, removed to Wellsburg, Virginia, where they formed a new organization, and entered into an alliance with the Mahoning Association of Ohio. In this new sphere there was a promise of repose, 'after the bickering and dissensions of nearly ten years at Redstone;' and the reformers were pleased to find around them not only liberality of feeling, but a disposition to follow implicitly the dictates of the Scriptures. Their influence among their new friends grew and extended itself even further than they had anticipated, so that, at length, nearly the whole association came by degrees into the views presented to them by Mr. Campbell. This was an important step in advance, for the association embraced a large number of Churches, and thus opened a wide field for the dissemination of the principles advocated by Mr. Campbell. But this again stirred up strife; and the Baptists of an adjoining association resented this secession of their brethren, by denouncing them as heretical, and excluding them from their fellowship. The schism, thus begun, soon extended itself far and wide, ending in a general rejection from the Baptist communion of all who favored the sentiments of the 'Disciples.' The new sect. now abandoned by its old allies, proceeded with vigor, inasmuch as it had now no longer the incumbrance of unreliable friends; and in the issue it was fortunate enough to win over many of the Baptists whose prejudices had subsided, and whose misapprehensions and antipathies had gradually given way to more kindly feelings. As the objects of the 'Disciples' became better understood, many of the Baptist ministers came to approve them; and the denomination increased rapidly in numbers, not only by accessions from the Baptists, but by a diffusion of its principles among all parties, and among those who were not attached to any of the religious systems of the day. Many of the writings of Mr. Campbell and his fellow-laborers have been republished in England, where the 'Disciples' are becoming numerous. They are also found in Wales and in Ireland. In the United States, they are most numerous in Kentucky, Ohio, Indiana, Illinois, Missouri, and Virginia. See an article by the Rev. R. Richardson, in *Rupp's History of Religious Denomi nations.*

DISCIPLINA ARCANI. The *Discipline of the Secret.* or *Secret Discipline.* A name given by theological writers to a system pursued for some time in the primitive Church, by which the most important and mysterious doctrines and solemn rites of Christianity were concealed from the catechumens or the unbaptized, and fully developed only to those who had been admitted to the Holy Communion. Thus it appears that the mode of administering Baptism, Confirmation, and the Eucharist, the ordination of priests, etc., the

liturgy or public devotions of the Church, the mystery of the Trinity, the Creed, and the Lord's Prayer, were concealed, or held more or less in reserve, till the catechumens were sufficiently advanced in elementary instruction, and in position as recognized members of the Church, to render it expedient and safe to reveal to them the higher mysteries of the faith. There is abundant testimony that certain classes of catechumens were forbidden to be present in church when the prayers of the 'faithful' were offered, though they were allowed to hear prayers for themselves, and also to hear sermons of a certain kind, or portions of Scripture, for their instruction. S. Chrysostom remarks that they were not permitted to use the Lord's Prayer, because they had not yet liberty or confidence enough to pray for themselves, but needed the help of those who were already initiated; for 'they stand without the royal gates, and at a distance from the holy rails.' They were, as yet, considered as nothing more than foreigners and aliens, and were always dismissed from the public assemblies at an early part of the Communion Office. They were allowed, however, to read some portions of Holy Scripture, chiefly the moral and historical books, including several which are now called apocryphal. On this point, S. Athanasius says, though these latter 'were not canonical books, as the rest of the books of the Old and New Testament, yet they were such as were appointed to be read by those who were new proselytes, and desirous to be instructed in the ways of godliness; such were the Wisdom of Solomon, Esther, Judith, and Tobit.' S. Cyril of Jerusalem, however, appears to allow them more liberty, and charges them to read all the canonical books, excepting only the Revelation of S. John; and Bede asserts that they were obliged to get some of the Holy Scriptures by heart, as a part of their exercise and discipline, before they were baptized.

Under this system, spiritual knowledge was communicated to the various orders of catechumens, not hastily, superficially, and without regard to their capability of receiving it, but gradually, progressively, and with great discretion and judgment. This was supposed to be in agreement with Scripture, the practice of the Apostles, and the nature of things. Babes in Christ were to be fed with milk, and not with strong meat which they were unable to bear. 'Our blessed Lord Himself describes this peculiarity, in His own mode of teaching, as in the parable of the new cloth added to the old, and the new wine received into the old bottles. And even to the disciples themselves, at the last, He thus speaks: "I have many things to say unto you; but ye cannot bear them now." In all which, our Lord appears as morally dealing with mankind in the same way as He supplies the necessities of all His creatures in His natural providence, ministering to all their meats in due season, and also according to the wants of each, and as they were able to bear it.'

When the catechumens drew near the end of their course of preparation for baptism, and were advanced to the rank of *competentes*, they were taught the words of the Creed, and were catechized and examined by the bishop himself. At the same period, says Bingham, 'they were also taught the Lord's Prayer, which was not allowed ordinarily to the catechumens till immediately before their baptism. For this prayer was usually called Ευχη πιστων, *the prayer of the faithful*, as being peculiarly used only by persons baptized, who were made sons of God by regeneration, and had a title, as such, to address God under the denomination of their Father which is in heaven, which catechumens, at least those of the first orders, could not so properly do; but when they arrived at this last degree of *competentes*, and stood as immediate candidates for baptism, then this form was part of their instruction, and not before. Baptism was thus viewed as the entrance on an enlightened state, and the introduction to divine knowledge, which grew by degrees to greater perfection. Hence it was dignified with the name of *Illumination;* for the baptized were now admitted to all the mysterious parts and recondite knowledge of religion, which, by the discipline of the Church, were kept secret from them whilst they were catechumens.'—*Orig. Eccl.*, X. ii., *sect.* 10.

This Disciplina Arcani is known to have been current in the Church as early as the close of the second century. Gieseler remarks, that it reached its highest development in the fourth century, but afterwards gradually disappeared as heathenism ceased; and he accounts for its existence, not on those grounds of prudence and scriptural example to which reference has been made, but thinks that Christians were too ready 'to find a reason for this secrecy in the nature of their holy transactions, by virtue of which they must be kept secret as *mysteries* from all unbaptized persons,—an idea which arose out of, and was fostered by, the preference for mysteries exhibited at this period, and the example of the heathen mysteries.' The more probable and charitable reason seems to be that given by other writers, viz., that the primitive Church was accustomed to make some trial of the candidates for baptism, causing them to pass through a course of instruction, in which they were led by certain steps, from the elementary to the complete knowledge of their duties, preparatory to that initiatory sacrament. This is no more than would be practised even now, in the case of an adult convert, except that it was then done with greater privacy; but such cases in these times are extremely rare, and hardly admit of a definite, formal, and recognized custom. But in the first four centuries, the conversion of adults was the most prominent object of Christian solicitude; it was this that chiefly drew the attention of the Church; it was this, therefore, which naturally became the subject of formal ceremonies and practices, and had an important influence in the regulations of Church discipline. For fuller information on this

subject, see Mr. Faber '*On the Apostolicity of Trinitarianism*,' book I., ch. viii., and Newman '*On the Arians*,' ch. I., sect. iii.

DISCIPLINE. The discipline of the Church is the order by which it is regulated and preserved from error, especially in admonishing and correcting those members who have committed offences, and in maintaining the truly pious in the way of truth and in the favor of God. For example: if a minister is accused of some error or crime, he is brought to trial before his bishop, and if found guilty, is either reproved for his offence, or suspended for a time from the exercise of his ministry, or publicly and finally discharged from his office. See DEGRADATION. If a communicant be found guilty, he may, in like manner, be denied a place, for a time, among God's people, at the Lord's Supper, or may be openly rejected as an unworthy and wicked person. See EXCOMMUNICATION.

The discipline of the Church also refers to those canons, laws, and customs by which the Church exercises her corrective power, and her salutary influence,—without which, instead of peace, tranquillity, and concord, there would be danger of continual disorder and confusion.

DISCIPLINE, *Book of*. In Scotland, this is a common order drawn up by the assembly of ministers in 1650, for the reformation and uniformity to be observed in the discipline and polity of the Church. In this book, Episcopal government is set aside; kirk-sessions are established; the observance of saints' and other holydays is condemned; and other regulations for the government of the Church are prescribed. This book was approved by the privy-council, and is called the '*First Book of Discipline*.' A '*Second Book of Discipline*,' containing a fuller account of the ecclesiastical polity in Scotland, was drawn up by the Assembly, and was frequently discussed by the king and parliament, but did not receive their sanction.

'DISCREETLY.' In a careful and prudent manner. In the baptism of Infants, the minister is enjoined by the rubric to dip the child 'in the Water *discreetly*,' or to 'pour Water upon it.' The need of such a precaution is obvious in cases of immersion, and serves to illustrate the care and tenderness of the Church.

DISCRETION. Wherever, in the services of the Church, the Prayer-book gives permission to the minister to *omit*, to *add to*, or *differ from* the usual order of worship, he is said to have the 'liberty of *discretion*,' or the right to follow his own choice and judgment. The following are cases of this kind:

1. In the Litany he may *omit* the part which is printed between brackets, thus [ ], and over which is written, 'The minister may, at his *discretion*, omit all that follows, to the prayer, "We humbly beseech Thee, O Father."'

2. At the Morning or Evening Prayer, or at the Communion, any of the short Collects at the end of the Communion Service, may be *added*, 'at the discretion of the Minister.'

3. Instead of the regular Psalms of the day, any one of the Selections of Psalms may be used.

4. 'On Days of Fasting and Thanksgiving, appointed either by the Civil or by the Ecclesiastical Authority, the Minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the Ecclesiastical Authority, in a Service set out for the Occasion; which, in that case, shall be used, and no other.'

5. 'On occasions of Ecclesiastical Conventions, and those of Charitable Collections, the same discretion of choice is allowed' in selecting *Lessons* from Holy Scripture, as in choosing Psalms. See 4, above.

In the Communion Service, the Order for Infant Baptism, and that for the Visitation of the Sick, and elsewhere, the minister is also allowed to *omit* or to *use* certain parts at his discretion, or as he may think most proper at the time.

DISPENSATION. A privilege granted by the ecclesiastical authority, under peculiar circumstances, exempting candidates for Orders, and others, from a strict compliance with certain requisitions of the canons. The authority by which a dispensation is made, is also derived from the canons, together with the limits to which it is confined, and the qualifications necessary in the applicant.

'DISSEMBLE.' To practise deceit, or (as it is used in the Exhortation at the beginning of Morning and Evening Prayer) to confess with our lips, what we do not believe or feel in our hearts. 'We should not *dissemble* nor cloke [our sins] before the face of Almighty God, our heavenly Father.'

DISSENTERS. A term applied in England, and sometimes in the United States, to those religious sects which differ or *dissent* from the views entertained by the Church, and are not connected with her ministrations and worship.

'At the Revolution [in England], a law was enacted that the statutes of Elizabeth and James I., concerning the discipline of the Church, should not extend to Protestant Dissenters. But persons dissenting were to subscribe the declaration of 30 Car. II., c. 1, and take the oath or declaration of fidelity, etc. They are not to hold their meetings until their place of worship is certified to the bishop, or to the justices of the quarter-sessions, and registered; also they are not to keep the doors of their meeting-houses locked during the time of worship. Whoever disturbs or molests them in the performance of their worship, on conviction at the sessions, is to forfeit £20, by the statute of 1 William and Mary.'—*Broughton.*

'DISTEMPERS.' See the Prayer for Persons troubled in mind or conscience, in the Visitation of the Sick. 'Give him strength against all his temptations, and heal all his *distempers.*'

The word is here used in a somewhat obsolete sense, for distraction and

uneasiness of mind,—a want of due regularity, or balance in the mental faculties,—a predominance of fear, terror, and anguish of spirit.

'DISTINCTLY.' See 'AUDIBLE VOICE.'

DIURNALE. A book containing the offices for the daily hours of prayer.

DIVINE, *n.* A person in holy Orders; a priest, especially one distinguished as a theologian.

DIVINE, *a.* Relating to God or sacred things; as the Divine nature, the Divine word, service, etc.

DIVINE SCRIPTURES. The record of God's revealed will and of sacred truth, as contained in the writings of men who were moved by the Holy Spirit, or inspired.

DIVINE SERVICE. The public worship of Almighty God, consisting in prayer, praise, reading of the Scriptures, and administration of the Sacraments.

DIVINITY. Theology, or the science of Divine truths and things. Sometimes GOD is spoken of as 'the DIVINITY.'

DOCETÆ. Gr., *δοκειν*, *to appear*, or *seem*. A name applied to those heretics in the early ages of the Church, who held that Christ, during His life on earth, had not a real or natural, but only an apparent or phantom-like, body. The origin of this opinion is to be sought in the Greek, Alexandrine, and Oriental philosophizing about the imperfection, or rather the essential impurity of matter. Among the Gnostics and Manichæans, this opinion existed in its worst type, and in a milder form it is found even in the writings of some orthodox teachers. The bolder Docetæ assumed the position that Jesus was born without any participation of matter; that his eating and drinking, and even his crucifixion, were not real, but after the manner of a phantasm. They denied, accordingly, the resurrection and the ascent into heaven. The milder school of Docetæ attributed to Christ an ethereal and heavenly, instead of a truly human, body. Those who held this latter opinion varied considerably in their estimation of the share which this body had in the real actions and sufferings of Christ. It is remarked by Niemeyer, that Docetic tendencies have also been developed in later periods of the history of the Church, as by the Priscillianists, and the Bogomiles, and also since the Reformation by Jacob Böhn, Menno Simonis, and a small fraction of the Anabaptists.—*Niemeyer, De Docetis.*

DOCTOR. One who has the highest degree in the faculties of divinity, law, physic, or music. It is also an appellation adjoined to a specific epithet, expressing the merit of some eminent schoolmen. Thus, Alexander Hales is called the *irrefragable* doctor; Thomas Aquinas, the *angelic* doctor; S. Bonaventure, the *seraphic* doctor; John Duns Scotus, the *subtile* doctor; Raimond Lully, the *illuminated* doctor; Roger Bacon, the *admirable* doctor; and so on.—*Encyc. Britan.*

DOCTRINES. In religion, the principles and revealed truths which form the basis of the system.

DOGMA. A word used originally to express any doctrine of religion stated in a formal or scientific manner. 'Dogmatic theology is the statement of positive truths in religion.'

DOGMATICAL. Relating to dogma or formal doctrine. See the preceding article. By an abuse of language the term is now applied to one who is rude, obtrusive, or overbearing in his statement of what he judges to be true.—*Hook.*

DOGMATICS. In ecclesiastical history, one of the three orders of theologians before the Reformation. These orders were thus classed: 1. The *Dogmatics*, so called because they based their systems or dogmas on the authority of Scripture and the judgment of the Fathers. 2. The *Mystics*, who, in disparagement of Scripture, framed their opinions according to the dictates of spiritual intuition. 3. The *Scholastics*, who paid an almost sacred deference to the Aristotelian philosophy.

DOME. Lat. *Domus.* The spherical, or other figured convex roof over a circular or polygonal building.

DOMINICA AD PALMAS. Palm Sunday, which See.

DOMINICA ALBA. Whitsunday.

DOMINICA DE PASSIONE. Passion Sunday, the fifth Sunday in Lent.

DOMINICA DIES. The Lord's Day. Sunday.

DOMINICA IN ALBIS. Low Sunday, the next after Easter-day. It was so called because it was the day on which those who had been baptized on Easter-eve put off their white garments.

DOMINICAL. Pertaining to our Lord, as *dies Domini*, the Lord's Day, or the Dominical. The term is also applied to the Lord's Prayer, etc.

DOMINICAL LETTER. See Sunday Letter.

DOMINICANS. In the Romish Church, a religious order, called in some places *Predicants* or *Preaching Friars*, and in France, *Jacobins*, because their first convent in Paris was in the *Rue S. Jaques.* The Dominicans took their ordinary name from their founder Dominic de Guzman, a Spanish gentleman, born in 1170, at Calahorra in Old Castile. He was first canon and archdeacon of Osuma, or Osma; and afterwards preached with great zeal and vehemence against the Albigenses in Languedoc, where he laid the first foundation of his order. This was also the origin of the court of the Inquisition, and S. Dominic is considered as the first Inquisitor-general. The new order was approved of in 1215 by Innocent III., and confirmed in 1216 by a bull of Honorius III., under the title and rule of S. Augustine—a rule to which they adhered in years after, even though they adopted a white habit like that of the Carthusians. Dominic after-

wards added several austere precepts and observances, obliging the brethren to take a vow of absolute poverty, to abandon entirely all their revenues and possessions, and to assume the title of *Preaching Friars*, because public instruction was the main object and end of their institution. Of all the monastic orders, none enjoyed a higher degree of power and authority than the Dominican friars. Their credit was great, and their influence universal. But the measures which they used in order to maintain and extend their authority, were so perfidious and cruel, that towards the beginning of the sixteenth century, their influence began to decline, and their power to wane.

DONATISTS. Ancient schismatics in Africa, the partisans of Donatus, a Numidian bishop. This sect arose in A. D. 311, when Cæcilianus was elected bishop of Carthage, and consecrated by the African bishops alone, without the concurrence of those of Numidia. The people resented this, refused to acknowledge Cæcilianus, and set up Majorinus in opposition, who was then ordained by Donatus, bishop of Casæ Nigræ, in Numidia. Donatus accused Cæcilianus of having delivered up the sacred books to the pagans, and pretended that his election was thereby void, and all those who adhered to him heretics. The Donatists were condemned in a council held at Rome, two years after their separation; also in another held at Arles the year following; and a third time at Milan, in 316, before Constantine the Great. On this they became exceedingly violent, and giving out that the Church had become prostituted, they rebaptized the Catholics, trod under foot the Holy Sacrament consecrated by the regular priests, burned the churches, and committed various other atrocious acts. Their cause was taken up by another Donatus, who had been made the bishop of their sect in Carthage. He, with great numbers of his followers, was exiled by order of Constans. Notwithstanding the severities which they suffered, it appears that towards the end of that century they had a large number of churches; but about the same time they began to decline, on account of a schism among themselves, occasioned by the election of two bishops in the room of Parmenian, the successor of Donatus. Their decline was also precipitated by the zealous opposition of S. Augustine, bishop of Hippo, and by the strong measures taken by the emperor Honorius. They were finally suppressed in the sixth century, by Gregory, the Roman pontiff.

DORT, *Synod of*. An assembly of Protestant divines convoked at Dort in the year 1618, by the States General, under the influence of Prince Maurice of Nassau, by which the tenets of the Arminians, in five points, relating to predestination and grace, were condemned by the followers of Calvinism. Arminius, professor of divinity at Leyden, had given much attention to the doctrine of Calvin concerning the divine decrees, and, after long and profound meditation, he became convinced that, though the eternal prescience of the Deity must be admitted, yet no mortal is rendered

finally unhappy by an eternal and invincible decree; and that the misery of those who perish comes from themselves. Many who were eminent for their talents and learning, and some who filled high situations in Holland, embraced his opinions; but, apparently at least, a great majority sided against them. The most active of these was Gomar, the colleague of Arminius in the professorship. With these theological strifes political interests eventually became connected, and some of the Arminians were imprisoned for their supposed practices against the State. After the death of Arminius, and while his party was prospering under the care of Episcopius, professor of theology at Leyden, the opposite party took the alarm, and, in order to arrest the impending disorder, the Synod of Dort was summoned. It was attended by deputies from the United Provinces, and from the Churches of England, Hesse, Bremen, Switzerland, and the Palatinate. The Synod adopted the Belgic Confession, decided in favor of absolute decrees, and excommunicated the Arminians.—*Butler's Conf. of Faith.*

DOSSELL, or DORSAL. A piece of embroidered needlework, or cloth of gold, suspended at the back of a *throne* or *altar*, but more particularly the latter. It is derived from the French *dossier*, which signifies a back-panel, covered with stuff. The *dossells* used in the ancient churches corresponded in color with the other ornaments of the altars, and were changed according to the festivals. At *funerals* it is customary, on the Continent, to suspend a *black dossell* with a large *cross* over the back of the altar.—*Pugin.*

DOUBLES. See Concurrence of Holydays.

DOXOLOGY. A song of glory, or a hymn in which glory is ascribed to God.

The noblest and most animating doxologies of the Church are the 'Gloria Patri' (Glory be to the Father), and the 'Gloria in Excelsis' (Glory be to God on high)—both of which are not only venerable for their antiquity, but rich with the life of devotion, and the firm, unswerving tone of divine truth. The first of these occurs several times in the appointed Morning and Evening Services, the Church assuming that every sincere Christian will love, at all times, to ascribe glory to that divine Being who hath made, redeemed, and sanctified him.

After singing one of the psalms or hymns in metre, it is customary to conclude with a doxology to the same tune. For this purpose the Church has set forth several, adapted to all the varieties of metre in the selection of hymns and the metrical psalms. See Gloria in Excelsis, and Gloria Patri.

DRAGON. This term is frequently used in the Scriptures as the designation of some beast or reptile of great strength, and capable of inflicting a venomous wound. See *Psalm* xliv. 19, and xci. 13. There is no certainty as to the kind of creature alluded to by the sacred writers under the name

of dragon, the same word in the original being sometimes translated *serpent*, and *whale*. It would seem, however, to be a formidable animal, usually found in desolate places and among the ruins of buildings.

DRIPSTONE. *Label*, *Weather-moulding*, *Hood-mould*. A projecting tablet or moulding over the heads of doorways, windows, archways, and niches, in Norman and Gothic architecture. It cannot have been intended to throw off rain, for it is used quite as much in internal as in external work. Hence such terms as *dripstone*, *weather-moulding*, and *water-table*, convey an erroneous idea of the purpose of this ornamental appendage, and are on that account objectionable. The term *label* is borrowed from heraldry, and therefore, in strictness, is only applicable to the straight form which is used in perpendicular work, which resembles the heraldic label. The ancient English term for this member was *hood-mould*, which is perfectly descriptive.—*Gloss. of Archit.*

DULIA. One of the three degrees of worship, as recognized in the Romish Church. *Dulia* is the reverence or homage paid to angels, saints, images, and pictures; *Hyperdulia*, that higher grade allotted to the blessed Virgin Mary; and *Latria*, the divine worship rendered to each of the Persons of the blessed and glorious Trinity.

DUNKERS. See Tunkers.

DUTCH REFORMED CHURCH. A large and influential denomination in the United States, agreeing in doctrine and discipline with the national establishment in Holland, of which it was originally a part, and may now be considered as an independent branch. This religious body connects itself with the earliest days of the settlement of New York and New Jersey. At that period, when a vigorous trade was carried on by the Dutch West India Company with the continent and islands of America, several ministers were sent out from Holland to the province of New York, then called 'New Amsterdam,' in answer to the earnest appeals of pious members of the Dutch Church who had emigrated to this new country. And as this commercial company consisted chiefly of citizens of Amsterdam, the Classis of that city (with the approbation of the Synod of North Holland) naturally became interested in the furnishing of suitable ministers to their brethren abroad, and for a considerable time retained the right of superintending them, and of deciding all controversies and difficulties which might arise among the people to whom they ministered. To this oversight and control of the Dutch Churches in the provinces by the above Classis and Synod, no objection was made at first by the other Synods of Holland; nor was it considered otherwise than beneficial and reasonable by those young societies, whose prosperity depended so much on the fostering care of the parent body. But differences of opinion soon sprung up on this point between the two parties. While the Classis grew more and more

rigid in the exercise of its authority, and was supported in this by the fidelity of its ministers and the acquiescence of the people, there was a contrary sentiment gradually developing itself among a few, grounded on the numerous inconveniences, the troubles, risks, and loss of time incident to a connection which could admit of no personal conference of ministers or people with those who had the rule over them, without the necessity of a long and perilous sea-voyage. This grew at last into a very bitter and disastrous controversy, which was waged for many years between the former, who were known as the *Conferentie* party, and the latter, who bore the name of *Coetus*. The Coetus party, says Dr. Brownlee, 'were willing to yield a just tribute of gratitude, and a definite submission to the Church in fatherland. But they had deeply felt the inconvenience and serious difficulties, not to say degradations, of being placed in this implicit subordination and entire control, so inconsistent with the Christian liberty of presbytery. They had been deeply affected with the evils growing out of the mortifying necessity of sending all the cases of ecclesiastical controversy, and difficulties in discipline, to Holland, to be adjudicated there, where none of the parties could be on the spot to give testimony, or plead their own cause. And it was no small ground of complaint, that parents must be subjected to the painful separation for years from their sons sent to Holland for education for the ministry, not to mention the burden of expense to which they were also subjected by sending abroad those who were educated here to be ordained in Holland to the holy ministry. In a word, the Conferentie party maintained the high importance of Holland education, and ventured to uphold the exclusive validity of Holland license and Holland ordination. The Coetus party advocated the necessity of a home education, a home license, and a home ordination. These, they said, were equally good for them, and equally valid for every purpose, as those in fatherland.' This was the state of things in 1737, and for several years before. Meantime, since the organization of the 'collegiate church of New York,' in 1619, great advances had been made by the denomination. Societies had been formed in Albany, Flatbush, New Utrecht, Flatlands, and Esopus, now Kingston; and besides these, many new congregations had been gathered in the country around, by the missionary labors of the several ministers. In 1737, the first decisive movement was made for the modification of the existing dependence on Holland, attended as it was with so many evils and inconveniences. It was proposed, however, at first, not to renounce, absolutely, this dependence, but 'to form an assembly for counsel, and free internal intercourse, and any ecclesiastical business, not inconsistent with this dependence on Holland.' This plan, on being approved, was sent to the Classis of Amsterdam for ratification, and, in 1747, after a delay of about ten years, an answer arrived, with a full consent to the wishes of the peti

tioners. But by this time the Coetus party had become fully aware that 'this narrow and inefficient scheme' was not likely to afford their Churches the relief they needed. It effected no good purpose which could not have been done without it. It gave the pastors no power; they had still no right to ordain ministers; they could try no cases requiring ecclesiastical investigation; they could not even settle ecclesiastical disputes, without the usual consent of the Classis of Amsterdam. Nothing but an independent Classis could do this.

Against this bold step, however, the Conferentie party remonstrated, on the ground that the care and paternal supervision of the Amsterdam Classis could not be dispensed with, and that, for learned and competent ministers, the dependence must still be on Holland. But the earnestness of the Coetus party, enforced by a conviction that nothing but an independent jurisdiction could remove their grievances, was rather stimulated than checked by the efforts of those on the adverse side. Their arguments carried weight with the people, and even with some of the European ministers; and, in 1754, a plan was drafted for a regular Classis, with all its proper powers. 'Upon this there commenced a scene of animosity, division, and actual violence, compared to which all the former wranglings were utterly nothing. It was the beginning of a war waged for fifteen years with unmitigated fury.' The Conferentie party called in the aid of the Holland Church, in four letters of no very amiable character, in which they denounced the Coetus party as making rebellious efforts 'to throw off their submission to their lawful authority, and to form an independent body, with powers equal to those of the mother Church.'

The Churches of New York and of Albany, however, kept aloof from this distressing warfare, and for this reason were styled *neutrals.* In 1784, a brighter season opened, with some prospect of a renewal of the peace and mutual confidence which had prevailed in earlier days. A prominent agent in this restoration of harmony was Dr. John N. Livingston, who at the time was in Holland, pursuing his studies, and who entered zealously into the plan of an independent Classis, and also that of the founding of a theological seminary. His first object was to induce the North Synod of Holland to give full powers to the Classis of Amsterdam to arrange the affairs of their brethren in America. This point he gained without difficulty, and with it, of course, the influence of the Classis on the Conferentie party. The more difficult matter of gaining the consent of the same body to the measures of the Coetus was then attempted. He 'placed before them the arguments employed for years by those brethren in America, and urged on them the necessity of giving the Church there the power to ordain as well as educate her own ministry. He succeeded completely. For such were the candor, the piety, and the liberal views of the Holland ministers, when

the whole matter in controversy was fairly and fully set before them, that they no longer resisted the most righteous claims.' On returning to the United States, Dr. Livingston lost no time in his efforts to win over good and influential men to the plan of conciliation which he had brought with him. Having accepted a call to the Collegiate Church, New York, he, in 1771, induced the Consistory to call a convention. This was promptly responded to by both parties; and, in a full and friendly meeting, a large committee was appointed to mature a plan of union and church government. Before this committee, consisting of judicious and distinguished men, he exhibited the plan or scheme which he had brought from Holland. It was well received by the committee; and, with some proposed additions and amendments, it was adopted, and brought forward to the convention. In that body it was fully discussed, very generally applauded, and finally adopted without a dissenting vote. It now only needed the final approbation of the Classis of Amsterdam. Accordingly, it was transmitted to Holland; and in October, 1772, an answer was received conveying the fullest and most cordial approbation of the union and all the measures adopted.

'At the commencement of the war of the revolution, there were about eighty churches in New York State: these were divided into three particular assemblies, or classes; in New Jersey there were forty churches: these were formed into two classes. These met twice in the year. The particular Synod was a delegated body, consisting of two pastors and two elders from each classis, and met once a year. And it was now also for the first time resolved to have a third assembly, to be called "the General Synod." This court was held in 1792. It consisted, at first, of *all* the ministers of the Church, with an elder from each congregation, and it met each third year. Some years afterwards, when the churches had multiplied greatly, it was made a delegated body, each classis nominating three bishops and three elders as their representatives; the nomination to be confirmed by each of the two particular Synods to which the classes belonged. And this court met, and still meets annually.'

The Dutch Reformed receive as their Creed the Confession of Faith, as revised in the Synod of Dort, in the years 1618 and 1619, consisting of thirty-seven articles; with the Heidelberg Catechism, the compend of the Christian religion; the canons of the Synod of Dort, on the five points:—1. Predestination; 2. Definite atonement of Christ; 3 and 4. Man's entire corruption and helplessness, and his conversion by God's grace alone; 5. Perseverance of the saints in grace.

Their primary court is that of the *Consistory*, which is the same as the Presbyterian *session*. The next is the *Classis*, corresponding to what is usually called a *presbytery*. Above that is the *Particular Synod*, consisting of two ministers and two elders from each Classis within its bounds. The

highest court is the *General Synod*, composed of three ministers and three elders from each Classis throughout the entire Church. At its first organization this court met triennially; now it meets annually.—See an article by the Rev. Dr. Brownlee, in *Rupp's Hist. of Rel. Denominations.*

E.

EAGLE. The Lectern on which the Bible is placed in churches, is frequently in the form of a large eagle, with wings widely spread. The symbolical allusion is probably to S. John, with whom the eagle is generally associated.

'Also ther was lowe downe in the Quere another Lettern of brasse, not so curiously wroughte [as one for the Epistle and Gospel], standing in the midst against the Stalls, a marveilous faire one, with an *Eagle* on the height of it, and hir winges spread a broad, whereon the Monkes did lay theire bookes when they sung theire legends at mattins or at other times of service.'—*Rites of the Church of Durham*, p. ii., *quoted by Maskell.*

'EARTHLY PRISONS.' The mortal part of man, in which the soul is figuratively said to be confined, till delivered at the hour of death. The epithet 'earthly' is also descriptive of the difference between the present body and that new and glorious one which the soul will inhabit after the resurrection. See the Commendatory Prayer in the Office for the Visitation of the Sick.

EAST. The custom of worshipping towards the East, and of building churches with the chancel at the east end, may be traced to the ceremonies attending baptism in the early Church. The candidates renounced the devil with their faces to the West, and then they turned about to the East, and made their covenant with Christ; for which reason they worshipped God after the same way in which they had first entered into covenant with Him. The chief authorities are—I. Tertullian, who says, 'The suspicion of our worshipping the sun arises hence, because it is well known that we pray towards the quarter of the East' (*Apol.* i. 16); and again (*contra Valen.* iii.), he says, 'The East was the figure of Christ; and therefore both their churches and their prayers were directed that way.' Clemens Alexandrinus says, 'They worshipped toward the East, because the East is the image of our spiritual nativity, and hence the light first arises, and shines out of darkness; and the day of true knowledge, after the manner of the sun, arises upon those who lie buried in ignorance' (*Strom.*, vii.); and S. Augustine affirms (*de Serm. Dom. in Monte*, lib. ii., c. v.), 'When we stand at our prayers, we turn to the East, whence the heavens, or the light of heaven arises.'

II. Another reason given by some is, 'that the East was the place of paradise, our ancient habitation and country, which we lost in the first Adam by the fall, and whither we hope to be restored, as to our native abode and rest, in the second Adam our Saviour.' Gregory Nyssen (*Hom.* v. *de Orat. Dom.*), Basil (*de Spirit. Sanct.*, c. xxvii.), the Apostolical Constitutions (lib. ii., c. 57), and others, give this reason, though it is exposed to an obvious local objection.

III. Another reason was, 'that the East was the most honorable part of the creation, as being the seat of light and brightness.'

IV. Lastly, because 'Christ made His appearance on earth in the East, and thence ascended into heaven, and there will appear again at the last day.' —*Bates.*

EASTER-DAY. The great festival of the Resurrection of our Saviour Christ. The word Easter is derived from the Saxon 'oster,' signifying 'to rise.'

This sacred festival has had existence from the earliest ages of the Church, and there can be little doubt of its apostolical authority. 'As all Christians, on the preceding *Friday*, stood, as it were, mournfully by the cross of their Saviour, and the next day were overwhelmed with grief for his departure, the Church on this day, upon the first notice of his resurrection from the grave, calls upon us, with a becoming and holy transport, to turn our heaviness into joy, to put off our sackcloth, and gird ourselves with gladness.

'Among the primitive Christians, this queen of feasts, as they called it, was so highly esteemed, that it was solemnized fifty days successively; but as devotion abated, this feast was shortened; the whole week, however, was for a long time observed as holydays, for the expression of their joy for our Lord's resurrection. And our own Church, though she appoints only particular services for the Monday and Tuesday following, which contain full evidences of our Saviour's resurrection; yet makes provision for the solemn observation of the whole week, by appointing, in the office of Communion, a preface suitable to the season for eight days together.'

EASTER EVEN. Properly, the evening next before the festival of Easter; but, according to usage, the *whole of the day* preceding that feast. For Easter Even, the Church has provided Lessons not only for the *evening*, but also for a *morning* service. And, from the fact of there being also an appointed Collect, Epistle, and Gospel, it would seem to have been the intention of the Church to provide for a full morning service, for at that time only could the Epistle and Gospel properly be used.

EBIONITES. The name of an ancient sect of heretics. The derivation of the name is uncertain. Some have supposed that a person of the name of Ebion lived about the year 72, was a disciple of Cerinthus, preached the doctrines of his master at Rome and in Asia, and was the founder of the

sect of the Ebionites. Others say that there was no such person, and that it is merely an imaginary name [Ebion signifying *poor*]; and the silence of Irenæus, and the testimony of Eusebius and Origen, render it probable that this was the case. The Ebionites maintained that Jesus Christ was a mere man, descended from Joseph and Mary; admitted no other Gospel but that of S. Matthew, which they had in Hebrew, but in a very imperfect state; used forged Acts of the Apostles, and other apocryphal books; made Saturday and Sunday alike holydays; bathed after the manner of the Jews, and worshipped at Jerusalem. Though some traces of this sect may be found in the fourth century, they insensibly melted into the Church or the Synagogue. It has been said that it was with a view to Cerinthus and these heretics that S. John wrote his Gospel.—*Rose's Biog. Dict.*

ECCLESIASTIC. A person holding any office in the sacred ministry of the Church.

ECCLESIASTICAL. Relating to the Church (*Ecclesia*). Thus the *laws* of the Church are ecclesiastical laws or canons. Ecclesiastical *history* is a record of events which have transpired in the Church. The surplice, gown, and the other clerical robes, are frequently called ecclesiastical garments.

ECCLESIASTICAL ADMINISTRATION. See Administration.

ECCLESIASTICAL VESTMENTS. See Clerical Garments.

ECCLESIASTICUS, or *The Wisdom of Jesus, the Son of Sirach*, an apocryphal book of the Old Testament. It is stated to have been originally written in Syro-Chaldaic, by Jesus, the son of Sirac, a learned Jew, who travelled in pursuit of knowledge 130 years before Christ. It was translated into Greek for the use of the Jews of Alexandria, by the grandson of the author, or rather compiler, for it is evidently a collection of fragments, written at different times and on various occasions, consisting of meditations and proverbs relating to religion, morals, and the general conduct of human life. In the Western Church this book has been highly esteemed, and in the Romish Church it is admitted as one of the books of the sacred canon. The reformers of the Church of England allowed it to be read in churches, for its moral lessons, though denying its inspiration. Portions of it are also read for Lessons on certain holydays in the Protestant Episcopal Church in the United States.

ECLECTICS. Gr., εκλεγω, to *select* or *choose*. A sect which sprung up about the close of the second century. The Eclectics professed that *truth* was the only object of their inquiries, and that their wish was to extract and adopt from all the different systems and sects around them, such tenets as they thought agreeable to it. 'They preferred Plato to the other philosophers,' says Broughton, 'and looked upon his opinions concerning God, the human soul, and things invisible, as conformable to the spirit and genius

of the Christian doctrine. One of the principal patrons of this system was Ammonius Saccas, who at this time laid the foundation of that sect afterwards distinguished by the name of the New Platonists, in the Alexandrine School.'

ECUMENICAL, or ŒCUMENICAL. A term applied to *General* Councils of the Christian Church, to distinguish them from *provincial* or national assemblies of the same kind. See COUNCIL.

EDICT OF NANTES. An edict issued by Henry IV. of France, in the year 1598, to secure to the Protestants the free exercise of their religion. This edict restored the Protestants to all the favors which had been granted them in former reigns, and gave them the liberty of serving God according to their conscience, and a full participation in all civil rights and privileges. But, after continuing in force nearly a century, the edict was repealed by Louis XIV., at the instigation of the Jesuits, in 1685; and its revocation led to a renewal of the persecutions and bloody scenes which, previously to the issuing of this edict, had been enacted against the Protestants. The depopulation caused by the sword was also increased by emigration. Above half a million of her most useful and industrious subjects deserted France, and exported, together with immense sums of money, those arts and manufactures which had chiefly tended to enrich the kingdom. About 50,000 refugees passed over into England; and there can be little doubt that their representations of the cruelties perpetrated by the king of France had an influence in hastening the revolution of 1688.

EDIFICATION. The process of *building up*. Applied figuratively to the growth of the Church or of individuals belonging to it, in Christian grace and holiness.

EDOM. A name of Esau, son of Isaac and brother of Jacob, signifying *red*, *earthy*, or *of blood*. The land of Edom is otherwise called Idumæa, and 'extended originally from the Dead Sea to the Elanitic Gulf of the Red Sea. Afterwards it extended more to the South of Judah towards Hebron.'—*Psalm* lx. 6, lxxviii. 10, cviii. 7.

EDOMITES. The descendants of Edom or Esau, elder brother of Jacob, otherwise called Idumæans.—*Ps.* lxxxii. 6.

EJACULATION. A short and sudden prayer, such, for example, as 'God be merciful to me, a sinner!' 'Lord have mercy upon us.' 'O Christ hear us.' The disciples, when overtaken by a storm on the Sea of Galilee, uttered an ejaculation when they cried 'Lord, save us, we perish!' Blind Bartimeus, also, when he prayed, 'Jesus, thou Son of David, have mercy on me,' and Paul, when he cried out at his conversion, 'Lord, what wilt thou have me to do?' The Psalms of David abound with holy ejaculations, which every devout Christian may treasure up in his memory, to offer to God in seasons of sudden danger or temptation; for these brief petitions are

heard in heaven, and will be answered by Him who never forgets the sorrows and griefs of a contrite heart.

ELCESAITES. Ancient heretics who made their appearance in the reign of the emperor Trajan, and took their name and their opinions from one Elxai or Elcesai. This heretic, though a Jew, attached to the worship of one God, and full of veneration for Moses, corrupted, nevertheless, the religion of his ancestors, by blending with it a multitude of fictions drawn from the oriental philosophy; pretending also, after the example of the Essenes, to give a rational explication of the law of Moses, he reduced it to a mere allegory. Some have doubted whether the Elcesaites are to be reckoned among the *Christian* or the *Jewish* sects; and Epiphanius, who was acquainted with a certain production of Elxai, expresses his uncertainty in this matter. Elxai, indeed, in that book, mentions Christ with the highest encomiums, without, however, adding any circumstance from whence it might be concluded with certainty, that Jesus of Nazareth was *the* Christ of whom he spoke.—*Mosheim.* The testimony of Origen, however, as given by Eusebius, is more to the point: 'A certain one came recently with a great opinion of his abilities, to maintain that ungodly and wicked error of the Helcesaites, which has but lately appeared in our Churches. The mischievous assertions of this heresy, I will give you, that you may not be carried away with it. It sets aside certain parts of the collective Scriptures, and it makes use of passages from the Old Testament, and from the Gospels. It rejects the Apostle altogether. It asserts, also, that to deny [Christ] is indifferent, and that one who has made up his mind, in case of necessity will deny with his mouth, but not in his heart. They also produce a certain book, which they say fell from heaven: and that whoever has heard and believed this, will receive remission of sins; a remission different from that given by Christ.' Eusebius himself remarks, that 'the heresy of the Helcesaites was almost stifled in its birth.'—*Eccl. Hist.*, bk. vi., ch. xxxviii.

ELDER. One of the Scripture names of the second order of ministers in the Church of Christ. The title of presbyter or priest is of the same import, and is now more generally used. See Bishop.

ELEMENTS. The materials used in the Sacraments, and appointed for that purpose by Christ Himself. Thus *water* is the element of baptism, and *bread* and *wine* are the elements consecrated in the Holy Communion.

ELEVATION *of the Host.* A practice in the Romish Church, of lifting up the consecrated wafer or bread in the Eucharist, to be seen and adored by the people. In allusion to this ceremony, the Church declares in her 28th Article, that 'The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, *lifted up*, or *worshipped*.'

ELIAS. The prophet Elijah. Applied figuratively to S. John Baptist, the forerunner of our Lord.

EMBATTLED. A wall indented on the top with notches in the form of embrasures, is said to be *embattled*. Parapets, and other portions of buildings are often so finished, rather for ornament than defence.

EMBER DAYS. These are the Wednesday, Friday, and Saturday after the first Tuesday in Lent, after Whitsun-day, after the 14th of September, and after the 13th of December; the Sundays following these days being the stated times of ordination in the Church. The weeks in which these days fall are called Ember weeks.

The derivation of the name is uncertain. It has been supposed by some to signify 'ashes,' and by others, 'abstinence,' in allusion to the ancient customs connected with fasting. The fact that the Ember weeks return at stated periods, has led others to trace the name to a Saxon word signifying a 'course' or 'cycle.' In the Western Church they were denominated 'the Fasts of the Four Seasons.' On these days 'the design of the Church is to call her members, by prayer and fasting, to invoke the divine aid and blessing on the choice and commission of Ministers of the Gospel. The deep interest every Christian heart should feel in a matter of such infinite moment, should secure for these days the pious observance of the members of the Church.'

The prayers for the Ember weeks were added at the last review, and are peculiar to the Anglican ritual.

'The Ember weeks are not only observed in the Church of England,' says Dean Comber, 'but have been solemnly kept by all the Western world for many ages; and the usage is so ancient, that it is not easy to find out its first original. S. Leo positively affirms they were appointed by the Apostles; and Calixtus, who was bishop of Rome, anno 221, takes notice, that three of the four were long before his time observed in the Roman Church (the fourth or Spring-fast being swallowed up before in the Lent-fast); but he judges it more convenient to distinguish the Spring-fast, and observe four in the year. Afterwards there is frequent mention of these four fasts in many ancient councils, as well of the Britannic as of other Churches; and in the laws of King Canutus, all men are commanded to observe the Ember-fast, with all earnest care. Notwithstanding there was some variety about the exact time of keeping them, so that the first council of Mentz appointed them to be fixed unto the first week in March, the second week in June, the third week in September, and the fourth week in December. And some time after, another German council ordered the fast should be made to depend upon the kalends of the month: which variety was reduced to one certain time by Gregory VII., 1073. And, finally, in the council of Placentia, anno 1095, it was publicly agreed to fix the times by a canon, which

determines them unto the first Wednesday after Ash-Wednesday, the Wednesday in Whitsun-week, the Wednesday after September 14, and the Wednesday after December 13, with the Fridays and Saturdays which follow these. And thus they have continued almost 600 years, and are still observed at these times in the Church of England.

'The reasons given by the canonists for these four fasts are such as these: 1. That Christians might not be less devout than the Jews who had four fasts in the year, in the 4th, 5th, 7th, and the 10th months.—*Zech.*, viii. 19. 2. That every season of the year, Spring, Summer, Autumn, and Winter, might be begun with devout prayer and fasting, in order to the obtaining a blessing upon that which is sown in Spring, grows in Summer, is reaped in Autumn, and enjoyed in Winter. 3. That every part of time might have its proper fasting days: for Lent is the fast for the year, Friday for the week, and the twelve Ember days are fasts proper to the twelve months, three days at once, answering to the three months in each quarter of the year. 4. And principally that a blessing might be solemnly craved upon the ordinations performed at these times. . . . . Although the Apostles did ordain in every Church, when they came thither in their travels, and the times immediately after (by reason of the small number of the faithful, and the paucity of ecclesiastical persons), had no need to have fixed or frequent times of ordination; yet it was very early agreed upon to have set times for conferring holy orders, in some places upon Whitsunday, when the Apostles received the Spirit: at Rome they ordained only about Christmas, until the time of Simplicius, who first ordained in the Spring, saith Amalarius, lib. 2, cap. 1, anno 484. And his next successor but one doth order that all priests and deacons should be ordained at the four set times now observed, which decree was after made a part of the canon law, and for many ages observed very punctually by all the Western Church; and when it began to be neglected, it was re-enforced by divers canons of foreign councils, and also, which ought to have more force with us, it was decreed by our own bishops in English councils, and determined by our own patriarch [the Archbishop of Canterbury], yea, and all priests were suspended from the execution of their office who had been ordained at other times: for long before, the bishop of Hereford having inquired if the custom of some Scotch and French bishops of ordaining at the dedication of altars or churches were allowable, Alexander III. answered, that the custom was not to be allowed, being contrary to the practice of the whole Church.

'And these times for ordination were not more strictly determined than devoutly observed, it being enjoined by the canons of one of our ancient patriarchs, "that these times should be observed as a solemn fast, not only by those who were to be ordained, but by all the people." And the statute

law of this kingdom doth enjoin, "That no person shall eat any manner of flesh upon the Embering days, upon pain of forfeiting ten shillings, and ten days' imprisonment, for the first offence." And the famous Cardinal Borromeo, archbishop of Milan, in the second provincial council there, did order that every priest should give solemn notice of these Ember weeks the Sunday before, and observe them with very solemn litanies and great devotion; both for the bishop, that he might choose fit persons, and for the ordained, that they might be exemplary in their lives, and pure as to their doctrine. And afterwards it was decreed a sermon should be preached on the Wednesday to excite the people to due humiliation and devotion upon this occasion. This may suffice for the antiquity and manner of observing these times for ordination. But if we require further reasons for this custom, although it be in the power of this Church to appoint what time she pleaseth for ordination, since none is determined in Scripture; yet these four set times of Ember weeks are the most proper: 1. For the convenience of the clergy, as well the reverend bishops as the candidates for holy orders, that knowing the time before, they may both duly prepare themselves; 2. For the due supplying of vacancies, and that none who is qualified, and hath opportunity, may want a power to exercise his gifts, and supply the place for which he is designed; 3. For the satisfaction of the people, who by clandestine ordinations, or such as were arbitrary and uncertain, would neither have the opportunity to pray to God for a blessing on that in which their souls' welfare is so much concerned; nor yet would they have the advantage and liberty of making their objections against such as are to be ordained—a privilege which the primitive Church always allowed to the faithful, as appears by the present custom of the Greeks, where the people cry, "Worthy," to the ordained person.'—*Comp. to the Temple*, II., p. 345–349.

EMBLEM. 'A visible, and usually an ornamental, symbol of some spiritual thing, of some great truth concerning the object of a Christian's worship, of some object of his faith and hope, or of some mystery or privilege.' See the last paragraph of the article EVERGREENS.

'The use of emblems,' says the Rev. G. A. Poole, 'under which the truths of Christianity were veiled from the heathen, while they were presented vividly to the minds of the faithful, is probably as old as Christianity itself; and the fancy of pious persons has continued it to the present day, many particular emblems having been so generally and almost universally used as to have been interwoven almost with the very external habit of the Church itself. Among the most apt and venerable may be mentioned the *Trine Compass* (as it is called by Chaucer), or a circle inscribed within an equilateral triangle, denoting the coequality and coeternity of the Three Divine Persons in the ever blessed and glorious TRINITY: the *Hand* extended from the clouds in the attitude of benediction, for the FIRST PERSON

in the Trinity; the *Lamb* triumphant, the *Fish*, the *Pelican* wounding her own breast to feed her young, and others, for the Son of God, JESUS CHRIST our Lord; the *Dove*, for the HOLY GHOST. The *Chalice*, receiving the blood of a wounded Lamb, for the Holy Eucharist; the *Phœnix*, rising from the flames, for the Resurrection; the *Cross*, for the Christian's life of conflict; the *Crown*, for his hope of glory. All these are beautifully significant, and are very innocent in their use, as well as pious in their intention. . . . . It is of the essence of a proper emblem that it be not, nor pretend to be, a simple representation. It then loses its allusive character, and becomes a mere picture of the thing itself. In theology, there is another reason why this should be avoided, for when we attempt a representation of any object of Christian worship, we too nearly fall into idolatry. Hence the cross is admissible where the crucifix is not; and the not unfrequent representation of the Holy Trinity, in which the FATHER is represented as a man, supporting the LORD JESUS on the cross, is shocking to the reverent eye. For the like reasons, the representation of the Holy Eucharist under the figure of a crucifix pouring blood into four cups placed to receive it, is very objectionable. . . . . With regard to the use of emblems, they still afford very happy ornaments for churches and church-windows, especially, perhaps, for painted windows. In the primitive Church, pious persons sometimes carried them on their persons. Clement of Alexandria has mentioned some which we ought to avoid, and others which we may employ, of which latter we may name the dove, the fish, the ship borne along by a full breeze, and the anchor.'—*Churches, their Structure, etc.*

In describing the decorations employed in the vestments of the Roman Catholic clergy, of which *emblems* form a very conspicuous feature, Mr. Pugin (the Romanist) gives some particulars respecting the nature and purport of several of those emblems, which furnish valuable information to those who are not familiarly acquainted with ecclesiastical symbols. Thus, for 'the pope,' the customary sign or emblem is 'a triple cross and cross keys; an archbishop, a crozier; a bishop, a pastoral staff; an emperor, a sword and orb, with a cross; a king, one or two sceptres, and sometimes a sword; an abbot, a pastoral staff and a book; a pilgrim, a staff and a shield; a monk, a book; a hermit, a book, rosary, and staff; priest, a chalice with the blessed Sacrament; deacon, the book of the holy Gospels; subdeacon, chalice and crewetts; acolyths, a candle; lectors and exorcists, books; ostiarii, a key; knights, a sword; all ecclesiastics who have written, with books in their hands.'—*Glossary*, p. 149. The emblems of the APOSTLES are these: *S. Peter*, a gold and silver key, also a book; frequently represented with a tonsure. *S. Paul*, a sword and a book; *S. Andrew*, a cross saltire (like the letter X); *S. James the Great*, a sword and book, also a pilgrim's staff and shell; *S. John*, a chalice, with a small dragon, a caldron,

also an eagle; *S. Philip*, a spear, also a cross; *S. Bartholomew*, a flaying knife, and skin on his arm; *S. Matthew*, a spear, also a carpenter's square; *S. Thomas*, a dart; *S. James the Less*, a club; *S. Matthias*, an axe; *S. Simon*, a saw; *S. Jude*, a halbert.—*Gloss. of Eccl. Ornament and Costume.*

EMMANUEL. 'God with us,' a name of our Blessed Saviour, announced by the prophet Isaiah (ch. xi.). S. Matthew informs us that this prophecy was accomplished in Jesus Christ, born of the Virgin Mary, in whom the two natures, divine and human, were united; so that He was really Emmanuel, or *God with us.—Buckley.*

EMORTUALE. A book containing the office for the visitation of the sick, the service of the viaticum mass, extreme unction, commendation of a soul departing, and the burial office.

ENCHIRIDIUM, or MANUAL. A hand-book containing the offices for the canonical hours of prayer.

ENCŒNIA ECCLESIARUM. Church wakes, supposed by Spelman to have been the origin of the *fairs* still held in various parts of England. See DEDICATION, *Feast of*, and WAKE.

ENCRATITES. One of the names assumed by the Manichæans. The name, also, of a rigid sect in the second century, composed of the followers of Tatian, a Gnostic. They discarded all the external comforts and conveniences of life, and held wine in such abhorrence as to use mere water in the Lord's Supper, fasted rigorously, and lived in celibacy.—*Mosheim.*

'ENDOW.' To furnish a person or object with a portion of money, or other property, as in the settling of a *dower* in marriage, or the appropriation of a fund to the support of an institution of learning.

In the Marriage Service of the Church, the word occurs in a connection, where, when taken in the popular, rather than the strict and proper, sense, certain misgivings have arisen in many minds as to the extent of obligation involved. The passage alluded to is as follows: 'With this ring I thee wed, and with all my worldly goods I thee *endow*.' By recurring to the original signification of the term, it will be evident that the husband does not here constitute the wife sole and absolute proprietor of all his worldly goods, for this would imply an obligation on his part to relinquish all right to manage or dispose of such property, except as his wife's agent or by her express permission. On the contrary, all that the Church designs in this promise is the declaration on the part of the husband, of his wife's right to a maintenance by participation in his fortune and estate, and of such further interest in his property as may arise from previous contract, the laws of the State, the customs of society, or the honor, respect, and affection, which are required by Scripture, as due from men to their wives.

ENERGICI. A denomination in the sixteenth century; so called be-

cause they held that the Eucharist was the *energy* and *virtue* of Jesus Christ; not His body, nor a representation thereof.—*Buck.*

ENERGUMENS. Gr., Ἐνεργουμενοι, or δαιμονιζομενοι, *persons possessed with an evil spirit.* In the primitive Church these were under the special care of exorcists, and only permitted to join in portions of the public worship. If they were disordered in mind, they were compelled to remain in the *exedræ*, or even in the outer *porch*, or the *area* of the church.—*Bates.*

ENGLAND, CHURCH OF. 'By the Church of England, we mean,' says Dr. Hook, 'that branch of the Catholic Church which is established under its canonical bishops in England. When and by whom the Church was first introduced into Britain is not exactly ascertained, but Eusebius asserts that it was first established here by the Apostles and their disciples. According to Archbishop Usher, there was a school of learning to provide the British churches with proper teachers in the year 182. But when the Britons were conquered by the Anglo-Saxons, who were heathens, the Church was persecuted, and the professors of Christianity were either driven to the mountains of Wales, or reduced to a state of slavery. The latter circumstances prepared the way for the conversion of the conquerors, who, seeing the pious and regular deportment of their slaves, soon learned to respect their religion. We may gather this fact from a letter written by Gregory, the bishop of Rome, in the sixth century, to two of the kings of France, in which he states that the English nation was desirous of becoming Christian; and in which he, at the same time, complains to those monarchs of the remissness of their clergy in not seeking the conversion of their neighbors. And hence it was that Gregory, with that piety and zeal for which he was pre-eminently distinguished, sent over Augustine, and about forty missionaries, to England, to labor in the good work. The success of these missionaries, the way having thus been paved before them, was most satisfactory. They converted Ethelbert, who was not only king of Kent, but also Brætwalda, or chief of the Saxon monarchs. His example was soon followed by the kings of Essex and East Anglia, and gradually by the other sovereigns of England.

'The successful Augustine then went over to Arles, in France, where he was consecrated by the prelate of that see; and returning, became the first Archbishop of Canterbury, the patriarch and metropolitan of the Church of England. His see was immediately endowed with large revenues by King Ethelbert, who likewise established, at the instance of the archbishop, the dioceses of Rochester and London. Another portion of the Anglo-Saxons were converted by the Scottish bishops. And thus gradually the Anglo-Saxon kings created bishoprics equal in size to their kingdoms. And the example was followed by their nobles, who converted their estates into parishes, erecting fit places of worship, and endowing them with tithes.

'It is a great mistake to suppose, as some do, that the old churches in England were built or endowed by laws of the state or acts of parliament. They were the fruit of the piety of individuals of all ranks—princes, and nobles, and private citizens. This fact accounts for the unequal sizes of our dioceses and parishes: the dioceses were (though subsequently subdivided) of the same extent as the dominions of the respective kings; the parishes corresponded with the estate of the patrons of particular churches. Nor was the regard of those by whom the Church was established and endowed, confined to the spiritual edification of the poor; no, they knew that *righteousness exalteth a nation*, and, estimating properly the advantages of infusing a Christian spirit into the legislature, they summoned the higher order of the clergy to take part in the national councils.

'From those times to these, an uninterrupted series of valid ordinations has carried down the apostolical succession in our Church.

'That in the Church of England, purity of doctrine was not always retained, is readily admitted. In the dark ages, when all around was dark, the Church itself suffered from the universal gloom: this neither our love of truth nor our wishes will permit us to deny. About the seventh century the pope of Rome began to establish an interest in our Church. The interference of the prelate of that great see, before he had claim to any dominion of right, was at first justifiable, and did not exceed the just bounds, while it contributed much to the propagation of the Gospel. That the bishop of Rome was justified in endeavoring to aid the cause of Christianity in England, while England was a heathen nation, will not be disputed by those who recognize the same right in the archbishop of Canterbury with respect to our own dependencies. But, in after ages, what was at first a justifiable interference, was so increased as to become an intolerable usurpation. This interference was a usurpation, because it was expressly contrary to the decisions of a general council of the Church, and such as the Scripture condemns, in that the Scripture places all bishops on an equality; and so they ought to continue to be, except where, for the sake of order, they voluntarily con sent to the appointment of a president or archbishop, who is nothing more than a *primus inter pares*, *a first among equals*. This usurpation for a time continued, and with it were introduced various corruptions, in doctrine as well as in discipline.

'At length, in the reign of Henry VIII., the bishops and clergy accorded with the laity and government of England, and threw off the yoke of the usurping pope of Rome. They, at the same time, corrected and reformed all the errors of doctrine, and most of the errors of discipline, which had crept into our Church during the reign of intellectual darkness and papal domination. They condemned the monstrous doctrine of transubstantiation, the worship of saints and images, communion in one kind, and the con-

strained celibacy of the clergy; having first ascertained that these and similar errors were obtruded into the Church in the middle ages. Thus restoring the Church to its ancient state of purity and perfection, they left it to us, their children, as we now find it. They did not attempt to *make new*, their object was to *reform*, the Church. They stripped their venerable mother of the meretricious gear in which superstition had arrayed her, and left her in that plain and decorous attire with which, in the simple dignity of a matron, she had been adorned by apostolic hands.

'Thus, then, it seems that *ours* is the *old* Church of England, tracing its origin, not to Cranmer and Ridley, who only *reformed* it; but that it is the *only* Church of England, which traces its origin up through the Apostles to our SAVIOUR HIMSELF. . . . . It is true that there are some schismatical Romish bishops in these realms; but they are of recent origin, and cannot show the prescription and possession that we can. Some of these teachers do not profess to be bishops of our churches, but are titular bishops of places we know not. Others usurp the titles of various churches in these islands, but are neither in possession themselves, nor can prove that their predecessors ever occupied them. The sect (the sect of English Papists or Roman Catholics) arose in the reign of Queen Elizabeth, when certain persons, unhappily and blindly devoted to the see of Rome, refused to obey and communicate with their lawful pastors, who, in accordance with the laws of God and the canons, asserted the ancient independence of the British and Irish Church; and the Roman patriarch then ordained a few bishops to sees in Ireland, which were already occupied by legitimate pastors. In England this ministry is of later origin; for the first bishop of that communion was a titular bishop of Chalcedon in the seventeenth century.

'The ecclesiastical state of England, as it stands at this day, is divided into two provinces or archbishoprics, of Canterbury and York, which are again subdivided into several dioceses.'—*Ch. Dict.* See ARCHBISHOP, ARCHDEACON, and PROVINCE.

ENLIGHTENED, or ILLUMINATED. This term was, in the ancient Church, a designation of those who had been *baptized*. The epithet was applied in allusion to the heavenly light imparted by the Gospel to those who had just emerged from the gloom of paganism. The following are examples of the use of the term: 'One lately *enlightened* ought not to be promoted to the Sacerdotal Order;'[1] that is, a newly baptized person should not be ordained a priest. Again: 'They who are to be *enlightened*, ought perfectly to learn the Creed, and rehearse it to the bishops or priests on Maundy-Thursday,'[2] in readiness for their baptism on Easter, the Sunday following. See also *Heb.* vi. 4, and x. 32.

ENNEAPLA. See TETRAPLA.

[1] Canon III. of the Council of Laodicea. [2] Canon XLVI. of same Council.

ENSAMPLE. A pattern, type, or example, whether of good or evil. See 1 *Cor.* x. 11, *Phil.* iii. 17, 1 *Thess.* i. 7, 2 *Pet.* ii. 6.

ENSUE. To follow or pursue.

ENTHRONIZATION. The placing of a bishop in his stall, or throne, in his cathedral. A distinction is sometimes made between the enthronization of an archbishop and a bishop, the latter being called installation; but this appears to be a mere refinement of the middle ages, of which we have many such.—*Jebb.*

EPACT. In chronology, and in the tables for the calculation of Easter, a number indicating the excess of the solar above the lunar year. The *solar* year consisting in round numbers of 365 days, and the *lunar* of twelve months of twenty-nine and a half days each, or 354 days, there will be an overplus in the solar year of 11 days, and this constitutes the *Epact.* In other words, the epact of any year expresses the number of days from the last new moon of the old year, which was the beginning of the present lunar year, to the first of January. In the first year, therefore, it will be 0; in the second, 11 days; in the third, twice 11, or 22; and in the fourth it would be 11 days more, or 33; but 30 days being a synodical month, will in that year be intercalated, making thirteen synodical months, and the remaining three is then the epact. In the following year 11 will again be added, making 14 for the epact, and so on to the end of the cycle, adding 11 to the epact of the last year, and always rejecting 30, by counting it as an additional month.

S. EPHRAIM, or EPHREM. A Christian writer of the fourth century. He was born at Nisibis in Mesopotamia, became a pupil of S. James, bishop of Nisibis, and was carried by him to the Council of Nice. In 363, when Nisibis was ceded by the emperor Jovian to the king of Persia, Ephraim came to Edessa, embraced a monastic life, and retired to a cavern in one of the mountains near that place, where he composed most of his works. He was ordained a deacon by S. Basil, bishop of Cæsarea in Cappadocia, and this was the highest ecclesiastical degree he attained. He died in 379. He wrote a commentary on nearly all the books of the Old Testament, which is extant, and one on the New Testament, which has been lost. He wrote also a great number of hymns, odes, tracts, sermons, and discourses. He wrote in Syriac and Greek. A complete edition of his works was published at Rome in 1736 and following years, in six volumes, the first under the editorship of Joseph Assemani, and the five others under that of a Jesuit named Father Benedict.—*Rose's Biog. Dict.*

EPHRATAH. See BETHLEHEM.

EPIGONATON. An appendage somewhat resembling a small maniple worn on the right side, depending from the girdle. It is considered to represent the napkin with which our blessed Lord girded Himself at the last

supper, and has embroidered on it either a cross or the head of our Lord. In the Romish Church its use is confined to the pope In the Greek Church it is used by all the bishops. The epigonaton does not occur in the sacerdotal vestments of the English Church.—*Hook.*

S. EPIPHANIUS. A Christian writer, born about the year 320, at Besanduce, a village of Palestine. His youth was spent among the monks of Egypt, but after a time he returned to Palestine, founded a monastery near his native village, and presided over it. About 367 he was elected bishop of Salamis, afterwards called Constantia, the metropolis of the island of Cyprus. Epiphanius took up a violent animosity against the writings of Origen, and having engaged Theophilus, bishop of Alexandria, in the contest, that prelate, in a council held in 399, caused the books of Origen to be condemned. He also wrote to S. Chrysostom, then patriarch of Constantinople, enjoining him to take the same measures; but not being able to prevail on him by letter, he went to that city to try what he could do in person. Being unsuccessful, he resolved to return to Cyprus. He died on his passage home in 403. His principal work is his account of the different heresies before and after the coming of our Saviour. The best edition of his works is that by Petavius, in Greek and Latin. Paris, 1662; Cologne, 1682.—*Rose's Biog. Dict.*

EPIPHANY. 'The Epiphany, or Manifestation of Christ to the Gentiles, happens on the 6th of January, and denotes the day on which the wise men came from the East to worship the infant Jesus. *Matt.* ii. 4. Let us be thankful for the light of the Gospel, which on that day began to shine on those who sat in darkness. *Isaiah* ix. 2; *Matt.* iv. 16.

'The word Epiphany is derived from the Greek compound verb, which signifies to manifest or declare, and was at first used both for Christmas-day, when Christ was manifested in the flesh, and for this day (to which it is now more properly appropriated), when he was manifested by a star to the Gentiles.'

Besides the more usual name, we find it called by ancient writers, 'the Day of the Holy Lights;' and 'the Theophany,' or Manifestation of God.

'The principal design of the Church, in the celebration of the festival, is to show our gratitude to God for manifesting the Gospel to the Gentile world, and vouchsafing to them equal privileges with the Jews, who had been all along His peculiar people; the first instance of which divine favor was in declaring the birth of Christ to the wise men of the East.

'In all, however, there are three great manifestations of our Saviour commemorated on this festival, all which happened, according to St. Chrysostom, on the same day in different years. The first, His manifestation to the magi, or wise men, by a star, which conducted them to the place where the child Jesus lay, and where they paid Him their respective tributes of adora-

tion. The second manifestation was that of the glorious Trinity at His baptism. The third was the manifestation of the glory and divinity of Christ, by His miraculous change of water into wine at the marriage feast in Cana of Galilee.'

This festival was observed in the time of Gregory Nazianzen, whose sermon upon 'the Holy Lights,' is upon this day. Epiphanius and Chrysostom have likewise sermons upon it. S. Augustine, in his time, speaks of it as universally celebrated by the Catholic Church, and neglected by none but the schismatical Donatists.

EPISCOPA. The wife of a bishop; so called in the second Council of Tours, and the Council of Auxerre.

EPISCOPACY. By this term is sometimes understood the entire system of doctrine, order, and discipline, of the Protestant Episcopal Church. More properly it denotes the form of ministry in the Church, comprising the three Orders of Bishops, Priests, and Deacons, and in this sense alone we shall use it in the present article.

That it was the design of our Blessed Redeemer to continue a ministry in the Church, after His ascension, is a truth for which we ask no better proof than that furnished by the narratives of the Evangelists, and the practice of the Apostles. If, then, a ministry divinely authorized was to exist, it is equally evident that it would assume some definite form. It would consist either of a single grade of office, in which every person ordained would have an equal share in its functions and prerogatives, or of two, three, or more grades, distinguished from each other by degrees of authority and peculiarities of duty. In the first of these cases the ministry would be Congregational or Presbyterian; in the second it would necessarily involve the principle of Episcopacy.

There is another point to be noticed. There must exist *somewhere*, the power of transmitting the ministry by ordination. On the Presbyterian hypothesis, with its single grade of office, this power is lodged in every minister, but to be exercised by a body of them collectively, in the form of a Presbytery. On the Episcopal model, comprehending the three grades of bishop, priest, and deacon, this highest ministerial act is limited to the superior ministerial grade—the functions of each grade rising in exact correspondence with the degrees of authority committed to them.

We say, then, that the Christian ministry must have the form either of several distinct orders, or of only one; and that the power of ordination (to which we may add that of jurisdiction) will be in the hands of *all* ministers, or in those of *some only*. It is manifest that whatever may prove itself to be THE form of ministry established and authorized by Jesus Christ, every other must be altogether void of such authority, and based simply on human appointment. For there are no two forms of ministry in existence, which

are not utterly contradictory and hostile to each other. *Both* cannot possibly be right; and to suppose that He who is the fountain of all wisdom could have been the author of such inevitable disorder,—a kind of disorder which must ever keep the axe at the root of that *unity* for which He prayed,—is not only an absurdity, but an opinion equally repudiated by all parties.

So far, we have concerned ourselves mainly with *theory*. Let us now look abroad on the Christian world, and see in what manner this is borne out and illustrated by *fact*.

At the first glance we are struck by observing a wide discrepancy in the views and practice of religious bodies, concerning the matter before us. In one quarter we find strenuous advocates of a ministry embracing but a *single* grade; some of these deriving their powers from lay appointment; others referring them to an ordination by a presbytery. In another quarter we notice a ministry having *three* grades, viz., bishops, priests, and deacons, with the ordaining power residing only in the highest order. If we bring these to a numerical comparison, we discover that this latter form embraces nearly seven parts in nine of the whole of Christendom, while all the other varieties may be comprised in the remaining two. To determine which of these is the true and authorized ministry of the New Testament, we shall here reduce them to two classes, viz., that which exists in *one* grade, and that which exists in *three;* or, in other words, the Presbyterian and the Episcopal forms; and following the line of history, trace them back to their origin, wherever it may lead us.

1. Of the Presbyterian theory. By ascending to a period a little subsequent to the Reformation,—a period of comparatively modern date,—we find Presbyterianism in existence, but in circumstances not a little remarkable. The Continental reformers (so far as they were in holy orders) had received their ministerial commission from the Romish Church—a Church strictly *Episcopal*. Not one of them had been ordained by a *presbytery*, but in every case their orders were derived from individual *bishops*. And what is still more remarkable, at the time when Luther arose, there was not a Church in the whole world which held that presbyters, either singly or combined in a presbytery, had any power or right to ordain persons to the ministry. However, as the Reformation proceeded, the novel opinion was broached by some, that there was no very essential difference between a bishop and a presbyter, and that as the former unquestionably possessed the power of transmitting the commission to minister in holy things, so did the other also: ergo, Luther, Calvin, and Melancthon were as competent to ordain as any existing *bishop*. To fortify this opinion, recourse was had to the primitive fathers, and to the New Testament. In sifting the former, so unpropitious was the task, that it had well-nigh been given up in despair, but for a plausible sentence or two in the aberrations of S. Jerome. These

formed the sum total of argument from antiquity; and even these were nullified by the astounding declaration of the same father, that it was the peculiar province of the BISHOP to *ordain*. On turning to the New Testament, there was the same dearth of testimony; for though Timothy was ordained *with* the laying on of the hands of the presbytery, yet S. Paul the *Apostle* conveyed the ministry BY the laying on of HIS *hands*, which made it a regular Episcopal ordination. Neither was there found a case in which presbyters were instructed in matters pertaining to ordination, or any indication that they had any such power in possession. When S. Paul met the elders (or presbyters) at Miletus, it does not appear that he said one word to them on the subject; and all who were ordained in the Churches founded by the Apostles, received their commission directly from them, or from the hands of those who partook with them of the apostolic office. But there yet remained a shadow of an argument in the fact that the names of *bishop* and *presbyter* are used in the New Testament for the same office. This all allow; and yet it is nothing to the purpose. For the *Apostles*, at that time, were strictly what have since been called *bishops;* and the name *bishop* was given to an inferior order. The *names* were nothing, so long as the *offices* were distinct; and an argument on such a basis is a mere play upon words. Driven, then, from the New Testament, and finding no support in antiquity, and knowing that the whole Christian world denied the validity of ordination by presbyters, the only ground on which the non-episcopal Reformers could sustain themselves, was by pleading *the necessity of the case.* They were about to proceed to establish a ministry, without the right or power to do it,—a ministry unheard of in the Christian Church; and in justice to them, let it be said, that they grounded it chiefly on the plea of *necessity.* This or none, was by them supposed to be the alternative; and with many sorrowings of heart because bishops were not to be had, they did what they thought the exigency of the case demanded.

It will here be perceived, that while we have not traced Presbyterian ordination further back than about 300 years, we have already arrived at its fountain head. Before the Reformation, for a period of 1500 years, ordination by presbyters was totally unknown, except in a few crooked cases, where the attempt was made, and followed by instant condemnation from the Church, and the declaration that they were utterly null and void.

Whether the plea of necessity was a *just* one, or indeed whether it can ever occur, is a question worthy of consideration. It has been said, that 'the continental Churches might long since have conformed to the apostolical model; the Dutch Church might, at a very early period, have obtained orders from the neighboring Episcopate of Denmark and Sweden, or, no doubt from England; the French Church might have done so, *possibly* since the Regent's administration, certainly in the reign of Louis XVI. Switzer-

land, like Holland, has possessed an opportunity of completing its Reformation on the Episcopal standard for centuries.'[1] If such be the case, that Luther, Calvin, and others, might by a little more effort and patience have obtained Episcopal ordination for their Churches, it is difficult to conceive any tenable ground of defence for a ministry not derived by succession from the Apostles; for it must be evident that the plea of successive *presbyteries* handing down the ministerial commission (which is the High Church Presbyterian theory), fails altogether when the above facts are taken into view.

We now turn, 2d, to the Episcopal theory. At the present day, we find that the prevalence of a ministry of bishops, priests, and deacons, is so great as to embrace by far the largest part of the Christian world. Whatever may be the corruptions of some branches of the Church, the Holy Scriptures and the apostolic ministry have been preserved in their original integrity. And we beg the reader carefully to distinguish between the ministry itself, and all abuses and corruptions with which it may have become connected in certain Churches. It is easy, then, to trace the Episcopacy by its lines of bishops, not only back to the Reformation, but into the depths of antiquity, till we arrive at its origin in the days of the Apostles. The Protestant Episcopal Church in the United States has her catalogue of bishops back to the year 1787. In that year, Bishops White and Provoost were consecrated in England; and in 1784, Bishop Seabury, of Connecticut, received consecration in Scotland. From that date, the chain of bishops may be traced back by name for a period of about 1200 years. At an age still earlier than this, the British Church was represented in councils by its bishops; and we are thus landed with scarcely an effort in an age when the direct successors of the Apostles (and probably S. Paul himself), declared the Gospel among the ancient inhabitants of Britain. If we take the Romish or the Greek Church—both Episcopal—the chain of succession is equally clear and unbroken. Apply the same test to any other Episcopal Church, and we arrive at the same result. In fact, it is only necessary to verify the succession as far back as the Reformation, to arrive at the proof of an apostolical origin; for, as we have already stated, *before* that era there was no ministry in existence, but that which had come down direct from the Apostles; i. e., the Episcopal.

If it be alleged that these bishops were simply the ordinary pastors of Churches, we prove the contrary by the united testimony of history;—by the fact that *they only* ordained;—that *they only* formed the councils of the Church, into which presbyters and others were admitted simply by courtesy;—that a manifest distinction between them and the inferior clergy is apparent from their duties, prerogatives, and titles; and that in the writings

[1] Christian Remembrancer (Lond.).

of men who lived 1600 or 1700 years ago, this distinction is as clear as in the works of Hobart and Ravenscroft, or the canons of our General Convention. If the reader require proof, we refer him to the Epistles of Ignatius, from which we might quote at length did not our limits admonish us to be brief.

That Episcopacy was universal at a period very little later than the apostolic age, is indeed freely admitted by many of its opponents, while they deny its divine origin, and its perpetual obligation in the Church. Now if there be any truth in history, it is clear that Episcopacy was the *only* ministry of the Church, not only *near* the apostolic age, but in *immediate juxtaposition* with it. There were no doubts on the subject; no controversies about it resembling those of our own day. Whence, then, did it come? How did it happen that, at the time when S. John died (say A. D. 100), all the world was Episcopal? Respecting some of the *books of Scripture* there were doubts expressed by some, and this for two or three centuries; yet we feel no hesitation *now* in relying on the ultimate decision of the Church. We receive the ancient canon of Scripture with unwavering faith, trusting in the testimony of the Church, notwithstanding the local doubts which had prevailed. Now, as it respects the *ministry*, we read of but one universal opinion, in which all were agreed, viz., that it was Episcopal; consequently, our persuasion of the existence of Episcopacy in immediate connection with the Apostles, should be firm and decided in the highest degree. We ask, then, whence did Episcopacy come? There can be but one answer—from the inspired Apostles and their Divine Master. And if we turn to the New Testament, there we find the evidence of its establishment. When our Lord was on earth, He was *the* Bishop of the infant Church. Under Him were the twelve, in a secondary grade; and below these the seventy, in the third grade. Immediately before the ascension, the twelve were solemnly advanced to the Episcopal office, by having new ministerial powers imparted to them. And in the future history of the Church, we find them exercising these peculiar powers, in ordaining, confirming, and in acts of jurisdiction. Besides the Apostles, there were two other grades of ministers, viz.. presbyters or elders (also called bishops, so long as the superior order had the name of Apostles), and the lower grade of deacons. To the Apostles (bishops *proper*) alone belonged the power of ordination. Hence, we read nothing about ordinations by presbyters or deacons; nor are there any intimations in the New Testament that they possessed this power. Indeed, only one or two passages are alleged by Presbyterians, in vindication of their hypothesis. One of these, in the case of Timothy, we have already noticed. The other, in *Acts* xiii. 1–3, is singularly unfortunate, not being an ordination at all. Paul and Barnabas, on that occasion, were merely "separated" from their brethren, by command of the Holy Ghost, to under

take a certain *missionary tour*—having been in the ministry (and *Apostles* too) for many years before. Nothing can be more clear than that a ministry in *one grade* only is not to be found in the New Testament; and the few facts we have cited, to which, if we had room, a multitude of others might be added, show that the several duties of the ministry were not performed in common by *all* ministers. Philip, the deacon, could not *confirm* the Samaritans,—hence two Apostles went to them for that purpose. The elders at Ephesus could not *ordain*,—hence Timothy was sent there empowered with that authority. Jurisdiction and discipline were committed to apostolic hands, and the elders, deacons, and laity were under their control. In short, if we believe that the ministry, as ordained by Jesus Christ and His inspired Apostles, was *Episcopal*, the New Testament is intelligible to any capacity; but on any other hypothesis, its obscurities and difficulties are not only endless, but require a wide and perilous license of interpretation.

We have seen, then, that a ministry of bishops, priests, and deacons was established by the direct interposition of divine authority. To this the New Testament and the Church of all ages are witness. It was foreshadowed by the three orders of the Jewish Church; and after the lapse of long ages, is now the ministry of the Church Catholic. That it was to be perpetuated, is evident from the fact that the *Church* was to be perpetuated. In that Church a ministry was to exist; and as authority was given only to *one* ministry, that, if any, must be THE ministry of the Church. The powers of the sacred office are not of *human* origin; but if not human, then are they *divine;* and if divine, then must they be obtained either directly or indirectly from the source of authority; if *directly*, they will be verified by miracle; if *indirectly*, they will come by transmission through the line of bishops from the Apostles, who were themselves constituted by the Son of God.

Recurring to fact, we see that Episcopacy *was* perpetuated: but this can be said of no other ministry. Had not this been so, the Church must have had either no ministry at all, or one founded simply on human authority. On Episcopacy, then, we can rest with a certainty of divine warrant; with an assurance that its authority flows from the fountain of power; with a confidence of GOD's approbation, equal to that of any Christian living in the age of the Apostles. See APOSTLE, BISHOP, CHURCH, DEACON, JURE DIVINO, and UNINTERRUPTED SUCCESSION.

EPISCOPAL. From Episcopus (a *bishop*), denoting some relation between bishops and the thing to which the term is applied.

EPISCOPAL CHURCH. Properly, any Church possessing a ministry of bishops, priests, and deacons. In its popular sense, those reformed Churches which have such a ministry;—e. g., the Church of England, with

that of Scotland, Ireland, and the Protestant Episcopal Church in the United States. To the latter branch, we shall for the most part confine our remarks.

The ministerial order, sacraments, and usages of this Church, it is the design of the present work to illustrate and explain. Of these we have endeavored to treat under their appropriate heads; and instead of attempting a synopsis, the reader is referred to the several articles on which he may desire information.

The *doctrines* of the Protestant Episcopal Church profess to be, in the strictest sense, evangelical, i. e., the very doctrines set forth in the Gospel of our Lord Jesus Christ, in all their simplicity and harmony,—free from the entanglements of metaphysics, and the heretical interpretations of modern speculatists. Throughout the Liturgy and the Articles, there is a constant recognition of the corruption of human nature; the inability of man 'without faith and calling upon God,' to perform works acceptable to Him;—the doctrine of 'justification and salvation only through the free grace of God in Jesus Christ;'—the absolute necessity of a spiritual change, or renewing of the Holy Ghost; and the need of divine influence to promote and sustain the work of sanctification. These stand prominent among the doctrines of the Church, and eminently distinguish her as 'the pillar and ground' of those great truths, on which alone depend the present hopes and the future deliverance of sinful man.

With these cardinal principles of the Christian faith distinctly defined in her standards and maintained by her sons, the Church began her career in the Colonies which now form the United States. It will easily be apprehended that the planting of the Gospel in a new and almost untrodden country, must demand no trifling amount of self-devotion and fortitude in those who undertake it. But there are also perplexities, trials, and privations, which seldom meet the public eye, and are only to be appreciated by those whom Providence calls to endure them. And in the mode formerly pursued, of conducting foreign missions under the Episcopal regimen, a further and peculiar disadvantage arose from the absence of the superior order of the ministry, and the consequent impossibility of carrying out fully the beneficial purposes of the Church. With a fair allotment of these lessons of patience, the Rev. Mr. Hunt, in company with a band of enterprising and pious Churchmen, landed, in the year 1607, on the coast of Virginia. How well they sped, and what are the 'changes and chances' which time brings about, may be learned from their dismantled edifice, with its picturesque tower, yet to be seen on the bank of James River.

In the South, with so zealous a beginning, the Church grew apace, notwithstanding the attempted administration of sundry buffetings from the religionists of another quarter, and the drawbacks arising from a dependence

on the mother country for clergy and the necessary acts of jurisdiction. But in the northern Colonies, where the Church stood in the minority in point of numbers, there was to be encountered a formidable train of obstacles, in the intolerance of Puritanism, and the bitter persecuting spirit flowing from it. Yet, even in New England, the least propitious of all climates for the growth of Episcopacy, there were founded Churches enough to give hopes of a kindlier harvest in the time to come. Possibly, too, it might have occurred to some of the pilgrim worthies, that, having fled from England 'for conscience' sake,' there were means of refunding the chastisements of their ancient mother, far less exceptionable than the *lex talionis*—an eye for an eye, a tooth for a tooth. Meanwhile, in New York, Pennsylvania, and other provinces, the Church was blessed with a more tolerant reception, and gradually won its way to some distinction, though surrounded by influences not the most favorable. Maryland and Virginia gave a direct protection to the Church, and it there assumed the dignity and enjoyed the provision of a legal establishment. Elsewhere the number of the clergy was small, and their maintenance precarious, till the organization, in the early part of the eighteenth century, of the Society for the Propagation of the Gospel in Foreign Parts. From the funds of this noble institution, the clergy north and east of Maryland drew their supplies, with the exception of those located in some of the more considerable towns. And yet, down to the beginning of the revolutionary war, there were only about 80 clergymen in all the northern and middle Colonies. In the South, however, their number was greater, and their principles met with less opposition.

The most serious difficulty affecting the Church, was the entire absence of Episcopal oversight. To the bishop of London, indeed, was committed the care of the American Churches; but 'it is evident that his authority could not be effectually exerted, at such a distance, for the removing of unworthy clergymen;' as to confirmations, they were impossible: and in cases of admission to the ministry, the candidates were under the necessity of visiting England to receive their ordination. Objections, too, of a political or civil nature, were advanced in some provinces, and when attempts were made for obtaining a bishop, fears were openly expressed, respecting the extent of the powers with which such a dignitary might come invested, and whether they might not come into collision with 'the principles on which the settlement of the Colonies had taken place.'

During the revolutionary war, these obstacles to the growth of the Church were increased tenfold. Many of the clergy fled to the mother country, and others could not be obtained to fill their places; and those who remained were scrupulous concerning the use or omission of such portions of the service as contained allusions to the civil powers. The consequence was, that

the services of the Church were very generally suspended, and the stipends from the Society above mentioned were finally withdrawn from the clergy who remained.

On the termination of the war, and the acknowledgment by Great Britain of the independence of America, some relief was experienced by the passing of an act of Parliament, allowing the then bishop of London to ordain, without requiring promises of allegiance to the British crown, several gentlemen who had gone to England for that purpose. Still this was but a partial relief; and the need of an Episcopate was now more painfully felt than before the war. The Church was destitute of unity, government, provision for its clergy, and incapable of acting to any advantage, or of preserving uniformity in the public services.

To remove these evils, the first step was taken in May, 1784, at a meeting of a few clergy of New York, New Jersey, and Pennsylvania, at New Brunswick, N. J. Though this meeting was called on other business, yet the project of a general union of the Churches throughout the States became a topic of sufficient interest to lead to the calling of another meeting, to be held in October following, in the city of New York. At this latter meeting, 'although the members composing it were not vested with powers adequate to the present exigencies of the Church; they happily and with great unanimity laid down a few general principles, to be recommended in the respective States, as the ground on which a future ecclesiastical government should be established.'[1] It was also recommended that the several States should send clerical and lay deputies to a further meeting in Philadelphia, on September 27th of the following year. In the interim, the Churches of Connecticut having made choice of the Rev. Dr. Seabury for a bishop, he had proceeded to England with a view to consecration. In this application he was not successful, the English bishops having scruples, partly of a political nature and partly relative to the reception which a bishop might meet, under the then imperfect organization of the Church. Resort was therefore had to the Church in Scotland, where Dr. Seabury received consecration in November, 1784.

According to appointment, the 1st General Convention assembled in 1785, in Philadelphia, with delegates from seven of the thirteen States. At this Convention, measures were taken for a revisal of the Prayer-book, to adapt it to the political changes which had recently taken place; articles of union were adopted; an ecclesiastical constitution was framed, and the first steps taken for obtaining an Episcopate directly from the Church of England.

In June, 1786, the Convention again met in Philadelphia, a correspondence having meanwhile been carried on with the archbishops and bishops

[1] Bishop White's Memoirs of the Church.

of the English Church. Considerable dissatisfaction was expressed on their part relative to some changes in the liturgy, and to one point of importance in the constitution. The latter of these was satisfied by the action of the present session, and the former removed by reconsideration in a Special Convention summoned in October of the same year. It now appearing that Dr. Provoost had been elected to the Episcopate of New York, Dr. White to that of Pennsylvania, and Dr. Griffith for Virginia, testimonials in their favor were signed by the Convention. The two former sailed for England in November, 1786, and were consecrated at Lambeth, on the 4th of February in the following year, by the Most Rev. John Moore, archbishop of Canterbury. Before the end of the same month, they sailed for New York, where they arrived on Easter-day, April 7th.

In July, 1789, the General Convention again assembled. The Episcopacy of Bishops White and Provoost was recognized;—the resignation of Dr. Griffith as bishop elect of Virginia, was received; and in this and an adjourned meeting of the body, in the same year, the constitution of 1786 was remodelled;—union was happily effected with Bishop Seabury and the Northern clergy;—the revision of the Prayer-book was completed; and the Church already gave promise of great future prosperity.

In September, 1790, Dr. Madison was consecrated bishop of Virginia, at Lambeth, in England, by the same archbishop who a few years before, had imparted the apostolic commission to Drs. White and Provoost. There being now three bishops of the English succession, besides one of the Scotch, every thing requisite for the continuation and extension of the Episcopacy was complete. Accordingly, the line of American consecrations opened in 1792, with that of Dr. Claggett, bishop elect of Maryland. In 1795, Dr. Smith was consecrated for South Carolina; in 1797, the Rev. Edward Bass, for Massachusetts; and in the same year, Dr. Jarvis for Connecticut, that diocese having become vacant by the death of Bishop Seabury. From that time, the consecration of bishops has proceeded, according to the wants of the Church, without impediment, to the present day.

At the beginning of the present century, the Church had become permanently settled in its organization, and its stability and peace were placed on a secure footing. In 1811, there were already eight bishops, and about two hundred and thirty other clergymen, distributed through thirteen States. A spirit of holy enterprise began to manifest itself in measures for the building up of the Church west of the Alleghany mountains, and in other portions of the country where heretofore it had maintained but a feeble existence. The ministry numbered in its ranks men of the first intellectual endowments, and of admirable devotion to the cause of the Gospel. With a steady progress, unawed by the assaults of sectarianism, and the reproaches of the fanatic, the Church was gradually established in the affections of all who

came with a spirit of candor to the examination of her claims. The blessing of her great Head was apparent, not only in the peace which adorned her councils, but in the demands which were continually made for a wider extension of her influence. Hence the establishment of her General Theological Seminary, and afterwards of the Domestic and Foreign Missionary Society—both of which institutions were instrumental in providing heralds of the Gospel, for the distant places of the West. These were followed by the diocesan seminaries of Virginia, Ohio, Kentucky, and Connecticut, and several in other dioceses.

At the General Convention of 1835, the whole Church assumed the position of one grand missionary organization, and has already her bands of missionaries laboring in the cause of the Church, in the remotest districts of the country; and her banner has been lifted up in Africa, China, Greece, and other foreign parts. With her forty-three bishops, and more than thirty dioceses; with her numerous societies for the spread of the Bible and the Liturgy; and with her institutions of learning, and presses constantly pouring out the light of truth, may we not predict, under the Divine protection, a day of coming prosperity, when Zion shall be a praise in all the earth;—when her temples and her altars shall be seen diffusing light and blessing over the whole land;—when even 'the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.'

EPISCOPAL HABIT. The robes and other ecclesiastical garments worn *only* by a bishop, as distinguished from the surplice and gown, which are also used by priests and deacons.

EPISCOPALIAN. A term sometimes used to indicate one who is attached to the doctrines, order, and usages of an Episcopal Church. See CHURCHMAN.

EPISCOPATE. The office, order, and dignity of a bishop.

EPISTLE. The name designating that portion of one of the Apostolical Epistles which is read in the Communion Office, immediately before the Gospel.

In the celebration of the Holy Eucharist, it was customary in both the Greek and Latin Church, to introduce some portions of the New Testament, in the form of Lessons. These were selected from the Epistles and Gospels, and frequently formed the subjects of exposition in the sermons and homilies delivered at the time. 'During the early ages,' says Palmer, 'the lesson which is now ordinarily designated as the Epistle, was more generally known by the appellation of "the Apostle." We find it generally called by this name in the ancient liturgies and the writings of the Fathers. Thus Augustine often speaks of it; and in the sacramentary of Gregory the Great, it is said, "the Apostle follows" (Sequitur Apostolus), meaning the Epistle

or Apostolical writing is then read. In the patriarchate of Constantinople, where ancient customs have been preserved more perfectly than anywhere else, the Epistle is called "the Apostle" to this day. In the West, this lesson has, however, long been known by the name of "the Epistle," being most commonly taken from the Epistles of St. Paul.'[1]

The appointment and selection of these Epistles are of no very modern date. In the most ancient formularies of the Church of England, we find them as they now stand; and having been introduced into that Church by Augustine, archbishop of Canterbury, they have been regularly used for a period of more than 1200 years.

EPISTLE SIDE. In a church, that side of the altar at which the Epistle is read—the south side, supposing the altar to be the east.

EPISTLER, or EPISTOLER. In the ancient Church, and the Church of England, one of the clergy appointed to read the Epistle. The 24th canon of the Church of England ordains, that 'in all the Cathedral and Collegiate Churches, the Holy Communion shall be administered upon principal feast-days,—sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary,— the principal minister using a decent Cope, and being assisted with the Gospeller and *Epistler*.'

EPISTOLARIUM. A book containing the Epistles.

EPITAPHS. In the United States, the inscriptions on monuments, mural tablets, gravestones, etc., are not regulated by any law, or required to be in conformity to any standing usage or system of doctrine. They are generally prepared or procured by the relatives, friends, or pastor of the deceased, or the officers of societies of any kind with which he had been connected. And as none of these parties are responsible to any ecclesiastical authority for the sentiments they may express in an epitaph, there is no check, besides public opinion or the wishes of individuals, to the range of thought which may be indulged in these inscriptions over the departed. In England the case is otherwise. 'No *Inscriptions*, *Epitaphs*, *etc.*,' says Dr. Pinnock, 'that in any way contravene the doctrines or discipline of the Church of England, are to be put on a Monument, Gravestone, Tablet, or other Memorial. Those who persist in so doing are liable to be punished, and the Stone can be removed. The Clergyman is therefore justified in requiring all *Inscriptions*, *Epitaphs*, etc., to be sent to him for perusal before they are written or engraven on any Memorial Stone, Tablet, etc. The late Sir H. Jenner Fust remarked in the case of *Breeks* v. *Woolfry* :—"It has not been contended, indeed it has been admitted, that if the *Inscriptions* be of the character attributed to them in the citation, viz., contrary to the Articles, Canons, and Constitutions, and to the doctrines and discipline of

[1] Origines Liturgicæ, I., p. 42.

the Church of England, no person has a right to erect a *Tombstone* with such an *Inscription* impugning the Doctrines of the Church of England, and that *a person so offending is liable to be punished, and the stone removed.*" The Inscription set up in the Churchyard of Carisbrook, Isle of Wight, was "Spes mea Christus." "*Pray for the soul of J. Woolfry,*" etc. After hearing, it was decided that such an Inscription was *not illegal*, as by no Canon or Authority of the Church in these Realms had the practice of praying for the Dead been expressly prohibited; nor did the Inscription *necessarily* involve the doctrine of Purgatory. Great stress was laid by the Advocate of Woolfry upon the Inscription on Bp. Barrow, in the Cathedral of S. Asaph; where were these words:—"*Orate pro conservo vestro ut inveniat misericordiam in die Domini.*" Therefore a party is not liable to an action at law for erecting, or refusing to remove, such a *Stone.* Still, it was not declared that the Ordinary, or the Incumbent acting for him, could not have given directions for the removal of the Stone, and without the risk of being proceeded against.' (1 Curt., 880, 902.)—Burn, i. 273, c.; Cripps, 432; C. G. Prideaux, 269; Stephens, 213; Waddilove, 250.—*Dr. Pinnock's Laws and Usages of the Church and the Clergy*, p. 690. See Sepulchral Emblems.

EPOCH. In chronology, a term indicating the commencement of a period of years, or some remarkable event from which those years are reckoned. Such, in sacred history, are: 1. The creation of the world; 2. The Deluge; 3. The building of the Tower of Babel; 4. The call of Abraham; 5. The departure of the Israelites from Egypt; 6. The dedication of Solomon's Temple; 7. The end of the Babylonish captivity; and 8. The Nativity of our Blessed Lord.

ERASTIANS. Those who hold the peculiar opinions of Erastus. See the next article.

ERASTUS, THOMAS, the founder of what are called after him, *Erastian opinions*, was born in 1524, at a village in Baden Dourlach. His family name was Lieber, or Beloved, which, according to the custom of the age, he Latinized into Erastus. He studied at Basle, travelled, took the degree of doctor of medicine, and became physician and counsellor to the elector palatine Frederic III. He published several medical works; but is principally known by his work on Ecclesiastical Excommunication, in which he put forth the following opinion: 'That, in a commonwealth where the magistrate professes Christianity, it is not convenient that offences against religion and morality should be punished by the censures of the Church especially by excommunication.' It excited a great deal of attention, and was much opposed by the Calvinists. Beza wrote a treatise, which was considered by his party as a satisfactory refutation. In the long parliament there was a party called Erastians, consisting principally of lawyers, and

headed by Selden, by whose efforts the claim of the Presbyterians to the divine right of their system was negatived.—*Rose's Biog. Dict.*

Erastus held that 'the pastoral office was only persuasive, like that of a professor of science over his students, without any power of the keys annexed. The Lord's Supper, and other ordinances of the Gospel, were to be free and open to all. The minister might dissuade the vicious and unqualified from the Communion, but might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.'—*Buck.*

ESAIAS, or ESAY. The prophet Isaiah.

ESCHEW. To avoid, abstain from, flee, or forsake.

ESDRAS. In the catalogue of books of Scripture, in the 6th Article of Religion, we read, among others, of the 'First and Second books of *Esdras.*' By these are meant those which are now called Ezra and Nehemiah. Ezra was the compiler of both, and on this account they were, probably, called by his name—*Esdras* being the same with *Ezra.*

Also, the name of two apocryphal books of Scripture, which were always excluded from the Jewish canon, and are not admitted as canonical by the Romanists themselves. They are supposed to have been originally written in Greek by some Hellenistical Jews, though some imagine that they were first written in Chaldee, and afterwards translated into Greek. It is uncertain when they were composed, though it is generally agreed that the author wrote before Josephus.—*Bishop Tomline.*

ESPOUSE, ESPOUSALS. A ceremony of betrothing, or coming under obligation for the purpose of marriage. It was a mutual agreement between the two parties, which usually preceded the marriage some considerable time.

The promises in the former part of the Office for the Solemnization of Matrimony, are commonly called the espousals.

ESSENES. A very ancient Jewish sect, which was spread abroad through Syria, Egypt, and the neighboring countries. They were divided into two classes: 1. The *practical*, who lived in society, and some of whom were married, though, it appears, with much circumspection. These dwelt in cities and their neighborhoods, and applied themselves to husbandry, and other innocent occupations. 2. The *contemplative* Essenes, who were also called Therapeutæ or Physicians, from their application principally to the cure of diseases of the soul, devoted themselves wholly to meditation, and avoided living in great towns as unfavorable to a contemplative life. But both classes were exceedingly abstemious, exemplary in their moral deportment, averse from profane swearing, and most rigid in their observance of the Sabbath. They held, among other tenets, the immortality of the soul (though they denied the resurrection of the body), the existence of angels,

and a state of future rewards and punishments. They believed every thing to be ordered by an eternal fatality or chain of causes. Although Jesus Christ censured all the other sects of the Jews for their vices, yet he never appears to have spoken of the Essenes, neither are they mentioned by name in any part of the New Testament. The silence of the evangelical historians concerning them is by some accounted for by their eremitic life, which secluded them from places of public resort, so that they did not come in the way of our Saviour, as the Pharisees and Sadducees often did. Others, however, are of opinion that the Essenes being very honest and sincere, without guile and hypocrisy, gave no room for the reproofs and censures which the other Jews deserved, and therefore no mention is made of them. But though the Essenes are not expressly mentioned by name in any of the sacred books, it has been conjectured that they are alluded to in two or three passages, as, for instance, where our Lord speaks of those who made themselves eunuchs for the kingdom of heaven's sake, and where S. Paul alludes to some who practised 'voluntary humility' and 'neglecting of the body,' and who were guilty of 'intruding into things not seen,' and of being 'vainly puffed up by their fleshly mind.'—*Horne.*

'ESTATE,' or 'ESTATES.' In the Prayer-book, this word is chiefly used in a sense now almost obsolete, except in solemn discourse and devotional books. In the exhortation in the Visitation of the Sick, we read, 'I require you to examine yourself and your *estate*, both toward God and man,'—that is, that the sick person should examine into his spiritual standing or condition, both as it respects God and man, that he may seek forgiveness where he has offended, and make restitution if he has injured or defrauded his neighbor.

In the Ordering of Deacons, it is declared to be their duty 'to search for the sick, poor, and impotent people of the parish, to intimate their *estates*, names, and places where they dwell unto the curate.' Here it seems to refer to their *temporal* condition merely, which, if necessary, is to be 'relieved with the alms of the parishioners and others.'

Again: In the second Collect for Good Friday, we pray 'for all *estates* of men' in the Church,—that is, for all classes of Christians, whatever may be their temporal condition, or their rank in the Church, all being equally in need of strength from God, that, 'in their vocation and ministry, they may truly and godly serve him.' See also the Order for Matrimony.

ESTHER. In the Apocrypha, some chapters are given which are alleged to be the termination of the canonical book of this name. They were originally written in Greek, whence they were translated into Latin, and formed part of the Italic or old Latin version in use before the time of Jerome. Being there annexed to the canonical book, they passed without censure, but were rejected by Jerome in his version because he confined himself to

the Hebrew Scriptures, and these chapters never were extant in the Hebrew language. They are evidently the production of an Hellenistic Jew, but are considered, both by Jerome and Grotius, as a work of pure fiction, which was annexed to the canonical book of Esther by way of embellishment. These additions to the book of Esther are often cited by the fathers of the Church, and the Council of Trent assigned them a place among the canonical books.—*Horne's Introd.*

EUCHARIST. The Sacrament of the Lord's Supper, or Holy Communion. See COMMUNION, HOLY.

EUCHARISTIC. Having reference to the Eucharist, or Holy Communion. The term is also applied in a more general sense, to those acts of devotion which chiefly consist of praise and thanksgiving.

EUCHITES, or EUCHITÆ. A sect of ancient heretics, of the fourth century. Their doctrine, however, is said to have subsisted in Syria, Egypt, and other eastern countries, before the birth of Christ. They were thus called, because they prayed without ceasing, imagining that prayer alone was sufficient to save them. They were a sort of mystics, who imagined, according to the oriental notion, that two souls resided in man, the one good and the other evil; and who were zealous in expelling the evil soul or demon, and hastening the return of the good Spirit of God, by contemplation, prayer, and singing of hymns. They also embraced opinions nearly resembling the Manichæan doctrine, and which they derived from the tenets of the oriental philosophy. The same denomination was used in the twelfth century, to denote certain fanatics who infested the Greek and Eastern Churches, and who were charged with believing a double Trinity, rejecting wedlock, abstaining from flesh, treating with contempt the sacraments of Baptism and the Lord's Supper, and the various branches of external worship, and placing the essence of religion solely in prayer; and maintaining the efficacy of perpetual supplications to the Supreme Being for expelling an evil being or genius, which dwelt in the breast of every mortal.—*Buck.*

EUCHOLOGION, EUCHOLOGIUM. From *ευχη*, *preces*, and *λογος*, *sermo.* The name of a liturgical book of the Greek Church, containing a collection of divine services for the administration of the Sacraments, conferring of Orders, and other religious offices; it is properly their ritual, containing every thing relating to religious ceremonies.—*Hook.*

EUDOXIANS. Heretics of the fourth century, whose leader was Eudoxius, bishop of Germanicia on the Euphrates, and (356) of Antioch, and afterwards (360) of Constantinople. They held the errors of the Aëtians and Eunomians, affirming the Son of God to be differently affected in His will from the Father, and made of nothing.

EULOGIES, EULOGIÆ. 'The Eucharistical bread and wine, which the ancient Christians used to send from one Church and Diocese to another, in

token of friendship and communion.'[1] The following ancient canons have relation to this custom: 'That the holy (Mysteries) be not carried into other parishes on the feast of Easter, by way of *Eulogies*.'[2] 'That the *Eulogies* of heretics ought not to be received; for they are rather Alogies, that is, nonsensical things, than Eulogies, that is, blessings.'[3]

EUNOMIANS. A sect of heretics in the fourth century, so called from Eunomius, an acute but wrong-headed man, who was born at Dacora, in Cappadocia, whence he went to Alexandria, and became the disciple and secretary of Aëtius. He was ordained deacon by Eudoxius, bishop of Antioch. About 360, the same prelate consecrated him bishop of Cyzicum, but afterwards deposed him. He was banished soon after, and died about the year 394. He defended the Arian heresy, and maintained that Christ was a created being, of a nature unlike that of God, and that the Son of God did not substantially unite Himself to the human nature, but only by virtue and His operations. It is said that he rebaptized those who had been baptized in the name of the Holy Trinity. S. Basil and the two Gregories wrote against him, and his followers were proscribed even among the stricter Arians.

EUPHRATES. A famous river of Asiatic Turkey, which has its source in the mountains of Armenia, and runs along the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldea, and Mesopotamia, and falls into the Persian Gulf. At present it discharges itself into the sea in union with the Tigris; but formerly it had a separate channel.—*Buckley.*

EUSEBIUS, PAMPHILUS, bishop of Cæsarea, was born about 267, and received ordination from Agapius. He was the friend and companion of Pamphilus, who suffered martyrdom in the persecution of Diocletian, A. D. 309, but himself escaped unhurt,—an immunity which he was afterwards accused of having purchased by consenting to sacrifice to idols. But this accusation appears to have rested upon no sufficient grounds. In 313, he succeeded Agapius in the bishopric of Cæsarea; and on the commencement of the dissensions between Arius and Alexander, espoused the cause of the former, but was one of the fathers who afterwards condemned the Arian doctrines at Nicæa, in 325, although he then made considerable objection to the introduction of the Homoousion into the Nicene Creed. He died about 338, having left a vast number of works, displaying great learning and ability. Of these, the Ecclesiastical History, and the Life of Constantine, are perhaps the most important. The former embraces the period from the beginning of the Church to the death of Licinus the elder, being 324 years.

EUSTATHIANS. A sect in the fourth century, so denominated from their founder, Eustathius, a monk so foolishly fond of his own profession, that he condemned all other conditions of life. Whether this Eustathius

[1] Johnson, Vade Mecum. [2] Canon XIV. of Laodicea. [3] Canon XXXII. of Laodicea.

were the same with the bishop of Sabastia, and chief of the Semiarians, is not easy to determine. He excluded married people from salvation; prohibited his followers from praying in their houses, and obliged them to quit all they had, as incompatible with the hopes of heaven. 'He drew them out of the other assemblies of Christians, to hold secret ones with him, and made them wear a particular habit; he appointed them to fast on Sundays; and taught them that the ordinary fasts of the Church were needless, after they had attained to a certain degree of purity which he pretended to. He showed great horror for chapels built in honor of martyrs, and the assemblies held therein. He was condemned at the Council of Gangra, in Paphlagonia, held between the year 326 and 341.'—*Buck.*

S. EUTHYMIUS, the archimandrite, was born in Melitene, a province of Armenia, in 377, and at the age of twenty-nine retired to Palestine, where he occupied himself in building monasteries, and other works of piety. He also preached to the Arabs and Saracens, and was zealous in his defence of the orthodox faith against the Nestorians and Eutychians. He died in 473, and received saintly honors in the East, which were also recognized in the Roman calendar.

EUTYCHIANS. The followers of Eutyches, an heresiarch of the fifth century. He was the abbot of a monastery near Constantinople, and at a late period of his life became distinguished for his opposition to the doctrinal errors of Nestorius. He was led himself into opinions equally unscriptural in the other extreme, and maintained that one *nature* only existed in Christ,—namely, that of the Incarnate Word. He was condemned by a council held by Flavianus at Constantinople, in 448, and deposed from his abbacy; but in the following year, the false Council of Ephesus reversed the decision of that of Constantinople, and deposed Flavian, and the rest who had taken part against Eutyches. At the General Council of Chalcedon, summoned by Marcian in 451, on the entreaty of Leo the Great, Eutyches was finally condemned,—six hundred and thirty bishops uniting in establishing the orthodox doctrine of Christ in one Person and two Natures.—*Rose's Biog. Dict.*

EVAGRIUS, *Scholasticus*, was born at Epiphania in Syria, A. D. 536. At four years of age, he was sent to school; after grammar, he studied rhetoric, and became an advocate at the bar in Antioch. He was much esteemed, and especially by Gregory, bishop of Antioch, whom he often assisted in difficult cases. The emperor Tiberius made him a quæstor; and Maurice, an honorary præfect. His only work that has reached us, is his Ecclesiastical History, in six books. It is a continuation of the histories of Socrates and Sozomen, from the Council of Ephesus in 431, to the year 594. Its chief faults are those of the age, credulity, and an over-estimation of monkish legends, etc.—*Dr. Murdock, Note in Mosheim.*

EVANGEL. The Gospel of Christ; also the inspired record of the Gospel.

EVANGELICAL. The plain sense of this word is simply, *according to the Gospel*, or 'Evangel' (*εναγγελιον*), of our Lord Jesus Christ. This is the sense in which the term is recognized by the Church, as characteristic of her doctrines, liturgy, sacraments, and ministry. For as these preserve an exact correspondence with the pattern prescribed in the Gospel, we only express this in other words, when we call them *evangelical.* As therefore the Church is evangelical throughout, all who carry out her teachings must come under the same designation; and any narrower application of the term must evidently be invidious. A clergyman will be evangelical, just so far as he faithfully and honestly abides by the doctrines, order, and worship, of the Church, and the more strict, the more evangelical. Conversely, in proportion as he departs from her standards, or forces upon them novel interpretations, he sacrifices in the same degree, his legitimate claim to the distinction.

EVANGELIST. In the present day, an appellation proper for any lawful minister who is sent forth to preach the Gospel of Christ,—whether he be a bishop, priest, or deacon. Timothy was an Evangelist, and also *Bishop* of Ephesus. Philip, who was a *deacon*, is also called an Evangelist. In view of the various opinions which have been held relative to the true office of the *New Testament* Evangelists, the following observations of a Church of England divine, are well worth reflection :—

'S. John and S. Matthew were *Apostles* and EVANGELISTS :—S. Mark a *Bishop* and EVANGELIST :—S. Luke an EVANGELIST; and yet, as is commonly believed, one of the *seventy* :—Philip was certainly both a *Deacon* and EVANGELIST. We know why four of these are called Evangelists, viz. :—because they were so well skilled in the history of our Saviour's life and death, as to give it us in writing. By parity of reason, all others called Evangelists, were such as made it their study and business to make themselves acquainted with our Saviour's actions, and sermons, and sufferings, and to relate such passages of them in the public congregation as the present occasion required. And this was as useful and edifying an office as any in the Church of God, and it was extremely necessary for some years after our Saviour's ascension; for it was a good while before the Gospels were written, and much longer still before they were dispersed and universally received. During all this time, the Evangelist who could confirm any great truth, add weight to any advice or reprehension, by rehearsing any discourse, or relating any momentous passage of our Saviour's life and death, must have frequent and great occasion to exercise his abilities. But when the four Gospels were committed to writing, and were in every man's hand, this office of course ceased; nor is there any mention of such officers in

the history of the Church of the ages next to the Apostles. It is not necessary to suppose that any miraculous gifts were required to qualify a man for this office; the Holy Ghost assisted him only in *calling to remembrance* what he had seen and heard by conversing with our Saviour Himself, or learned from those who were themselves eye-witnesses.'—*Johnson's Vade Mecum.*

EVANGELISTARIUM, or EVANGELIARIUM. A book containing those portions of the Gospels appointed to be read in the Communion Service.

EVANGELISTS, *Symbols of.* These well-known symbols 'owe their origin,' says Mr. A. W. Pugin, 'to the *Vision of Ezekiel* (where each of the four animals had four faces, being those of a man, a lion, an ox, and an eagle), and that of S. John in the *Apocalypse* (where the four faces are on four distinct beasts). The four animals are appropriated as follows:—1. S. Matthew, the *Angel;* 2. S. Mark, the *Lion;* 3. S. Luke, the *Calf;* 4. S. John, the *Eagle.*'—*Gloss. of Eccl. Ornament and Costume.*

EVE, or EVEN. The night or evening before certain holydays of the Church. In former times it was customary to have religious services on these Eves, and sometimes to spend a great part of the night in prayer and other devotions, to qualify the soul for the better observance of the Festival itself on the morrow. These nights, thus spent, were called *Vigils* or *Watchings*, and are still professedly observed in the Church of England, and elsewhere.

In the Episcopal Church in the United States no special services have been appointed for them, with the single exception of Easter Even, for which a Collect, Epistle, and Gospel, together with appropriate Lessons, are provided. See EASTER EVEN.

EVENING. In the present usage of the Church, there seems to be some little deviation occasionally from the original intention of the framers of our liturgy, by turning our *Evening* into an *Afternoon* Service. That the Evening Prayer was designed to be used at or near *the close of the day*, is evident from the language of the Collect, as it stands in the English Prayer-book:—'Lighten our darkness, we beseech Thee, O Lord, and by Thy great mercy defend us from all perils and dangers of this night.' Here, in the opening words, is a beautiful allusion to the decline of day, and the approach of the 'evening shades.' The direct reference, also, to the *night*, which has been preserved in the American Prayer-book, indicates the same position of the *Evening* service.

EVENING PSALM. The 141st, commencing thus:—'Let my prayer be set forth in Thy sight as the incense, and the lifting up of my hands be an evening sacrifice,' was always sung at Evening Service in the ancient Church, and, on that account, was called the *Evening Psalm.*

EVEN-SONG. The form for Evening Prayer, anciently so called.

EVERGREENS.

> 'Christmas, the joyous period of the year!
> Now bright with holly, all the temples strewn
> With laurel green, and verdant mistletoe.'

The practice of adorning churches and dwellings with evergreens at the season of Christmas, may be traced back to a very remote age, when the minds of Christians were influenced by something deeper and purer than mere superstition and fancy. The advent of our Lord was annually celebrated with universal joy, and demonstrations of gratitude, rising almost to enthusiasm. It was a time of triumph;—the feast, the anthem, the suspension of the ordinary avocations of life, and of the public games;—the crowded temples;—the Eucharist, and the decoration of the churches with boughs and garlands of evergreen,—all proclaimed it a religious jubilee, worthy to be styled by S. Chrysostom, 'the metropolis and mother of all festivals.'

From this, the reader will learn the primary design of a custom now grown venerable in the Church. It is expressive of the glory and triumph which marked the incarnation of the Son of God—a triumph, concerning which might be said, by an accommodated use of words:—'The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.'—*Isaiah* lx. 13. But beyond this, these decorations 'intimate to the eye of faith that everlasting freshness, verdure, beauty, and peace, which we hope to enjoy in the Church triumphant, through the merits of the divine Saviour, "who came as at this time" to purchase our emancipation from the thraldom of sin and wo.'—*Rev. Dr. Rudd.*

Who could have imagined that a custom so innocent and so highly emblematical of those imperishable gifts bought for us by the Lord of Life, should have the ill fortune to meet with obloquy, in an age of light and discernment? We need only ask, whether *emblems are sinful?*—whether they are not sanctioned by revelation?—whether they are not vindicated by the practice of 'holy men of old?'—whether they may not sometimes be stimulants to a sluggish devotion; and whether, in the present case, they are not replete with meaning, and with associations dear to a Christian heart? We see no essential difference between emblems gathered from the forest, and an emblem in paper and print, or one which may drop from the lips of a fervid speaker. To enter, then, into the 'philosophy' of the matter, is either to annihilate the objection or to sweep from the Sacred Scriptures themselves a thousand tropes and figures, if not to apply the same hypercriticism to the parables of One 'who spake as never man spake.'

'EVERLASTING SON.' An expression in the Te Deum, denoting the

eternal generation of the Son of God, who existed and was in the glory of the Father 'before all worlds.'

'EVERY PETITION.' In a rubric near the end of the Communion Office, it is ordered that 'the Minister shall say the Lord's Prayer, the people repeating after him *every petition*.' In this there appears to be an indirect precaution against the practice of the Romish Church, where the greater part of the Lord's Prayer being recited by the priest alone, the people join in the concluding words, as a signal for which, the priest elevates his voice.

As the rubric in question occurs in the Communion Office, the propriety and beauty of *all* joining in this prayer, and in *every petition* of it, now that they have sealed their vows of love to the Redeemer, and of brotherly affection to each other, is too evident to need remark.

EX CATHEDRA. Lat. ex, *from*, and Gr. καθεδρα, *a chair*. A phrase used in speaking of the solemn dictates or decisions of prelates, chiefly the popes, delivered in their official capacity. Hence, in common language, the phrase is used for any decision, direction, or order, given with an air of official authority.—*Encyc.*

EXCOMMUNICATE, *a*. In the state of excommunication. This word occurs in the Order for the Burial of the Dead, where (in the first rubric) it is said, 'the office ensuing is not to be used for any unbaptized Adults, [nor] any who die *excommunicate*;' that is, any who, for their great crimes, have, by the lawful authority, been rejected from a place and a name in the Church of God.

The reason why the Burial Service is not to be read over these, is a very obvious one. That service takes for granted that all who deserve Christian burial have died in communion with the Church, or, at least, have been numbered among her children. But inasmuch as the unbaptized have never been *admitted* to that Church, and the excommunicated have been *repelled from it*, this service cannot and ought not to be used in either case.

EXCOMMUNICATE, *v*. To banish or expel from the Church any member who has been found guilty of a heinous crime. See EXCOMMUNICATION.

EXCOMMUNICATION. The separation or rejection of an unworthy person from the Communion of the Church. This awful sentence is never passed on an accused person, till, by a careful, merciful, and impartial examination, his guilt has been ascertained. By excommunication, a person is cut off from the privilege of partaking of the Lord's Supper, and is excluded from that affectionate intercourse and communion which should subsist among the faithful people of God. It would seem, therefore, that the Church, in such extreme and severe cases of discipline, should cautiously guard against a rash and hasty judgment. And accordingly the laws of the Church require the plainest evidence of guilt, and give to the accused

both time and means to establish his innocence (if possible) before judgment is pronounced. But when the offender's guilt has been proved, and sentence given against him, then it becomes a part of Christian duty to regard him no longer as worthy of the privileges, but entitled only to the prayers, of the Church he has thus contemned. In the 33d Article of Religion may be seen the views of the Church in relation to intercourse with excommunicated persons.

There are two degrees of excommunication—the less and the greater. By the former, the offender is prohibited from the use of the Sacraments, and participation in divine worship. By the latter, he is deprived not only of these, but also of fellowship and Christian intercourse with the faithful.

EXEDRÆ. In ecclesiastical antiquity, the general name of such buildings as were distinct from the main body of the *churches*, and yet within the bounds of the church, taken in its largest sense. Thus Eusebius, speaking of the church of Paulinus at Tyre, says, 'When the curious artist had finished his famous structure within, he then set himself about the *exedræ*, or buildings that joined one to another by the sides of the church.' Among the exedræ, the chief was the *baptistery*, or place of baptism. Also the two vestries, or sacristies, as we should call them, still found in all oriental churches; viz., the *Diaconicum*, wherein the sacred utensils, etc., were kept; and the *Prothesis*, where the side-table stood, on which the elements before consecration were placed.—*Jebb.*

EXEMPTION. An ecclesiastical term indicating the freedom of a church or monastery from the jurisdiction of the bishop in whose diocese it was situated. In the Romish Church many religious establishments are thus *exempt*, and responsible only to the pope or his agents.

EXEQUIES. Funeral rites. In the Church of Rome, this ceremonial consists of a service which includes a solemn mass, or requiem, for the soul of the deceased, but does not necessarily involve the act of interment at the same time. In the exequies of personages of high rank, and especially of princes, funeral monuments are erected, portions of the church and the altar are draped in black, and other appropriate ceremonies are added. Occasionally, also, during the mass, a solemn piece of music, usually called a 'Requiem,' is performed. See Requiem.

EXHORTATION. An address made at any time to the people, to move or persuade them to do their duty. The term, however, is chiefly applied to that affectionate appeal which stands at the opening of the Morning and Evening Prayer, beginning 'Dearly beloved brethren, the Scripture moveth us.' This, by way of distinction, is called '*The* Exhortation.' Other exhortations of an appropriate character, may be found in most of the principal Offices (or Services) of the Church, as in the order for the Holy Communion, the form of Baptism, and the Visitation of the Sick.

'EX OFFICIO.' By virtue of official rank. Thus in certain assemblies, a bishop is president, *ex officio*, or from the fact of his holding the office of a bishop.

EX OPERE OPERATO. See Opus Operatum.

EXORCISMORUM LIBER. A book containing the forms of prayer to be said over the *energumeni*, or possessed, and that part of the baptismal service in which Satan was commanded to go out of the child.

EXORCISMS. Certain religious forms, ceremonies, and prayers, used in the early Church, for the purpose of casting out Satan from those who were either demoniacs, or supposed to be under the influence and power of the devil.

In the second and third centuries, this practice was in use, as appears from Tertullian, who says, 'In fact, to begin with baptism, when we are about to come to the water, we do in the Church testify, under the hand of a chief minister, that we renounce the devil and his pomp, and his angels. Then are we thrice dipped, pledging ourselves to something more than what the Lord hath prescribed in the Gospel.'—*De Cor.*, 3. Here he distinctly states that the observance was not founded on Scripture, but on tradition. Cyprian also speaks of the same custom; but both he and subsequent writers appeal to tradition. In the fourth century, Optatus, S. Basil, and Gregory Nazianzen, speak of exorcism in baptism as only being highly expedient to drive away evil spirits from the children. It is also mentioned in the canons of the Council of Carthage, A. D. 256, and those of the Council of Constantinople, A. D. 381.—*Bates. Christ. Antiq.* In the Office of Baptism in the first Book of Edward VI., after the second prayer, 'Almighty and immortal . . . . ,' there occurred these words: 'Then let the Priest, looking upon the children, say, I command thee, unclean Spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His Holy Baptism, to be made members of His body, and of His holy congregation. Therefore, thou cursed Spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with His precious blood, and by this His Holy Baptism, calleth to be of His flock.'

EXORCISTS. A class of men in the early Church, ranked among the inferior clergy, whose office it was to watch over and restore those who were possessed of evil spirits.

EXPECTATION WEEK. See Ascension.

EXPIATE. To make a full, perfect, and sufficient satisfaction for sins committed, thereby removing guilt and punishment.

EXPIATION. The offering of a just and sufficient satisfaction or atonement for a crime, by which the guilt is removed, the offended party reconciled, and the obligation of punishment cancelled.

EXPIATORY. Able to satisfy for sin; having the quality of a true expiation.

EXPOSITORY. A name for the MONSTRANCE, which See.

EXTEMPORARY, or EXTEMPORE. Any thing which is publicly spoken, without previous study of the words in which it is expressed, or without being committed to writing. An extempore *sermon* (so called), is one which is delivered without notes, or with the aid only of a brief analysis. In this application, the word is used in a strained and improper sense, though justified by usage and common consent. For the leading idea which it suggests, is that of thoughts uttered from the impulse of the moment, excluding any direct act of previous composition and study; whereas extempore discourses are frequently the result of close and careful application, and the term, in strictness, is true only of the *language* employed, and the incidental thoughts which spring up and are interwoven in the delivery.

An extempore *prayer* is one which is framed at the time when it is offered. In Episcopal Churches the prayers for public service are *precomposed*, and are thus distinguished from such as are merely *extempore;* but in other religious societies this is not usually the case, the prayers being generally composed by the officiating person at the time when uttered. Like extempore sermons, these prayers are to be considered as the offspring of previous thought and meditation, though the language and actual composition may be entitled to the name of extempore.

The comparative advantages of extempore and precomposed prayers, we reserve for the article LITURGY. See also *Digest*, *Title* I., *Canon* xx.

EXTREME UNCTION. The ceremony of anointing the sick with oil, as practised in the Church of Rome, and said to be founded on those words of S. James, 'Is any sick among you, let him send for the elders of the Church,' etc.

There is, however, no proof in Scripture that this custom was an apostolical ordinance, designed to be continued in the Church. A clear proof to the contrary would seem to arise from the fact, that S. James refers to the *miraculous healing* of the sick by the elders of the Church, many of whom, at that time, were endued with the power of working miracles. If extreme unction were accompanied with *miracles* or the *restoration* of the sick person, the custom might command more consideration. But if we are not mistaken, it is not practised in the Romish Church with a view to the *healing* of the sufferer, but rather as the last of all religious rites, to be administered only when hope of life is past, and the frame is fast sinking into the slumber of death.

Extreme unction, or (as we may interpret this somewhat uncouth name) the anointing at the extremity of life, has been raised to the dignity of a Sacrament by the Romanists. Yet there is no proof that it was ordained as such by the institution of Christ. Against this corruption, therefore, the 25th Article is in part directed; in which Baptism and the Lord's Supper are recognized as the only *Sacraments* of the Church, while Extreme Unction, among others, is considered as having taken the rank of a Sacrament through a perversion of Scripture, or by 'the *corrupt* following of the Apostles.'

The ceremony of extreme unction, as now used by the Church of Rome, cannot be traced to an earlier date than the end of the twelfth century.—*Riddle.*

F.

FAÇADE. Fr. The face or front of any building towards a street, court, garden, or other place; a term, however, more commonly used to signify the principal front.

'FAIN.' Pleased, delighted, or rejoiced. An antiquated word occurring in *Psalm* lxxi. 21, in the Prayer-book version: 'My lips will be *fain* [joyful] when I sing to Thee.'

'FAITHFUL MEN.' The title which was anciently given to all who had been received by baptism into the Church, and had been instructed in the principles of the Christian faith. In the 19th Article, the Church is described as 'a congregation of *faithful men*,' etc. The epithet 'faithful,' is here used with the same latitude which is necessary in the application to the Church of the term *holy*,—not meaning that all who belong to it *are* holy and faithful, but that the principles of the Church require them so to be. And as the design of the Church is to promote holiness, the definition should correspond with the design, however true it may be that some in her pale may not live up to the solemn profession they have made. That this limitation is to be understood may be proved from the latter part of this same Article, which asserts that the Churches of Jerusalem, Alexandria, Antioch, and Rome, though comprehended under the definition of 'the *Church*,' have 'erred, not only in their *living* and manner of ceremonies, but also in matters of faith.'

FALDSTOOL, FOLDING-STOOL, FALDSTORY. A portable seat made to fold up in the manner of a camp-stool. It was made either of metal or wood, and sometimes was covered with rich silk. Formerly, when a bishop was required to officiate in any but his own cathedral church, where his throne was erected, a faldstool was placed for him in the choir,

and he frequently carried one with him in his journeys. This term is also frequently but erroneously applied to the *Litany-stool*, or small low desk at which the Litany is enjoined to be sung or said [in the Church of England]. This is generally placed in the middle of the choir; sometimes near the steps of the altar.—*Gloss. of Archit.*

FALDISTORY. A seat used by a bishop as a substitute for his throne. See the former article.

FAMILIARS. The servants of the Inquisition, so called because they were deemed to form part of the *family* of the chief inquisitor. They were employed to arrest those who were accused of heresy before that formidable tribunal; and their office was considered so honorable, that it was an object of ambition to the nobles of Spain and Portugal.

FAMILISTS. A sect that arose in Holland, about the middle of the sixteenth century, and taught that the essence of religion consisted in the feelings of divine love,—hence they were otherwise called the '*Family* of love.' Their doctrines began to spread in England in 1571; and proceeding to blasphemous lengths, under the leader of the sect (Henry Nicholas, of Leyden), it was denounced by proclamation, and the Familists' books were ordered to be burnt in October, 1580. In the year 1604, they presented a petition to James I., to clear themselves from certain imputations laid against them. From this time their numbers diminished, but they were not extinct even as late as 1645.—*Eden.*

FANATICISM, FANATICS. Lat. fanum, *a temple.* Originally, the fanatic was he who performed the duties of a temple; the religious person, the priest who in the temple was the organ of the god. The ancients also gave the name of 'fanatici' to those who uttered oracular announcements, under the supposed inspiration of some divinity, whose *temples* they frequented. Whatever may be its true derivation, the word 'fanaticism' has long been used in a much more limited and discreditable sense. It signifies, in common language, a religious exaltation which perverts reason, and leads to actions that are reprehensible, but which the fanatic himself believes he ought to do in order to please God. Fanaticism is a real moral malady, a kind of madness, with which imagination has much to do. It finds, at first, some difficulty in supplanting reason; but if it succeeds, it becomes then the sole rule of conduct, and generally induces a state of dejection and melancholy. It is never universal in the individual, but rather belongs to that class of mental maladies which is called monomania.—*Eden. Encyc. Brit.*

FANATICS. See the preceding article.

FARSE. An addition, used before the Reformation, in the vernacular tongue, to the Epistles in Latin, anciently used in some churches, forming an explication or paraphrase of the Latin text, verse by verse, for the bene-

fit of the people. The subdeacon first repeated each verse of the Epistle or *lectio* in Latin, and two choristers sung the farse or explanation.—*Dr. Burney, Hist. Mus.*

FASTING. Abstinence from food. By the regulations of the Church, fasting, though not defined as to its degree, is inculcated on seasons of peculiar penitence and humiliation, as a valuable auxiliary to the cultivation of habits of devotion and self-denial. Respecting its usefulness there does not appear to have been much diversity of opinion until late years. Fasting was customary in the Church of God long before the introduction of Christianity, as may be seen in the Old Testament Scriptures. That it was sanctioned by our Saviour and His Apostles, is equally plain. And that it was intended to continue in the future Church can scarcely be questioned; for Christ gave His disciples particular instructions respecting it, and in reprobating the abuses of it among the Pharisees, never objects to its legitimate use. He even declares, that after His ascension His disciples should fast: 'The days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.'—*Luke* v. 35. Accordingly, in the Acts of the Apostles occur several notices of fastings connected with religious devotions. S. Paul evidently practised it with some degree of frequency.—2 *Cor.* xi. 27. He also recognizes the custom, as known in the Corinthian Church, and makes some observations implying its continuance. —1 *Cor.* vii. 5. From the days of the Apostles to the present time, fasting has been regarded, under various modifications, as a valuable auxiliary to penitence. In former times, Christians were exceedingly strict in abstaining from every kind of food for nearly the whole of the appointed fast-days, receiving only at stated times what was actually necessary for the support of life. At the season of Lent, much time was spent in mortification and open confession of sin, accompanied by those outward acts which tend to the control of the body and its appetites; a species of godly discipline still associated with the services of that interesting period of the ecclesiastical year.

In the practice of fasting, the intelligent Christian will not rest in the outward act, but regard it only as a means to a good end. All must acknowledge that this restraint, even upon the innocent appetites of the body, is eminently beneficial in assisting the operations of the mind. It brings the animal part of our nature into greater subservience to the spiritual. 'It tends to prevent that heaviness and indolence of the faculties, as well as that perturbation of the passions, which often proceed from the indulgence and repletion of the body. It is thus highly useful in promoting that calmness of mind and clearness of thought, which are so very favorable to meditation and devotion.'[1] The great end of the observance is to 'afflict the

[1] Dr. Doddridge.

soul,' and to increase a genuine contrition of heart, and godly sorrow for sin. This being understood, abstinence will be approved of God, and made conducive to a growth in spiritual life.

FASTS. Those holydays which are appointed by the Church, as seasons of abstinence and peculiar sorrow for sin. These are Ash-Wednesday, Good Friday, and the forty days of Lent; the Ember days, the three Rogation days, and all the Fridays in the year, except Christmas-day. See FASTING.

'FATHER OF HEAVEN.' In the Litany. 'O God, the Father of heaven.' Two different readings and interpretations have been given of this passage. 1. That which places the comma after 'Father,' giving this invocation the same form or figure with the two succeeding—thus: 'O God the Father,' 'O God the Son,' 'O God the Holy Ghost,' the predicates in each case thus bearing a similarity of relation to the subject or title. 2. That which follows the printed editions, with the comma after 'God.' The sense will then be that of '*Lord*, or *Creator*, of heaven,' which unquestionably breaks in upon the gradation of Father, Son, and Holy Ghost, by substituting the general word *God* for the personal title of *Father*. The best authorities seem, therefore, to prefer the former interpretation, notwithstanding the sacrifice of euphony, and a departure from the common punctuation, these being less evils than a trespass on the doctrinal drift of the whole passage.

FATHERS. An appellation given to those bishops and other ecclesiastical writers who distinguished themselves in the early ages of the Church. The value of their writings, in the present day, arises from the testimony they afford to facts connected with the doctrines and usages of the Church, in the period when they flourished, and also for the deep and saintly feeling of devotion with which they are generally pervaded. See APOSTOLIC FATHERS.

FEAST. See HOLYDAYS.

FEAST OF ASSES. At Roan, in Normandy, on Christmas-day, all the prophets of the Old Testament and the sibyl were personified in the cathedral, variously attired, and predicting the birth of the Redeemer. Moses (for instance) was arrayed in an albe and cope, with the appearance of a horned glory over his head, a long beard and a staff, and the tables of the law in his hands; Amos, as an old man, with a beard, holding an ear of wheat; Isaiah, in an albe, with a red stole bound round his head, and a long beard; Jeremiah, in the vestments of a priest, a long beard, and a scroll in his hand. . . . . 'Then Balaam, dressed and sitting upon an ass, having spurs upon his heels, is to hold the bridle and spur the ass; a young man with a drawn sword is to stand in the ass's way, and some one creeping under the belly of the ass is to cry out, "*cur me calcaribus miseram sic*

læditis,"—whence the festival took its name.—At Beauvais, on the 14th of January, a beautiful girl, riding upon an ass and having a child in her arms, was led to the principal altar, where high-mass was celebrated. The *Introit*, *Gloria*, and *Credo* of that mass, terminated with the modulation "*Hinham*" (in imitation of the braying of an ass); and at the conclusion, instead of saying "*Ita missa est*," the priest turned and *brayed* towards the people, who responded, "*Hinham! hinham! hinham!*" '—*Hart's Eccl. Rec.*

FELLOWSHIP. An establishment in one of the colleges of a university, or in one of the few colleges not belonging to universities, with a share of its revenues.—*Hook.*

FERIA. A day; in the plural, *Feriæ.* In the year 316, Pope Sylvester prohibited the Christians from naming the days of the week after the Jewish manner, *prima*, *secunda*, etc., *Sabbati;* and, as he equally disliked the heathen names from the gods, or planets, *Dies Solis*, *Lunæ*, etc, Sun-day, Mon, or Moon day, he ordained that thenceforth they should call Monday *Feria Secunda;* Tuesday, *Feria Tertia;* Wednesday, *Feria Quarta;* Thursday, *Feria Quinta;* Friday, *Feria Sexta.* Sunday and Saturday had their own names, the first being *Dies Dominica*, or *Dominicus*, and the latter, *Sabbatum.* Feriæ, among the ancients, were days on which it was unlawful to work, and were so called from the immolation of sacrifices, '*a feriendis hostiis*,' or from the banquets which were given at that time, '*afferiendis epulis*.'—*Hampson's Mediæv. Kaland.*

FESTIVAL OF KINGS. The Epiphany, so called in some parts of the Church, from the Magi, who were supposed to be kings, and in commemoration of whom an entertainment was held on this day. It is related that in France one of the courtiers was formerly chosen king, and waited upon by the real monarch and his nobles in a grand entertainment. In Germany a similar custom was practised among the scholars at the colleges and the citizens at civic banquets. And in the English universities, not many years ago, and in private entertainments, it was customary to give the name of king to that person whose portion of the divided cake was found to contain the 'lucky bean,' or the royally inscribed label, and to honor him with a mock homage. See the next article.

FESTIVAL OF THE STAR. The Epiphany. In ancient times, three of the principal canons rode in procession to church, on this festival, with crowns upon their heads, dressed in royal robes, and carrying in their hands golden boxes, containing the offerings of gold, frankincense, and myrrh. A gilt *star*, raised in the air by some mechanical contrivance, was drawn before them. There was a band of music, and they had many attendants. Another canon personated King Herod; and at the side of the high-altar a manger was erected, with the Virgin and Child sitting in it, to whom these wise men offered their gifts.—*Hart's Eccl. Rec.*

FESTIVALS. Those holydays of the Church on which we gratefully commemorate some event in the life of our Lord, or the virtues and example of the Apostles and saints. These have always been observed by the Christian Church as seasons of peculiar joy, and appropriate public services have been appointed for them. See HOLYDAYS.

FIFTH MONARCHY MEN. A set of enthusiasts in the time of Cromwell, who held that 'a fifth universal monarchy' would be established on earth under the personal reign of Christ, and that no single person ought to rule mankind until His coming; but that, in the mean time, civil government should be provisionally administered by His saints.—*Eden.*

'FINALLY.' A term occurring near the middle of the Prayer for All Conditions of Men,—the propriety and object of which is not, at first sight, very clear to the young reader. It appears that this prayer was at first drawn up to supply the want of a general supplication on those days when the *Litany* was not appointed to be read. Wheatly states that originally it was 'much longer than it is now, and that the throwing out a great part of it, which consisted of petitions for the king, the royal family, clergy, and others, who are prayed for in the other collects, was the occasion why the word *finally* comes in so soon in so short a prayer.' This is probably the true explanation of the difficulty; the word was inadvertently retained, or preferred to the remodelling of the prayer.

FINIAL. In Gothic architecture, the top or finishing of a pinnacle, or gable, as it is now generally understood; but in ancient documents the term was used to denote an entire pinnacle.—*Gwilt.*

S. FIRMILIAN, bishop of Cæsarea in Cappadocia, in the third century, and the friend of Origen. He took S. Cyprian's part against Pope Stephen, maintaining the necessity of rebaptizing those who had been baptized by heretics. He presided at the first Council of Antioch, held in 264, against Paul of Samosata; and died at Tarsus, in 269, as he was going to the second Council of Antioch.

FIRST-FRUITS. In the Church of England, before the Reformation, a certain tax or levy imposed by the pope. At that period, he bestowed benefices of the Church of England upon foreigners, upon condition that the first year's produce was given to him, for the regaining of the Holy Land, or for some similar pretence: next, he prevailed on spiritual patrons to oblige their clergy to pay them; and at last he claimed and extorted them from those who were presented by the king or his temporal subjects. The first *Protestant* king, Henry VIII., took the first-fruits from the pope, but instead of restoring them to the Church, vested them in the crown. Queen Anne restored them to the Church, not by remitting them entirely, but by applying these superfluities of the larger benefices to make up the deficiencies of the smaller. To this end she granted her royal charter, whereby all

the revenue of first-fruits and tenths is vested in trustees forever, to form a perpetual fund for the augmentation of small livings. This is usually called Queen Anne's Bounty.—*Hook.* See ANNATES.

FISH. The representation of a fish, as a sacred symbol, is of no unfrequent occurrence, and its import seems to be satisfactorily explained, as taken from the word ΙΧΘΥΣ, the initials of the words, Ιησους Χριστος Θεου Υιος Σωτηρ: Jesus Christ, the Son of God, the Saviour.—*Gloss. of Archit.* See PISCIS.

FIVE POINTS. The five doctrines controverted between the Calvinists and Arminians, viz.: Particular Election, Particular Redemption, Moral Inability in a Fallen State, Irresistible Grace, and Final Perseverance of the Saints.

FLABELLUM MUSCATORIUM. In ancient churches, a fan to drive away flies. In the Missa Fidelium, or Communion Service of the early Church, there is the following direction in a rubric:—'Let two of the deacons on each side of the altar hold a fan (ῥιπιδιον), made up of thin membranes, or peacock's feathers, or fine cloth; and let them silently drive away flies and gnats, that they may not fall into the cups.'

FLAGELLANTS. A sect of religious fanatics, one of the leading doctrines of whose Creed was, that by mortifying the flesh in every conceivable manner,—as by whipping,—they propitiated the wrath and gained the favor of the Deity. The first recorded instances of self-flagellation are isolated cases which happened about the middle of the eleventh century, when, by the precept and example of Cardinal Peter Damian, it came to be regarded by many religious persons as a sort of duty. Societies were formed, by which the doctrine of the Flagellants was promulgated throughout Europe; and the excesses into which they were frequently hurried by the ardor of their enthusiasm, excited the astonishment even of their contemporaries. The popularity of this sect lay chiefly with the lower orders; but, on account of the tumult and sedition which they often excited, and their extortionate demands for alms, they finally lost the favor even of the people. Their order was, at length, openly attacked by the celebrated Gerson; Pope Clement VII. thundered anathemas against them from the Vatican; and the officers of the Inquisition persecuted them with such severity, that the sect at last disappeared altogether.

FLAGON. The name given in the English Prayer-book to the large vessel on the altar, in which wine is contained for use at the Holy Communion.

FLAVIANUS, patriarch of Antioch in the fourth century, is thought to have been a native of that city, where he distinguished himself, while a monk, by his opposition to the Arians. Flavianus died in 404. He was the author of some Epistles, noticed in the Codex of Photius; and of some

Homilies, of which fragments are to be found in the first and second Dialogues of Theodoret on Heretics.

FLAVIANUS, patriarch of Constantinople in the fifth century, succeeded Proclus in 447. In his time arose the Eutychian heresy, which he ordered to be condemned in a council held at Constantinople. He died in 450. He was the author of two Letters to Pope Leo against Eutyches, which are extant in the fourth volume of the Collectio Conciliorum; and of A Declaration of Faith, delivered to the emperor Theodosius, in the same collection. —*Rose's Biog. Dict.*

FLORINIANI. An obscure Gnostic sect in the early Church, owing their origin to Florinus, a pupil of Polycarp, and presbyter of Rome, who was excommunicated by Eleutherus.

FLOWERS. The flowers with which many churches are ornamented on Easter-day, are most probably intended as emblems of the resurrection, having just risen again from the earth, in which, during the severity of winter, they seem to have been buried.—*Hierurgia Anglicana.* Flowers have been constantly used in the Church as emblems of Joy and Festivity. In the Roman Church, they are regarded as symbols of Love and Devotion towards the saints and martyrs, whose manifold graces and virtues are shadowed forth in that rich variety of hue and odor.—*Pugin, Glossary.*

FLYING BUTTRESS. A buttress in the form of an arch, springing from a solid mass of masonry. See Arched Buttress. It is employed in most of the cathedrals, and its office is to act as a counterpoise against the vaulting of the nave.—*Gwilt.*

'FOND.' Foolish, silly, imprudent. See the 22d Article. 'Purgatory, Pardons, Worshipping, and Adoration . . . . and also, Invocation of Saints, is a *fond* thing vainly invented.'

FONT. A vessel usually placed near the chancel of a church, to contain water for the administration of baptism. Its proper place is near the entrance, porch, or door of the building. In the early Church, the fonts were of considerable size, the smallest being large enough to admit the entire immersion of the person. After the practice of baptizing in rivers, ponds, and fountains, had continued for some time, Christians were driven, by persecution and the fear of disturbance, to adopt places of more privacy for the administration of this rite; artificial fountains (or *fonts*) were therefore erected, and soon came into general use. In after ages, these were built in a costly style, and were consecrated with many ceremonies. Between the eleventh and fifteenth centuries, amid the sway of Gothic architecture, fonts and baptisteries sprang up everywhere, adorned with all the elegancies of that singularly beautiful style. The font itself was a cistern hewn sometimes from the solid rock, embellished on all sides, by the chisel, with rich bands of foliage and sculptured flowers, and such other delicate ornaments

as the taste of the artist might suggest. The buildings in which the fonts were placed were of similar magnificence. At first they were built at some distance from the church, but were afterwards allowed to stand in the porch of the church, intimating that baptism is the entrance into the Church mystical. They were next placed in the church itself, 'but not in every one, but only the city church where the Bishop resided, which was called the *Mother Church*, because it gave spiritual birth by baptism.' Afterwards they were brought inside the country churches, 'with this limitation, however, that they should occupy only the lower end.' It appears, also, to have been the custom to place them in a separate part of the building in cathedrals and other spacious churches, where this could conveniently be done.

Some time after these arrangements, and towards the period of the Reformation, the fonts began to fall into disrepute, and in the end, immersion being for the most part abolished, they gradually diminished in size, and finally reached the comparatively small dimensions in which we now have them in our churches.

It is gratifying to observe that so decent and useful an appendage to a church is very generally resuming its place and size, to the banishment of the unsightly and scarcely tolerable basins which have in past years so frequently been substituted for it.

'The singular inscription frequently found on the walls of baptisteries occurs also occasionally on ancient fonts:—NIΨON ANOMHMATA MH MONAN OΨIN ("Wash [away your] transgressions, and not only [your] face"), which reading equally well *both ways*, admonishes the reader to cleanse himself from sin, not less than to use the outward ceremony of baptism.'

'FOOL.' This term is often used in Scripture for one who is unwise, obstinate, and thoughtless, and does not refer to idiocy or mental derangement.

FOOLS, FEAST OF. A festival anciently celebrated on New Year's Day in churches and monasteries, particularly in France, and said to have been derived from the Saturnalia of the Romans.

'FOOT OF PRIDE.' Feet, in the sacred writers, often mean inclinations, affections, propensities, actions, motions. 'Guide my feet in Thy paths.' 'Let not the foot of pride come against me.'

FOOT-PACE. The dais or raised floor at the upper end of an ancient hall. It is now applied to the broad step immediately around an altar.

'FOR THE EPISTLE.' Before reading the Epistle for the day, the rubric enjoins that the minister shall say, 'The Epistle is written in the —— chapter of ——, beginning at ——.' But on certain days, some other portion of Scripture is appointed *instead of* the Epistle, in which case the above prefix is substituted by saying, 'The portion of Scripture appointed

for the Epistle;' that is, *in the place* of it. See Ash-Wednesday, Monday and Tuesday before Easter, Monday and Tuesday in Easter-week, Ascension-day, and Whitsun-day.

FORM. An established order, by which the offices of religion are performed. Hence there are *forms*, or modes of proceeding, in the public worship of all denominations of Christians; forms of prayer, forms of praise, forms in the administration of Sacraments, and in the customary arrangements of the several parts of Divine service.

In the Episcopal Church, the term usually denotes the ritual, and the order prescribed for the performance of the sacred offices of the Church, as also, in certain cases, the private devotions of her members. The peculiar advantages of forms of prayer we shall consider more at length under the head of LITURGY, and shall here only add, that, constituted as man is, there *must* and *will be* forms, in far the greater part of his religious exercises. There is an inward and an outward part, and God demands the allegiance of both; but the outward part can act only through the medium of a form. This may be extempore, or otherwise. Still, whatever shape it assumes, it is a *form*. A liturgy is nothing more than a *fixed* or *ready-made* form, by which the embarrassments and evils of forms springing from the impulse of the moment, are effectually prevented. If this were duly considered, objections would cease, because, if carried out, they must lie against *all outward modes of devotion*. To say that external forms do not act favorably in the preservation of a high spiritual tone within, but that the luxuriance of the one is a sure prognostic of the decay of the other, is mere verbiage. The objector does not, in fact, proceed on the ground of his own objection. Else why does *his* Christianity exhibit any outward apparatus at all? He may differ from us very much in the *amount* of form, but certainly very little in the *principle*. 'Religion, not forms,' says the mystic. 'Let us *kneel* and *adore*,' replies the Churchman. In truth, one-half of religion will inevitably be of the nature of form. We do not say *mere* form, but form, as the manifestation of living principle. *Faith* has its form, or its exterior, or its ceremonial, in good works; *love*, in its sweet ministrations; *charity*, in its open hand; *hope*, in its radiant eye; *sympathy*, in the throbbing heart; *contrition*, in the tear; *repentance*, in the sackcloth; *grief*, in the sob; and just so, the direct act of worship *must* have its form. The spoken prayer is a form. The triumphant anthem is a form, whether from the lip of the objector, or the tongue of the Churchman. And the fervor of the soul—the ardor of the spirit's devotion—is mightily enhanced by the very form of adoration. If then our ritual offers to the soul more frequent and more efficacious aids in its ascent to the realms of life, and if we are zealous that God should shine in all that he has made (be it spiritual or material), let us not be blamed. While body and soul are in union, religious worship *will* demand

a form; and we doubt not, that in the heavenly state it will be the happiness of the redeemed to join in the angelic liturgy—'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.'—*Rev.* iv. 8. See CEREMONY, and FORMALITY.

FORM FOR THANKSGIVING. See THANKSGIVING-DAY.

FORM OF PRAYER. See LITURGY.

FORMALITY. Strictly, formality is a conformity to established rites, modes of worship, or customs; but in the popular sense, it denotes a punctilious regard to outward ceremonies and ordinances, disconnected from the inward and spiritual life of religion. In this sense it manifestly involves a moral delinquency, more or less hostile to the existence of true piety.

The fear has sometimes been expressed, that the use of prescribed *forms* in public or private devotions, must have a strong tendency to produce FORMALITY in its worst sense; and consequently, that the advantage lies altogether on the side of the extempore method. Now if this were so, the evil must extend to the reading of the Bible, for the Bible is undoubtedly a *form;* therefore, this should be superseded by private contemplation. And for the same reason, hymns and spiritual songs should give way to the casual effusions of fancy. A form of *prayer* is no more dangerous than a form of *doctrine*, or a form of *praise*. Yet the objectors retain these, apprehending no ill consequences, and singularly unconscious of the broad scope of their own argument. Properly speaking, the evil is not in *formality*, but in *mere* formality—in the mechanical engagement of the outward sense, without the accompanying devotion of the spirit. There may be as deadly a formality under *extempore* efforts at prayer, as in alliance with the supplications of *a liturgy*. Paper and print are not the worst foes to spiritual advancement; and it is the duty of the worshipper to be watchful against the treachery of an evil heart, in all times and places; knowing that formality may steal away his devotion as readily when his lips express the fugitive thoughts of the moment, as when they utter the fervid language of martyrs and saints.

FORMULARY. A book (the Prayer-book, for example), containing the rites, ceremonies, and prescribed forms of the Church.

FORTRESS. A massy fortified building, used for defence and protection. Hence, figuratively, the Psalmist frequently speaks of God as his *fortress*, tower of defence, and refuge.

FOSSARII. In the ancient Church, officers appointed to bury the dead.

FOURTH OF JULY, *Service for the.* A form of service for the anniversary of American Independence was set forth in a Convention of seven of the thirteen United States, in 1785, and inserted in what was called the '*Proposed Book*,' i. e., the Prayer-book with the first and very objectionable draught of alterations, proposed to be made in view of the civil and ecclesi-

astical independence recently acquired. To the policy of authorizing any such form, Dr. White (subsequently Bishop), who presided in the Convention, was strongly opposed, and asserts, in his Memoirs of the Church, that the motion for framing this service was 'the most injudicious step taken by the Convention.' 'Might they not have foreseen,' he adds, 'that every Clergyman, whose political principles interfered with the appointment, would be under a strong temptation to cry down the intended book, if it were only to get rid of the offensive holiday? Besides this point of prudence, was it not the dictate of moderation to avoid the introducing of extraneous matter of difference of opinion, in a Church that was to be built up? Especially, when there was in contemplation the moderating of religious tests, was it consistent to introduce a political one? It was said, that the revolution being now accomplished, all the clergy ought, as good citizens, to conform to it; and to uphold, as far as their influence extended, the civil system which had been established. Had the question been concerning the praying for the prosperity of the commonwealths, and for the persons of those who rule in them, the argument would have been conclusive; and indeed this had been done by all the remaining clergy, however disaffected they might have been throughout the war. But, the argument did not apply to a retrospective approbation of the origin of the civil constitutions; or rather, to a profession of such approbation, contrary to known fact. . . . . The greater stress is laid on this matter, because of the notorious fact, that the majority of the clergy could not have used the Service, without subjecting themselves to ridicule and censure. For the author's part, having no hindrance of this sort, he contented himself with having opposed the measure; and kept the day, from respect to the requisition of the Convention, but could never hear of its being kept in above two or three places besides Philadelphia.'—*Memoirs*, pp. 106–7. At a subsequent period, when political agitations had subsided, this service appears to have gained more favor; and though it was never admitted into the Prayer-book, yet it was inserted by Bp. Hobart in his *Clergyman's Companion*, and has been occasionally used. In 1830, Bp. Hobart also sanctioned its use in his diocese, and set it forth in the following terms:

'In pursuance of the authority vested in me by the Canons of the Church to prescribe Forms of Prayer or Thanksgiving, for extraordinary occasions, I do hereby set forth the following "Form of Prayer and Thanksgiving to Almighty God," to be used on the fourth day of July, wherever it is deemed expedient to celebrate that day with religious services.

'John Henry Hobart,

'Bishop of the Protestant Episcopal Church in the State of New York.'

It is worthy of remark, that the fourth of July in that year occurred on a

Sunday; and a writer in the *Gospel Messenger* (Vol. XV.), who appears to write from knowledge, asserts that 'Bishop Hobart's Fourth of July Service was used in the parish of which he was Rector, on Sunday, July 4th, 1830.'

FOWLER. One who employs himself in catching birds, by means of nets, snares, and various other devices. Men overtaken by temptation, are said to fall into the snare of the devil, and the net of the fowler.

FRAILTY. Weakness, irresolution, inability to resist temptation, or perform duty, till strengthened by Divine grace. See Collect for 4th Sunday after Epiphany, and the Prayer after the Creed in the Visitation of the Sick.

FRANCISCANS. The followers of the rule of S. Francis, of Assisi, constituting one of the four orders of mendicant friars. The rule of the order, sanctioned by the popes in 1210 and 1223, destined them to beg and to preach. The popes granted them extensive privileges, which soon became burdensome both to the clergy and the laity, particularly as they were subject to no authority but that of the pope. The order soon comprised thousands of monasteries, all established by alms and contributions. From these monasteries learning did not remain long excluded, and distinguished scholars, as Bonaventura, Alexander de Hales, Duns Scotus, Roger Bacon, and others, obtained a celebrity which justified the admission of the Minorites to the chairs of the universities. With their rivals—the Dominicans—they were, from the thirteenth to the sixteenth century, the confessors of princes and the rulers of the Christian world. They were then superseded by the Jesuits; but, by a prudent compromise with them, they retained more influence than the Dominicans. In the beginning of the fourteenth century, the whole Franciscan order was divided into two parties; one of which embraced the severe discipline and absolute poverty of S. Francis, and were called *spirituals;* and the other, who insisted on mitigating the austere injunctions of their founder, were denominated *Brethren of the Community.*

FRANKINCENSE. See Incense.

FRATERNITY. Societies bearing this name are common in the Romish Church; they are professedly formed for mutual improvement, but are chiefly employed to insure a regular attendance on the ordinances of the Church, and the performance of certain devotional practices.

FRATRICELLI. An enthusiastic sect which arose in the marquisate of Ancona, in Italy, about the year 1294. The word is an Italian diminutive, signifying 'little brothers,' and was used as a term of derision, as most of the sect were apostate monks, whom the Italians call *fratelli*, or *fratricelli.* For this reason, the term, as a nickname, was given to many others, such as the Catharists, the Waldenses, and the like, however different in their opinions or in their conduct. But when applied to the austere part of the Franciscans, the name was considered honorable.—*Encyc. Brittan.*

'FRAUD.' Deceit, artifice, cunning; as in the expression, 'fraud and malice of the devil,'[1] which is elsewhere spoken of as 'the *wiles* of Satan,'[2] and the '*crafts* and assaults of the devil,'[3] or the 'craft and subtilty of the devil;'[3] in allusion to those artful temptations of the adversary, by which the careless and irresolute are taken captive. 'O ye worldly and fleshly caitiffs,' says Wiclif, 'ye are led away from the joy of God, and deceived with the devil's *fraud*.'[4]

FRAUDS, PIOUS. Artifices and falsehoods made use of in propagating what is believed to be useful to the cause of *religion*,—on the ground, probably, that 'the end justifies the means.' These frauds may be considered as the offspring of sincerity and insincerity; of religious zeal combined with a defective morality; of conscientiousness in respect to the end, and unscrupulous dishonesty as to the means. Without the one of these ingredients there could be no fraud; and without the other, it could in no sense be termed a pious fraud. These frauds have been more particularly practised in the Church of Rome; but Protestants are not exempt from all danger of falling into corruptions, substantially similar to those with which the Romish Church is so justly reproached. See *Whately's Errors of Romanism.*

FREE-WILL BAPTISTS. A religious denomination found in the United States, Canada, Nova Scotia, and New Brunswick. The Free-will Baptists trace their origin as a distinct body to the year 1780, in which year their first Church was organized, under Elder Benj. Randall, in New Durham, N. H. The immediate cause of this secession from the original Baptist Society, was Mr. Randall's determined opposition to Calvinism; for which he was publicly rebuked, 'pushed out, and forced to stand by himself alone.' It appears, however, that many others holding the same opinions came to his support; and several Baptist societies in his neighborhood openly avowing their opposition to Calvinism, a new and independent 'connexion' was readily formed. The distinguishing tenet of the sect, from which its name is derived, was that of the freedom of the human will. 'The Gospel which Elder Randall preached,' says one of their own ministers, 'was one of a free and full salvation; and he seemed to preach it with a holy unction, in demonstration of the Spirit and in power. He believed that men possessed minds free to will and to act, and that God's exercise of pardoning grace was always compatible with man's free volition; that the Gospel invitations were to all men; that the Holy Spirit enlightens and strives with all, and in a general rather than a partial atonement; that Christ invites all freely to come to him for life, and that God commands all men everywhere to repent.' This denomination is very similar in doctrine

[1] Collects in Visit. Pris.
[2] Commendatory Prayer in Visitation of Sick.
[3] Litany.
[4] Wiclif's 'Poor Caitiff.'

and usage to that of the *General* Baptists in England, with which it has for many years held a friendly correspondence. In 1844, the estimated number of their organized societies was 1057; ministers, 898; and communicants more than 54,000. See an article by the Rev. Porter S. Burbank, in *Rupp's Hist. of Rel. Denominations.*

FRIAR. Lat. frater; It. frate, or fra; Sp. frayle, or fray; Fr. frère; i. e., *a brother.* An appellation common to monks of every order, but more particularly applied to those of the mendicant orders, of which the principal were the four following: 1. Franciscans, minors, or gray friars; 2. Augustines; 3. Dominicans, or black friars; 4. Carmelites, or white friars. The name is restricted to such monks as are not priests, the latter being usually dignified with the appellation of *father.—Encyc.*

FRIARS OBSERVANT. Lat. *fratres observantes.* A branch of the Franciscans, who separated from the brethren of their order on the ground of a laxity of discipline, and lived apart in places of their own choosing, simply agreeing among themselves to observe the rules of their order more strictly than the conventuals did.—*Encyc. Brit.*

FRIDSTOLE. In England, anciently, there were in some churches, as at Hexham and Beverly, certain stone seats near the altar, to which extraordinary privileges of sanctuary were attached,—namely, that any criminal escaping thither should enjoy his life and liberty. Such a seat was termed the FRIDSTOLE, or *freed-stool.—Hart's Eccl. Rec.*

FRIENDS, *Society of.* See QUAKERS.

FROCK. A tunic of coarse cloth, with rather wide sleeves, long, full, and girded round the loins with a rope or a leather belt. The *frock* is the principal dress of a monk: sometimes the *caputium*, or cowl, forms a part of the frock itself, but perhaps they are more frequently distinct.—*Hart's Eccl. Rec.*

FRONTAL, or ANTEPENDIUM. The hangings or panel in front of an altar. Of these there were three kinds: 1. Of precious metals, adorned with enamels and jewels; 2. Of wood, painted, gilt, embossed, and often set with crystals; 3. Of cloth of gold, velvet, or silk embroidered, and occasionally enriched with pearls.—*Pugin. Gloss. of Eccl. Ornament, etc.*

'FRUITION.' Complete and full possession and enjoyment.

S. FULGENTIUS. An ecclesiastical writer, born of a noble family at Talepta, about 464. After a liberal education, he took the monastic vows, under Faustus, and founded a monastery. He was elected bishop of Vinta in 507, and afterwards of Ruspa, or Ruspina, a town on the coast of Africa; but he shared the persecution of the African prelates, and was banished by Thrasimond, king of the Vandals, into Sardinia. After the death of Thrasimond, he returned to Africa, and died there in 529 or 533. Of the works of this learned father, the best edition is that of Paris, 4to, 1684. In his

style, as well as in his opinions, Fulgentius was a follower of S. Augustine. —*Rose's Biog. Dict.*

FULGENTIUS, *Ferrandus.* A disciple of the preceding, with whom he is frequently confounded, lived in the beginning of the sixth century. He was the author of an Abridgment of the Canons.

FULGENTIUS. *Fabius Planciades*, bishop of Carthage, in the sixth century, wrote a work on mythology, in three books, printed at Milan in 1487. He also wrote Expositio Sermonum Antiquorum ad Chalcidium Grammaticum, which is usually printed with the works of Nonius Marcellus.

FUNERAL RITES. See Burial Service.

G.

GABLE. Brit. *Gavel.* The vertical triangular piece of wall at the end of a roof, from the level of the eaves to the summit.—*Gwilt.*

GALILEANS. A sect of the Jews. Their founder was one Judas, a native of Galilee, who, esteeming it an indignity to the Jews to pay tribute to strangers, raised up his countrymen against the edict of Augustus, which had ordered a taxation of all the subjects of the Roman empire. As our Saviour was supposed to be a native of Galilee, and His Apostles were mostly Galileans, they were suspected to be of this sect, and on this account ensnaring questions were proposed to our Lord.

GALILEE. A kind of inner porch in cathedrals, situated at the west end of the building, where penitents and excommunicated persons sat, previously to their admission on Ash-Wednesday. Here also processions terminated. 'The finest *Galilee* with which I am acquainted,' says Hart, 'is at Ely cathedral, and it is a truly magnificent specimen of lancet architecture. In some cases these western porches are found in parish churches, as at Snettisham in Norfolk, and probably the remains of one at Cromer, in the same county.—*Eccl. Rec.*

GALLICAN CHURCH, or CHURCH OF FRANCE. Of this Church, as it existed previously to the catastrophe brought upon it at the great French Revolution of 1789–1793, we shall here only remark that its foundations were laid in the apostolic age; and from the period of its complete establishment it enjoyed certain franchises and immunities which limited the power of the popes, and secured to this Church a degree of independence not possessed by other Churches of the Roman obedience.

In the seventeenth and eighteenth centuries the principles of the Jansenists spread very widely in France, and prepared the way for a complete subversion of the old Church, and the triumph of disunion and spiritual

anarchy. 'Before the Revolution, the bishoprics and cathedral preferments were entirely in the hands of the reigning sovereign. There were in the kingdom 18 archbishops, 111 bishops, more than 160,000 clergymen of the various orders, and 3400 convents, containing 2000 persons devoted to a religious life.'

The antipapal principle of Jansenism lurking in the Roman communion, combined with the revolutionary mania, says Palmer, developed in 1790 the 'Civil Constitution of the Clergy' in France, under which false appellation the Constituent Assembly effected extraordinary alterations in *spiritual* matters. M. Bouvier, the late bishop of Mans, remarks that this constitution 'abounded with many and most grievous faults.' 'First,' he says, 'the National Convention, by its own authority, without any recourse to the ecclesiastical power, changes or reforms all the old dioceses, erects new ones, diminishes some, increases others, etc.; 2. Forbids any Gallican church or citizen to acknowledge the authority of any foreign bishop, etc.; 3. Institutes a new mode of administering and ruling cathedral churches, even in spirituals; 4. Subverts the divine authority of bishops, restraining it within certain limits, and imposing on them a certain council, without whose judgment they could do nothing, etc.' The great body of the Gallican bishops naturally protested against this constitution, which suppressed one hundred and thirty-five bishoprics, and erected eighty-three in their stead, under different titles. The Convention insisted that they should take the oath of adhesion to the civil constitution in eight days, on pain of being considered as having resigned; and on the refusal of the great majority, the new bishops were elected in their place, and consecrated by Talleyrand, bishop of Autun, assisted by Gobel, bishop of Lydda, and Miroudet of Babylon.

M. Bouvier proves, from the principles of his Church, that this constitution was schismatical; that all the bishops, rectors, curates, confessors, instituted by virtue of it, were intruders, schismatics, and even involved in heresy; that the taking of the oath to observe it was a mortal sin, and that it would have been better to have died a hundred times, than to have done so. Certainly, on all the principles of Romanists at least, the adherents of the civil constitution were in schism and heresy.

Nevertheless, these schismatics and heretics were afterwards introduced into the communion of the Roman Church itself, in which they propagated their notions. On the signature of the Concordate between Buonaparte and Pius VII., in 1801, for the erection of the new Gallican Church, the first consul made it a point, that *twelve* of these constitutional bishops should be appointed to sees under the new arrangements. He succeeded. 'He caused to be named to sees, twelve of those same constitutionals who had attached themselves with such *obstinate perseverance*, for ten years, to the *propagation*

of schism in France. . . . . One of the partisans of the new concordate, who had been charged to receive the recantation of the constitutionals, certified that they had renounced their civil constitution of the clergy. Some of them vaunted, nevertheless, that they had not changed their principles; and one of them publicly declared, that they had been offered an absolution of their censures, but that they had thrown it into the fire!' The government forbade the bishops to exact recantations from the constitutional priests, and commanded them to choose one of their vicars-general from among that party. They were protected and supported by the minister of police, and by Portalis, the minister of worship. In 1803 we hear of the 'indiscreet and irregular conduct of some new bishops, taken from among the constitutionals, and who brought into their dioceses the same spirit which had hitherto directed them.' Afterwards it is said of some of them, that they 'professed the most *open resistance* to the holy see, expelled the best men from their dioceses, and perpetuated the spirit of schism.' In 1804, Pius VII., being at Paris, procured their signature to a declaration, approving generally of the judgments of the holy see, on the ecclesiastical affairs of France; but this vague and general formulary, which Bouvier and other Romanists pretend to represent as a recantation, was not so understood by these bishops, and thus the Gallican Church continued, and probably still continues, to number *schismatical bishops and priests* in her communion. Such is the boasted and most inviolable unity of the Roman Church!

We are now to speak of the Concordate of 1801, between Buonaparte, first consul of the French republic, and Pope Pius VII. The first consul, designing to restore Christianity in France, engaged the pontiff to exact resignations from all the existing bishops of the French territory, both constitutional and royalist. The bishoprics of old France were a hundred and thirty-five in number; those of the conquered districts (Savoy, Germany, etc.), were twenty-four; making a total of a hundred and fifty-nine. The constitutional bishops resigned their sees; those, also, who still remained in the conquered districts, resigned them to Pius VII. Eighty-one of the exiled royalist bishops of France were still alive; of these, forty-five resigned, but thirty-six *declined to do so.* The pontiff derogated from the consent of these latter prelates, annihilated a hundred and fifty-nine bishoprics at a blow, created in their place sixty new ones, and arranged the mode of appointment and consecration of the new bishops and clergy, by his bulls 'Ecclesia Christi,' and 'Qui Christi Domini.' To this sweeping Concordate the French government took care to annex, by the authority of their 'corps legislatif,' certain 'Organic Articles,' relating to the exercise of worship. According to a Romish historian, they 'rendered the Church *entirely dependent*, and placed every thing under the hand of government. The bishops, for example, were prohibited from *conferring orders* without its consent;

the vicars-general of the bishop were to continue, even after his death, to govern the diocese, without regard to the rights of chapters; a multitude of things which ought to have been left to the decision of the ecclesiastical authority, were minutely regulated,' etc. The intention was, 'to place the priests, even in the exercise of their *spiritual functions*, in an entire dependence on the government agents.' The pope remonstrated against these articles—in vain; they continued; were adopted by the Bourbons, and, with some modifications, are in force to this day; and the government of the Gallican Church is vested more in the Conseil d'Etat, than in the bishops. Buonaparte .... apparently found a very accommodating episcopacy. A royal commission, including two cardinals, five archbishops and bishops, and some other high ecclesiastics, in 1810 and 1811, justified many of the 'Organic Articles' which the pope had objected to, acknowledged that a national council could order that bishops should be *instituted* by the metropolitan or senior bishop instead of the pope, in case of urgent circumstances; and declared the papal bull of excommunication, against those who had unjustly deprived him of his States, was *null and void.*

These proceedings were by no means pleasing to the exiled French bishops who had not resigned their sees, and yet beheld them filled in their own lifetime by new prelates. They addressed repeated protests to the Roman pontiff in vain. His conduct in derogating from their consent, suppressing so many sees, and appointing new bishops, was certainly unprecedented. It was clearly contrary to all the *canons* of the Church universal, as every one admits. The adherents of the ancient bishops refused to communicate with those whom they regarded as intruders. They dwelt on the odious slavery under which they were placed by the 'Organic Articles;' and the Abbés Blanchard and Gauchet, and others, wrote strongly against the Concordate, as null, illegal, and unjust; affirmed that the new bishops and their adherents were heretics and schismatics, and that Pius VII. was cut off from the Catholic Church. Hence a schism in the Roman Church, which continues to this day, between the adherents of the new Gallican bishops and the old. The latter are styled by their opponents, '*La Petite Eglise.*' The truly extraordinary origin of the present Gallican Church, sufficiently accounts for the reported prevalence of Ultramontane or high papal doctrines among them, contrary to the old Gallican doctrines, and notwithstanding the incessant efforts of Napoleon and the Bourbons to force on them the four articles of the Gallican clergy of 1682. They see, plainly enough, that their Church's origin rests chiefly on the *unlimited* power of the pope.—*Palmer's Treatise on the Church of Christ*, Part I., ch. xi., append. 3.

GALLICAN LIBERTIES. Certain privileges enjoyed by the Church in France before the Revolution. This Church exercised and preserved, time out of mind, certain rights, franchises, and immunities, not as grants

from popes, but as derived to her from her first original, and which she took care never to relinquish. These 'liberties' depended upon two maxims, which were always looked upon in France as indisputable. The first is, that the pope had no authority or right to command or order any thing, either in general or particular, in which the temporalities or civil rights of the kingdom were concerned. The second was, that, notwithstanding the pope's supremacy was owned in cases purely spiritual, yet in France his power was limited and regulated by the decrees and canons of ancient councils received in that realm. The liberties or privileges of the Gallican Church were founded upon these two maxims, and are necessary consequences of them.

GANG-WEEK. A term applied, in some parts of England, to Rogation-week, when processions are made around the boundaries of parishes.

'GAZED UPON.' See the 25th Article, where we are instructed that 'the Sacraments were not ordained of Christ to be *gazed upon*, or to be carried about, but that we should duly use them.' The latter clause of the 28th Article is to the same effect. In both, the declaration is pointed at the custom existing in the Romish Church, of elevating the *host* or sacramental bread, in sight of the people, who thereupon were taught to adore it as the true body of Christ. See 'CARRIED ABOUT,' and ELEVATION *of the Host.*

GEBAL. *Psalm* lxxxiii. 7. 'Gebal, and Ammon, and Amalek.' Gebal was a district or sovereignty south of Judah, and in South Idumea. The name signifies a mountain, and the reference is to the inhabitants as the enemies of the Lord.

GEHENNA. The Greek term for *hell*, or the place of final torment. See HELL, *Descent into.*

GENERAL CONVENTION. See CONVENTION.

GENERAL COUNCIL. See COUNCIL.

GENNESARETH, *Lake of.* A lake of Galilee, otherwise called the Sea of Tiberias, the Sea of Galilee, and the Sea of Cinnereth, from the adjacent country, or the principal towns upon its shores. See LAKE OF GENNESARETH.

GENTILES. The Jews called all those who were not of their race, gojim, i. e., *gentes*, which in the Greek translations of the Old Testament is rendered *τα εθνα*; in which sense it often occurs also in the New Testament, as in *Matt.* vi. 32, 'all these things do the Gentiles (or nations) seek.

GENUFLECTENTES, KNEELERS, SUBSTRATI, or PROSTRATORS. The name of the third order of catechumens and penitents in the ancient Church; so called, because they were allowed to stay in the church and join in certain prayers particularly made for them, while they were kneeling upon their knees.—*Bingham.*

GENUFLECTION. Lat. genu, *the knee*, and flecto, *to bend*. The act of bending the knee, or kneeling in religious worship. See KNEELING.

S. GEORGE. A noble Cappadocian and tribune of soldiers under Diocletian, and by him martyred for his constancy in the Christian faith. When Robert, duke of Normandy, son of William the Conqueror, was besieging Antioch, and an army of Saracens was about to relieve it, S. George [in spirit] appeared with an innumerable army coming down the hills, all in white, with a red cross in his banner, to reinforce the Christians, upon which the infidels fled. On this account, S. George became not only the patron saint of England, but of Christianity itself; but, even long before, Justinian had erected a church in honor of him at Lydda. The legend of his having killed a fierce dragon, and rescued the king's daughter, a virtuous and beautiful virgin, is the origin of his being pictured like a warlike knight, with a dragon at his horse's feet.—*Bates.*

By some writers, however, S. George has been represented as possessing a character by no means honorable, or in accordance with the religion he professed. Occupying at first a public office, as contractor for army-supplies, it is said that he accumulated wealth in this employment by fraud, and his depredations on the public purse at last became so notorious, that he was compelled to fly from the pursuit of justice to Alexandria, where he embraced, with real or affected zeal, the profession of Arianism. Here his influence at length became so great among the disciples and followers of Arius, that when Athanasius was driven from Alexandria, the prevailing faction elevated him to the vacant episcopal throne. Gibbon has enlarged, in no flattering manner, on the faults of his character while primate of Egypt. Under the reign of Constantius, he was expelled by the people, and on the accession of Julian, in 361, his downfall became certain. After a short imprisonment, he was dragged out by the populace, and murdered, without even the form of a trial. His remains, and those of his attendant, were thrown into the sea; the popular leaders of the tumult declaring their resolution to disappoint the devotion of the Christians, and to intercept the future honors of these martyrs, who had been punished, like their predecessors, by the enemies of their religion. The date of the canonization of S. George is uncertain; but he was recognized as a saint by Pope Gelasius, in 494. Some Roman Catholic and Anglican writers, however, deny, or doubt, the identity of the S. George of the calendar with George of Cappadocia. When the English Crusaders went to the East in 1096, they found S. George received among the Christians as a warrior-saint. As such, King Edward III. made him patron of the Order of the Garter; and he thus gradually became considered as the patron of chivalry, and the tutelar saint of England.

The reader who would enter into the history of S. George of Cappadocia,

as the patron saint of England, may consult 'The Historie of that most famous Saint and Souldier of Christ Jesus, St. George of Cappadocia, asserted from the fictions of the middle ages of the Church and opposition of the present,' by Dr. Peter Heylyn, 4to, London, 1631 and 1633; 'A Dissertation on the Original of the Equestrian Figure of the George and of the Garter, ensigns of the most noble order of that name,' by John Pettingall, 4to, Lond., 1753; and Dr. Pegge's 'Observations on the History of Saint George the Patron Saint of England,' in the 'Archæologia,' v. 1–32.—*Engl. Cyc.*

GERGESENES. A people who dwelt in the land of Canaan, and were otherwise called Girgashites. Their territory was east of the Sea of Galilee.

GERMAN REFORMED CHURCH. 'The German Reformed Church, as its name imports,' says Dr. Mayer, 'comprises that portion of the family of reformed Churches who speak the German language, and their descendants, and, as such, is distinguished from the French Reformed, the Dutch Reformed, etc. It embraces the reformed Churches of Germany and of the German part of Switzerland, and their brethren and descendants in other countries, particularly in the United States of America.' The founder of this Church was Ulric Zuinglius, who was born at Wildhaus, in Switzerland, on the first day of January, 1484. At an early period of the Reformation (1516), Zuingle set forth as a cardinal principle the right of unlimited private judgment in the interpretation of Scripture, and in the determination of doctrine; and, in consequence, he soon came in collision with Luther, who had far more respect for the creeds, the rituals, the ecclesiastical order, and the sacramental views of the ancient Church. The chief point of disagreement was the doctrine of the holy Eucharist, in which Zuingle contended that the bread was simply a sign or figure of the Lord's body, and the wine of His blood, while Luther insisted that the body and blood of Christ were really present in and with the bread and wine, and were received together with them by the communicant. The Reformed, however, having less to contend for, were not as strenuous in urging their point, as were the Lutherans in defending the opposite. It is said that they regarded this difference as unessential, and acknowledged their opponents as brethren in Christ, whom it was their duty to receive; while Luther classed it with the essentials of Christianity, and would not admit that those who denied the real presence were Christians at all.

Another point of difference which became, at a later period, a subject of controversy between the two Churches, was the use of certain religious rites and institutions which to the Reformed appeared to favor superstition, while the Lutherans regarded them all as tolerable, and some of them as useful. Such were the use of images in the churches, the distinguishing vestments of the clergy, private confession of sins and absolution, the use of the wafer

in the Lord's Supper, lay-baptism, exorcism of the evil spirit previous to baptism, altars, baptismal fonts, etc. 'Most of these usages,' adds Dr. Mayer, 'have been laid aside, and are now unknown in the Lutheran Church in this country [the United States]. Little now remains to distinguish the two Churches; they recognize each other as brethren, worship together, and abhor the controversy that would rupture the bond of mutual love.'

The doctrinal system of the German Reformed Church is contained in the Heidelberg Catechism,—so called from Heidelberg, the capital of the Electoral Palatinate, where it was first published, in the reign of the elector Frederick III., in the year 1563. It was adopted as a symbolical book, soon after its publication, by almost all the Reformed Churches in Europe, and became particularly the symbolical book of the Reformed in Germany.

The German Reformed Church in the United States was founded by emigrants from Germany and Switzerland. Her origin may be dated about the year 1740, or rather somewhat earlier. The principal seat of the Church in her infancy was Eastern Pennsylvania, though settlements were made also, and congregations formed, at an early period in other States, particularly in the Carolinas, Virginia, Maryland, New Jersey, and New York. Her doctrinal system is derived from Germany and Switzerland, but her ecclesiastical polity is formed after the model of the Reformed Dutch Church of Holland, by whom she was nurtured and protected in her infant state, and to whom she owes a large debt of gratitude.—*Chiefly from an article in Rupp's History of Religious Denominations.*

GETHSEMANE. A village of Palestine, situated on the Mount of Olives. The place was occasionally visited by our Blessed Lord, and it was in a garden of Gethsemane that He endured His bitter agony, and was betrayed by the traitor Judas.

GHOST. See the next article.

'GHOSTLY.' One of the few antiquated words still retained in the Prayer-book. In religious works, the term *spiritual* may express its meaning. An instance of its use occurs, in one of the prayers in the 'Order of Confirmation,' thus, 'daily increase in them . . . the spirit of counsel and *ghostly* strength.' Here it obviously refers to 'spiritual strength,' or strength to resist evil, and to obey the holy will of God.

The title 'Holy *Ghost*,' is, in like manner, synonymous with 'Holy *Spirit*,' the word *ghost* being often used in old theological or devotional works, for *soul* or *spirit*.

'It is a sad matter,' says Latimer, 'a godly matter, a *ghostly* matter, a matter of damnation and salvation.'[1] Wiclif has a treatise entitled, 'The armor of heaven, or the *ghostly* battle,' i. e. the spiritual contest.

GILBERTINES. A religious order, so called from S. Gilbert, of Sem-

[1] Sermon on Covetousness.

pringham, in the county of Lincoln (England), who founded the same about the year 1148; the monks of which observed the rule of S. Augustine, and were accounted canons; the nuns followed the rule of S. Benedict. S. Gilbert founded thirteen monasteries of this order, viz., four for men alone, and nine for men and women together, which had in them seven hundred brethren, and fifteen hundred sisters. At the dissolution, there were about twenty-five houses of this order in England and Wales.—*Buck.*

GILDAS, surnamed the *Wise*, a celebrated British monk, born in Wales, in 511. Where he was educated is uncertain. Some say he went over to Ireland; others, that he visited France and Italy. All agree that, after his return to England, he became a most assiduous preacher of the Gospel. Du Pin says he founded a monastery at Venetia in Britain. Gildas is the only British author of the sixth century, whose works are printed. His History of Britain is valuable on account of its antiquity, and as containing the only information we have concerning the times of which he wrote, though his style is inelegant.—*Brit. Encyc.*

GILEAD. A region lying east of the river Jordan, and abounding in mountains. It lay between Arabia Deserta and the lands of Ammon, Moab, Reuben, Gad, and Manasseh.

GIRDLE. A cincture binding the alb round the waist. Formerly it was flat and broad, and sometimes adorned with jewels; in the Roman Catholic Church, it has been changed into a long cord with dependent extremities and tassels. The zone is regarded as a type of purity.—*Hook.*

GLASSITES. See SANDEMANIANS.

GLEBE. Lat. gleba, *turf, soil, ground.* The land possessed as part of the revenue of an ecclesiastical benefice. 'The ordinary living or revenue of a parsonage,' says Spelman, 'is of three sorts,—the one in land, commonly called the *glebe;* another in tithe, which is a set part of our goods rendered to God; the third, in other offerings bestowed upon God and his Church by the people.'

GLORIA IN EXCELSIS. '*Glory be* [*to God*] *on high.*' One of the ancient doxologies of the Church. It is also well-known as the Angelical Hymn, from the first few words having been sung by the angels at the Nativity of our Redeemer. By whom the remainder was added, is involved in the deepest obscurity. Some ascribe it to *Telesphorus*, bishop of Rome, about A. D. 130.—*Innocent*, De Mysteriis, c. 20. *Alcuin*, de Div. Off. Cap. xl, gives it to Hilary of Poictiers, and with him agree *Hugo*, de Div. Off. Cap. xi, and the author of the *Gemma Animæ*, lib. i. 87; but, against these (and others who may be mentioned), *Bona* observes that S. Athanasius, a contemporary of Hilary, speaks of this hymn, with its additions, as well-known in his own time. The Fathers of one of the Councils (iv. *Tolet. can.* 12), could not err, when they cautiously observed, 'Reliqua quæ sequuntur post

verba Angelorum, Ecclesiasticos Doctores composuisse.'—*Maskell, Anc. Lit. of the Church of England.*

Very anciently, and indeed it has been supposed, up to the year 1000, only bishops were permitted to say this hymn, except on Easter-day, when priests also were allowed.—*Ibid.*

GLORIA PATRI. 'Glory be to the Father.' The Latin title of one of the primitive doxologies of the Church, sometimes called the lesser doxology, to distinguish it from the *Gloria in Excelsis*, or angelical hymn, which, at the close of the psalms of the day, may be substituted for it. From the times of the Apostles, it has been customary to mingle ascriptions of glory with prayer, and to conclude the praises of the Church, and also sermons, with glory to the Father, to the Son, and to the Holy Ghost. The first part of the Gloria Patri is traced by S. Basil, to the apostolic age of the Church. In the writings of the Fathers, doxologies are of very frequent occurrence, and in the early Church they appear to have been used as tests, by which orthodox Christians and Churches were distinguished from those which were infected with heresy. The doxologies then in use, though the same in substance, were various in their form and mode of expression. The Arians soon took advantage of this diversity, and wrested some of them, so as to appear to favor their own views. One of the doxologies, which ran in these words, 'Glory be to the Father, *by* the Son, *in* the Holy Ghost,' was employed by them as a support to their unscriptural opinions. In consequence of this, and to set the true doctrine of the Church in the clearest light, the form as now used was adopted as the standing doxology of the Church.

GLORY. Lat. *Gloria.* Glory is something dazzling, and diffused or shed abroad, as radii from a centre; applied figuratively to language, to acts, to states, especially the heavenly. The word, in a religious sense, signifies adoration and praise, given to God. In one place of the Psalms it signifies the tongue or voice.—*Psalm* lvii. 9.

GLOSS. An illustrative note or comment.

GNOSIMACHI. A name which distinguished those in the seventh century who were professed enemies to the Gnosis, i. e., the studied knowledge or science of Christianity, which they rested wholly on good works; calling it a useless labor to seek for knowledge in the Scripture. In short, they contended for the practice of morality in all simplicity, and blamed those who aimed at improving and perfecting it by a deeper knowledge and insight into the doctrines and mysteries of religion. The Gnosimachi were the very reverse of the Gnostics.—*Buck.*

GNOSTICS. Gr. γνωσις, *knowledge.* Ancient heretics, famous from the first rise of Christianity, principally in the East. It appears, from several passages of Scripture,—particularly 1 *John* ii. 18; 1 *Tim.* vi. 20; and *Col.*

ii. 8,—that many persons were infected with the Gnostic heresy in the first century. The name was adopted by this sect, on the presumption that they were the only persons who had the true knowledge of Christianity. Accordingly, they looked on all other Christians as simple, ignorant, and barbarous persons, who explained and interpreted the sacred writings in a low, literal, and unedifying manner. Gnostic afterwards became a generic name, comprehending many sects and parties of heretics, who rose in the first centuries, and who, though they differed among themselves in several points, yet all agreed in some common principles. They corrupted the doctrine of the Gospel by a profane mixture of the tenets of the old philosophy concerning the origin of evil and the creation of the world. Irenæus accuses them of introducing into religion certain vain and ridiculous genealogies, i. e., a kind of divine processions or emanations, which had no other foundation but in their own wild imagination. The Gnostics confessed that these Æons, or emanations, were nowhere expressly delivered in the sacred writings; but insisted that Jesus Christ had intimated them in parables to such as could understand them. They built their theology, not only on the Gospels and the Epistles of S. Paul, but also on the law of Moses and the prophets. Their persuasion that evil resided in matter, as its centre and source, made them treat the body with contempt, discourage marriage, and reject the doctrine of the resurrection of the body and its reunion with the immortal spirit. The Gnostics considered Jesus Christ as the Son of God, and inferior to the Father, who came into the world for the rescue and happiness of miserable mortals, oppressed by matter and evil beings; but they rejected our Lord's humanity, on the principle that every thing corporeal is essentially and intrinsically evil; and, therefore, the greater part of them denied the reality of His sufferings. With regard to their moral conduct and doctrines, they were much divided. The greatest part of this sect adopted very austere rules of life, recommended rigorous abstinence, and prescribed severe bodily mortifications, with the design to purify and exalt the mind. Some, however, maintained that there was no moral difference in human actions; and thus, confounding right with wrong, they gave a loose rein to all the passions, and asserted the innocence of blindly following all their motions, and of living by their tumultuous dictates. The tenets of the ancient Gnostics were revived in Spain, in the fourth century, by a sect called the Priscillianists.

GOD-CHILD. A term of spiritual relation; one whose sponsor at baptism promised to see him or her educated as a Christian.

GOD-DAUGHTER. A girl who has had a sponsor in baptism.

GOD-FATHER. See SPONSORS.

'GODLY MOTIONS.' God *worketh in us* both to will and to do, for all good thoughts and holy desires come from Him. Therefore we pray, in

the Collect for the first Sunday in Lent, 'that our flesh, being subdued to the Spirit, we may ever obey Thy *godly motions* in righteousness and true holiness.' This is very similar to a petition in the Easter Collect, which may serve for its illustration: 'That, as Thou dost *put into our minds good desires* (godly motions), so by Thy continual help we may bring the same to good effect.'

GOD-MOTHER. See SPONSORS.

'GOD OF GOD.' This, and the expressions by which it is followed, in the Nicene Creed, are simply designed to assert in the most decisive form, the essential Divinity of the second Person of the Trinity. Being the Son of God,—the only begotten of the Father,—the partaker of the divine nature, He is therefore God OF God, 'as one Man is the Son of another, though after a spiritual manner, and purely propagated as one Light is generated of another [Light OF Light] without diminution of Substance, generated from the eternal Essence, and not made as Creatures are; being of one Essence with the eternal Father,' and therefore 'very God OF very God.'

It is scarcely necessary to remind the reader, that the above expression is not to be understood as implying simply that Christ is *God over all other gods;* this is far from expressing the meaning of the article; for though He is truly 'King of kings, and Lord of lords,' yet the Christian faith recognizes no GOD but one, and the very design of this portion of the Creed was to set forth the Redeemer of mankind as a partaker in the one divine essence.

GOD-SON. A male who has had a sponsor at the baptismal font. A term of spiritual relation.

'GOD-SPEED.' A good old phrase, honored alike by the Bible and the Prayer-book. S. John cautions us against bidding '*God speed*' to any one who 'abideth not in the doctrine of Christ.' 2 *John* 10, 11. 'For,' he adds, 'he that biddeth him God speed, is partaker of his evil deeds.' *God speed* is a wish of success, and is equivalent to 'good speed be to thee,' or 'speed thee well.' When used with solemnity (and it should never be used otherwise), it implies our benevolent feelings to its object and his errand, and a commendation of both to the protection of God. Who, then, does not admire the touching and affectionate congratulations which the Church enjoins at the institution of a minister into his cure, when 'the Wardens, Vestry, and others shall salute and welcome him, bidding him *God speed.*' It is a delightful and lovely relic of the olden time, worthy to live when the formal charities of a worse age shall be forgotten, and the pastor, in the truth of his office, be rallied around as the father of the flock, the centre of his spiritual family.

GOD-WARD. Towards God, or with reference to Him.

GOLDEN NUMBER. By referring to the Astronomical Tables at the

beginning of the Prayer-book, it will be seen that a large proportion of them are simply calculations of the day on which *Easter* will fall in any given year, and, by consequence, the moveable feasts depending on it. In the early Church, it is well known that there were many and long disputes on this point, the Eastern and Western Churches not agreeing on the particular day for the celebration of this festival. To remove these difficulties, the Council of Nice came to a decision, from which the following rule was framed, viz.: 'Easter-day is always the first Sunday after the full moon, which happens upon or next after the twenty-first day of March; and if the full moon happens upon a Sunday, Easter-day is the Sunday after.'

To determine the time of Easter in any year, it was therefore only necessary to find out the precise time of the above full moon, and calculate accordingly. Now if the solar year exactly corresponded with the lunar, the time of the paschal moon would be liable to no variation, and Easter would fall on the same day of every year. But as the lunar year is really shorter than the solar, by eleven days, it follows that the paschal moon must, for a course of years, always happen at a different period in each successive year. If, then, the above rule be observed, the time of Easter may vary from the 22d of March to the 25th of April, but somewhere within these limits it will always fall. Hence the adoption, by the Council of Nice, of the *Metonic Cycle*, by which these changes might be determined with tolerable accuracy. From the great usefulness of this Cycle, its numbers were usually written on the Calendar in letters of gold, from which it derived the name of *Golden Number*.

GOOD FRIDAY. This day received its name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy: and from those unspeakably good things He hath purchased for us by His death. It is the day on which the great sacrifice was offered up for sin, and has been set apart for a peculiar solemnity of devotion, from the first ages of Christianity. 'How inconsistent and how culpable is the conduct of those Christians, who, belonging to a Church which sets apart a day for the commemoration of their Saviour's death, do not thus devote it, but pursue on this day their customary business and pleasures!'

'GOODLY FELLOWSHIP.' See the *Te Deum*. 'The *goodly fellowship* of the prophets praise Thee.' The epithet *goodly* denotes the excellence and sanctity of these venerable men, 'of whom the world was not worthy.' And by the term *fellowship* may be understood their relation to each other, notwithstanding the various times in which they flourished; and the fact of their forming a distinct class to execute the commands of the Most High.

GOOD WORKS. The doctrine of the Church respecting good works is concisely expressed in the 12th Article of Religion. Such works, says

Heurtley, are inseparable from our union with Christ, but then as effects of that union, not as causes or instruments. 'We are created in Christ Jesus unto good works.' 'He that abideth in me, and I in him, the same bringeth forth much fruit; for without me—separate from me—ye can do nothing.' While, however, we regard good works as effects of our union with Christ, we must remember that they are an end also, nay, the end for which we have been united to Him; and if so, a condition of the continuance of our union. 'The branch cannot,' it is true, 'bear fruit of itself, except it abide in the vine;' but yet its fruitfulness is the object of the care and pains which the vine-dresser bestows upon it, and therefore a condition on which it is suffered to remain. And as fruitfulness in good works is a condition on which we are suffered to continue in Christ, so also is it the measure according to which fresh supplies of grace are given; 'every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' And yet further, which indeed follows upon the foregoing, our works are the rule by which God will judge us at the last day. These will declare, beyond all controversy, how far we have answered the end of our new creation; how far we have improved the talents intrusted to us; how far we are qualified and prepared for that kingdom into which 'there shall in no wise enter any thing that defileth,' where 'the people shall be all righteous,' where the merciful 'shall receive mercy,' where 'the pure in heart shall see God,' where the servant who has so 'improved the pound intrusted to him as to have gained five pounds, shall be appointed to reign over five cities, and he who has gained ten pounds shall have authority over ten cities.'

GOSPEL. This word, in its widest sense, signifies the whole system of the Christian religion; more particularly and literally the term implies the 'good news' of the coming of the Messiah, the Redeemer of the world. The word was also originally applied to the books which contained an account of the life of Christ, many of which were in circulation in the first century of the Christian era, though only four, those of SS. Matthew, Mark, Luke, and John, were of canonical authority. In the ritual of the Church the term also denotes that portion of Scripture which is read immediately after the Epistle in the Communion Office. It is so called because it is always taken from one of the four Gospels. Before it is read, the congregation rise and give thanks to God by saying or singing 'Glory be to Thee, O Lord, indicating thus their gratitude to God for the sacred Gospel now about to be read to them. This act of praise is not in the English Prayer-book, but rests solely on usage. 'It was indeed enjoined by King Edward's first Common Prayer Book,' says Wheatly, 'and so the custom has continued ever since; and I do not find how it came to be left out of the rubric afterwards. It certainly could have nothing objected against it, and therefore it is restored in the Scotch liturgy, which also ordered that when the presbyter

shall say, *So endeth the Holy Gospel*, the people shall answer, *Thanks be to Thee, O Lord.*'

GOSPELLER. A clergyman appointed to read the Gospel of the day. See EPISTLER. This term was also applied in derision, by the Romanists, to the Reformers, on account of their valiant and determined persistence in preaching the Gospel, and exhorting all men to judge by it of their doctrine whether it was of God.

GOSPEL SIDE. That side of the altar at which the Holy Gospel is read, viz., the north side—it being understood that the chancel is at the east end of the church.

GOSSIP. A sponsor for an infant in baptism; from GOD, and *sib*, a Saxon word which signifies *kindred* or affinity—kin in God.

GOTHIC. A general term for that style of mediæval architecture of which the pointed arch is the most prominent character. Together with the *Romanesque* (an equally general term for that style of which the round arch is the most prominent character), it comprehends all mediæval ecclesiastical architecture in England. The sub-styles, with their dates, may be roughly stated as follows:

ROMANESQUE.		GOTHIC.	
Saxon	1066	Early English	1190–1245
Norman	1066–1145	Geometrical	1245–1315
Transition	1145–1190	Decorated	1315–1360
		Perpendicular	1360–1550

The more minute characteristics must be sought under their several names, and it must be obvious that the accounts given within the small limits we can devote to the subject must be very superficial. The subject may be pursued in a number of works now before the public, as, first in date and not last in importance, Rickman's 'Attempt to Distinguish the Styles of Architecture in England,' and Sharpe's 'Seven Periods of English Architecture.'—*Hook.*

'GOVERNANCE.' See Collect for Grace in the Morning Prayer:—'—— that all our doings, being ordered by Thy *governance;*' i. e., being subject to God's *control*, *direction*, and *government*, may be righteous in His sight.

GOVERNMENT, CHURCH. See CHURCH GOVERNMENT.

GOWN. The Gown was the ancient *sagum*, and originally had the form of a smock-frock, with wide-mouthed sleeves, and a hole for the head to pass through: it was the common dress of all classes, and was worn by both men and women. *Fosbroke* says, that with the Anglo-Saxon and Norman ladies it had the appearance of a long shirt with very long sleeves; sometimes these only reached to the elbows; sometimes the gown was without any sleeves; but the waist was constantly bound with a girdle. In the

twelfth century, the gown of the men was like that of the Lord Mayor of London, and *hoods* were connected with it. It seems that the first and most important alteration in its make was in the sleeves, which became wider and more open, and ended in a kind of pocket. The gown grew into general use in the fifteenth century, and among the women, superseded the super-tunic; but was at last itself displaced, as to common wear, by the doublet and cloak. The gown was, however, retained by scholars and ecclesiastics; and was the particular habit of the Benedictine monks, from whom it passed to our universities. It was at first simply a kind of coat, reaching a little below the knees, with sleeves of ordinary width and length, and without gatherings on the shoulders. When, however, 'Degrees' in learning became more common, as literature advanced, changes were made in the form of the gown for distinction's sake, as well of the degree as of the faculty; and colors and facings were also introduced; and likewise hoods, for a similar purpose; scarlet was the prevailing color for doctors and professors, and black for other ranks and degrees. The ancient *academical gown* is thought to have been what we now consider the *clerical* or *preaching gown*, full-sleeved, with wristbands tucked up to the elbow. This gown is also the *court-dress* of the clergy. The *academical* or *degree gown* of the present day is considered to approach in its form very nearly to the old Geneva or Puritan habit; yet it is known that *Calvin* usually wore a habit resembling the *civilian's gown*, which fell back in a lappet behind the neck. The true *Genevan gown*, however, had more the form of a cloak. The distinctive characters of the *academic* and the *preaching gowns* of the past age are apparent in the engraved title-page of '*The Workes of* John Boyes, *Doctor in Divinitie and Dean of Canterbury*,' published in 1622, where a priest is represented in three different medallions, as writing and studying in a *master of arts' gown*, with the mottoes under—'In eo sumus et scimus,' 'Scriba doctus in regna cœlorum,' 'Consiliarii mei.' While in another medallion the same person is represented *preaching* in a pulpit in a *full-sleeved gown*, with a narrow wristband, and wearing his *hood;* and underneath was the motto, 'Opportunè Importunè.' . . . . The *gown* is prescribed in no rubric of the liturgy, and is considered to be strictly the *private*, or *academic dress* of the wearer.

Whether the preaching-dress is rubrically the *surplice* or the *gown*, has not once alone produced serious disputation in the Church; and the question still remains, historically and logically, undetermined. The great hinge upon which the controversy turns is, whether the '*Sermon*' is, or is not, a part of the Communion Service: *if it is*, then the *surplice*, as the modern representative of the Communion vestments, ought to be continued during the delivery of the sermon; *if it is not*, then the *gown* is the proper garb. There is yet another argument, which, however, helps us but little in coming

to a satisfactory conclusion; and that is, that in ancient times the preacher was usually a distinct person from the officiating priest, who, in those days, was not sufficiently skilled in literature and learning to frame a 'Discourse;' and that this preacher, generally some itinerant monk, always mounted the pulpit in his *gown*, the *surplice* not appertaining to him, by reason of his not ministering in the Divine Offices. From this usage arose, eventually, when the clergy became better informed, the custom of the officiating priest assuming the *gown* when performing the function of the preacher, and the *surplice* grew into an exception; but the exception sometimes extended to a whole diocese, as the records of Durham will testify. Thus did the matter continue till recent times, when the subject was reawakened by the revival of the *surplice* in the pulpit in places where it had not been before seen as the dress of the preacher. A violent controversy naturally followed, but it seems to have tacitly expended itself; and the practice now admitted is, conformity to the usage of the place, whether that usage be the *surplice* or the *gown.—Dr. Pinnock's Laws and Usages, etc.*

GRACE AT MEALS. 'A short prayer invoking a blessing upon our food, and expressive of gratitude to God for supplying our wants. The propriety of this act is evident from the traditional custom of the Church, and from the Divine command, as interpreted by this custom (1 *Thess.* v. 18; 1 *Cor.* x. 31; 1 *Tim.* iv. 5), and from the conduct of our Lord (*Mark* viii. 6, 7).'

GRADUAL, GRADALE, or GREYLE. In the Romish Church, properly, a sentence in the Communion Office, sung after the Epistle. But the term, in its usual signification, not only includes the sentence called the gradual, but also all the other parts of the Office of the Holy Eucharist which were sung, viz., Asperges, Introit, Kyrie Eleison, Gloria in Excelsis, Hallelujah, Tract, Sequence, Creed, Offertory, Sanctus, Agnus Dei, &c.—*Par. Choir.* The name indicates that some of these anthems were chanted from the steps (*gradus*) of the chancel or ambon.

'GRAFTED.' A scriptural figure representing our union with Christ and His Church, by the grafting of a branch into a vigorous tree or vine. In the Baptismal Office, the Church marks the period when this union ordinarily takes place; for immediately after the administration of baptism, the minister is required to say, 'Seeing now, dearly beloved brethren, that this child [or person] is regenerate, and *grafted into the body of Christ's Church;* let us give thanks unto Almighty God for these benefits.'

GRAY FRIARS. The Franciscans were called by this name, on account of their gray clothing.

GREEK CHURCH, THE, called also the Oriental Church, prevails more or less in Russia, Siberia, North America, Poland, European Turkey, Servia, Moldavia, Wallachia, Greece, the Archipelago, Crete, Cyprus, the Ionian

Islands, Georgia, Circassia, Mingrelia, Asia Minor, Syria, Palestine, and Egypt. The vast and numerous churches of the East are all ruled by bishops and archbishops, of whom the chief are the four patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. The Russian Church was subject to a fifth patriarch from the latter part of the sixteenth century; but since the reign of Peter the Great, the appointment to this high office has been suspended by the emperor, who deemed its power too great, and calculated to rival that of the throne itself. In its place Peter the Great instituted the 'Holy Legislative Synod,' which is directed by the emperor.

No period can be assigned since the introduction of Christianity, in which vast numbers of these churches were not visibly existing. The invasions and persecutions of barbarians and Mohammedans extinguished for a time many ancient branches of the Oriental Church, but their loss has been repaired continually by the conversion of infidels and the foundation of new societies; so that there has never yet been a period, in which we cannot trace the existence of great societies of Christians in the East, from which the existing Oriental Churches have all been regularly and peaceably derived by spiritual propagation. Many of those original and apostolical societies still subsist after an uninterrupted succession of eighteen hundred years; such as the Churches of Smyrna, Philadelphia, Corinth, Athens, Thessalonica, Crete, Cyprus. Many others, founded by the Apostles, continued to subsist uninterruptedly, till the invasion of the Saracens in the seventh century, and revived after their oppression had relaxed. Such are the Churches of Jerusalem, Antioch, Alexandria, and others: from these apostolical Churches the whole Oriental Church derives its origin and succession: for whenever new churches were founded, it was always by authority of the ancient societies previously existing.

These Churches have never separated themselves from the communion of the Catholic Church, but have at all times constituted a very great portion of that Church. Since the eleventh century, however, the Oriental and Western Churches have not maintained that visible unity which previously existed, certain disputes having arisen which in the end resulted in a separation. Though there had been, at various times, occasional schisms between the particular Churches of Rome and Constantinople, yet, in the middle of the eleventh century, the Eastern and Western Churches held communion, and acknowledged each other as parts of the same holy Catholic Church. Their intercourse was interrupted in the following manner:

In 1053, Michael Cerularius, patriarch of Constantinople, a man of turbulent spirit, addressed a letter to the Bishop of Trani, in Apulia, to be communicated to the Roman pontiff and the whole Western Church. In this letter he strongly inveighed against several of their rites and customs, and especially that of using unleavened bread in the Eucharist, which, he argued,

must render that sacrament invalid. At the same time, he closed the churches and monasteries of the Latins at Constantinople.

These unreasonable and uncharitable proceedings naturally excited indignation in the West. Pope Leo wrote to complain of them; and the Greek emperor and Cerularius having expressed their wish for peace, he sent, in 1054, three legates to Constantinople, of whom the principal was Cardinal Humbert. A worse selection could scarcely have been made, with a view to concord and unity. Having presented to the emperor his replies to Cerularius and to Nicetas, a studite monk (who had written against the Latin customs), in which he bitterly retorted the charge of error on the customs of the Greeks, and threatened them with an anathema, Humbert and his colleagues proceeded to visit Cerularius, whom they treated with marked rudeness, and arrogantly declared, that they had not come to discuss any of the points in dispute, but to insist on the adoption of their own rites and customs. This latter charge, it is true, rests on the testimony of Cerularius, but it is rendered credible by their subsequent conduct. Supported by the emperor, who was desirous of conciliating the favor of the Roman see, and procuring its aid against the Normans, they compelled Nicetas to abjure his writings, and to anathematize 'all who contradicted the faith of the Roman Church.' They also themselves publicly excommunicated 'all who contradicted the faith of the holy, Roman, apostolical see' And finally, before they left Constantinople, they placed on the altar of S. Sophia a paper containing an excommunication of Cerularius and his adherents, in which they made a charge of heresy on those who maintained several ancient and established customs of the Eastern Church. Cerularius, in his turn, denounced anathema against the authors and supporters of the excommunication, and the Roman pontiff did not disown the act of his legates, so that the two Churches of Rome and Constantinople, and their adherents, became mutually estranged.

It would be difficult to determine which were more guilty of harsh and uncharitable conduct, Cerularius in depriving the Latins of their churches, or the legates for their arrogance and their needless and uncharitable denunciation of such customs as the marriage of the clergy, and the use of the Nicene Creed without the addition of 'filioque,' which had never been received in the East, and which the Roman Church itself did not afterwards insist on, in its temporary reunions with the Oriental Churches. It is not to be imagined that either the Church of Rome or of Constantinople was by these acts separated from Catholic unity; and still less, that the whole West or the whole East could be cut off from the Christian Church by the acts of one or two passionate and prejudiced bishops.

The Greek Church denominates itself the 'Catholic and Apostolical Oriental Church.' In the north of Syria, particularly about Aleppo and Anti-

och, it includes the majority of the Christian population. For instance, out of the whole number of inhabitants in Damascus, which is above 78,000, this Church claims more than 42,000 as its members. It is the largest de nomination of Christians in Syria and the Holy Land; for those of the Greek Church here amount to 345,000 souls, while that of the other Christian bodies does not altogether exceed 260,000. It has 2,000 or 3,000 members in Egypt, and possesses the convents in Arabia Petræa, among which is the monastery on Mount Sinai. In all parts of Asia Minor and Lesser Armenia, it has more followers than any other Christian Church; and they exceed at Constantinople those of the Latin, or Roman, and Armenian Churches taken together. It is almost the only Christian Church in the Turkish provinces in Europe; but in respect of the united population of Turkey in Europe and Asia, it numbers about 4,000,000 out of the entire Christian community of 6,600,000, and forms about one-fourth of the whole of the Sultan's subjects. It is the established religion in the kingdom of Greece, where the law of August, 1843, has limited the number of bishoprics to twelve, though the present number is thirty-eight, including the twenty-six suffragan bishops, whose places will not be filled up when they die. The same law styles the national Church, 'the Orthodox Eastern Apostolical Church of the kingdom of Greece.' Out of the 640,000 inhabitants of this monarchy, all are Greeks except about 25,000 Romanists. North of the Danube, more than three-fourths of the inhabitants are of this Church; and in Hungary its adherents amount to about 1,350,000, or one-eighth of the entire population. It is the established religion of Russia, where the emperor holds the supremacy; and it has more than 47,000,000 followers, out of a population of nearly 64,000,000. The Russo-Greek Church is administered in all general respects by the 'holy, directing synod,' consisting of certain dignitaries, besides a cabinet minister. The ecclesiastical affairs are conducted by forty-eight eparchates, divided into three classes, and each under the superintendence of its own prelate, who is either a metropolitan, an archbishop, or a bishop. Latterly, two additional eparchates have been created, in Warsaw and Kamtschatka. It has upwards of 28,500 churches in this vast empire, and three hundred and fifty monasteries, all of the order of S. Basil.—*Palmer. Ch. of Eng. Magazine.*

GREGORIAN TONES. Certain very ancient melodies, used for the chanting of the Psalms. They derive the name of *Gregorian* from S. Gregory, bishop of Rome, in the seventh century, who reformed the music of the Church so thoroughly, that almost all ancient Church music, being arranged after his rules, has been called by his name.

At the present day, two musical modes only are recognized, and in general use—that with a major third and that with a minor third. All modern music is written in one or the other of these modes. But in ancient times,

and in the infancy of the art, music was not governed by the rules now in use; and melody, both in the progression of its notes, and the manner of its cadences, was such as must, of necessity, seem strange and uncouth to ears accustomed to modern music solely.

In the fourth century, S. Ambrose, bishop of Milan, introduced into his church, the ancient antiphonal chant of Antioch, derived, as it was believed, from S. Ignatius. The strong resemblance between the general character of the ancient ecclesiastical music and what remains to us of the Greek melodies, makes this tradition of the people of Antioch a matter of high probability. At that time there were in use four different scales, gamuts, or modes, according to which all music was arranged or composed. These scales consisted purely of diatonic intervals, and were formed by taking D, E, F, and G, in the common scale of C major, with the seven diatonic intervals above each respectively. Thus the first scale or mode would consist of D, E, F, G, A, B, C, and D; the 2d, of E, F, G, A, B, C, D, and E; and so forth, without sharps or flats, thereby producing four scales essentially different from the modern major and minor, - e. g., C and A. Each of these scales was, of course, imperfect, being neither major nor minor, but a mixture of both,—the tones of the diatonic scale alone being used, whatever might be the starting point, or lowest note. To each of these scales, gamuts, or *Tones* (as they were called), a chant was appropriated, whence all the ecclesiastical hymns were derived. S. Gregory enlarged the system by adding four other Tones, formed by taking the lowest five notes of each of the four original scales, and adding three other notes below. Thus, while the original mode extended, e. g., from E to E, the new mode extended three notes lower, thus:

Original, E, F, G, A, B, C, D, E.
New, B, C, D, E, F, G, A, B.

The ancient Tones were called the *Authentic*, and those added by Gregory the *Plagal;* the difference between these, according to Dr. Burney, being chiefly this: that whereas, 'in the authentic modes the melodies are generally confined within the compass of the eight notes above the keynote, in the plagal modes they are within the eight notes below the fifth of the key.' Hence arose the eight Tones of the Western Church, commonly called the Gregorian chants, to which, in later times, another was added, called the Irregular Tone, and but of rare use. The authentic Tones were the 1st, 3d, 5th, and 7th; the plagal were the 2d, 4th, 6th, and 8th.

Each one of these Tones or modes had one particular note called its *dominant.* This was the note which was most frequently used, and which was taken as the reciting note (for instance) in chanting the Psalms. Every Tone had also a *final* note, on which melodies written in that Tone ought by

rule to terminate, or, at least, upon its 3d or 5th, though many irregular terminals are found in practice.

Most of these chants have modifications of considerable antiquity, the melody being more or less varied in the second strain; and these variations are styled 'endings.' Thus the 1st Tone has six endings; the 3d Tone four; the 4th Tone four; the 5th Tone two (one of these is comparatively modern); the 7th Tone six; and the 8th Tone two; the 2d and 6th Tones have each but one ending; so that in fact there are twenty-six chants for the Psalms, including that called Irregular. The melodies of the first parts are, in many instances, more varied in their modulation, according to present use, than they are found in the ancient manuscripts and Breviaries.

The structure of the Gregorian Chants is this: they are each divided into two parts, the place of division corresponding to the pause which is made in the middle of each verse, and signified in the English Prayer-book by the colon. Each of these two strains, again, consists of the *Recitation* and the *Melody;* the Recitation being one sustained note upon which the greater part of the words of each verse is sung; the Melody consists of two or more bars appropriated to the concluding syllables. Each division of the chant begins with a short ascending series of notes called the *Intonation*, which is only used (in common chanting) by the clergyman or precentor, who should by himself sing the first half of the first verse of a psalm. Before the central comma there is a slight melody or inflection called the *Mediation*, and at the end of the verse another called the *Cadence.—Compiled from Jebb on the Choral Service.*

S. GREGORY, *bishop of Nyssa*, the younger brother of Basil the Great, was born at Cæsarea in Cappadocia, about the year 331. As an earnest supporter of orthodox opinions, he was bitterly assailed by the Arians. In 375 he was driven into banishment, but on the death of Valens he was recalled by Gratian in 378. He attended and took an active part in the first and second councils of Constantinople in 381 and 394, and died about 396. He distinguished himself in the Arian controversy, and wrote, besides, several Sermons, Orations, Letters, and Biographies. A complete edition of his works was published by Morell & Gretzer, 2 vols., folio, Paris, 1615–18, reprinted in 1638.—*Eng. Cyc.*

S. GREGORY *Thaumaturgus*, a native and afterwards bishop of Neo-Cæsarea in Cappadocia, and a disciple of Origen. He wrote a 'Metaphrasis in Ecclesiastem,' a 'Brevis Expositio Fidei,' an 'Epistola Canonica,' and a panegyrical oration to his master Origen, on leaving his school. He appears to have died soon after the Council of Antioch, which he attended in 264. Numerous miracles are ascribed to him by his early and mediæval biographers, whence his surname of the Wonder-worker. He is otherwise known as S. Theodorus.—*Eng. Enc.*

S. GREGORY I., surnamed the *Great*, and a saint of the Romish calendar, was born at Rome about the year 550, of one of the most illustrious and wealthy patrician families in that city. He was early distinguished for his learning and piety, and at the age of thirty was appointed prefect of Rome. This office he quitted soon after the death of his father, when he came into the possession of immense wealth, the greater part of which he devoted to pious works. It was about this time,—Gregory having been ordained deacon,—that seeing one day in the slave-market some Anglo-Saxon children exposed for sale, and struck with their comely appearance, he is said to have exclaimed, 'They would be indeed not Angli, but Angeli (angels), if they were Christians.' And from that moment he resolved to use his influence in causing missionaries to be sent to England. In 583, Gregory having been for some time secretary to Pope Pelagius, at length obtained permission to retire to a monastery which he had himself founded. Soon after he was chosen abbot, and while he was exercising this office Pelagius died (590), and Gregory, in spite of his own remonstrances, was elected pope by the joint suffrages of the senate, clergy, and people of Rome. On his accession to the papal chair, a general relaxation of discipline, as well as of piety and morals, prevailed in the clerical order. He therefore set about the correction of these evils with the utmost diligence and perseverance. He showed his zeal for the propagation of Christianity. He was humble, mild, compassionate, hospitable, and disinterested, and was indefatigable in instructing his flock, both by preaching and writing. But with all his humility, he was a most zealous assertor of the power and prerogatives which his predecessors had exercised, or at any time claimed. About 594 the patriarch of Constantinople assumed the title of Œcumenical or Universal Patriarch. This measure alarmed Gregory, who endeavored, through the medium of his nuncio, as well as in a long letter to the patriarch himself, to persuade him to relinquish that invidious title. When he found himself unsuccessful, he boldly denounced the patriarch as the forerunner of Antichrist, and endeavored to induce the patriarchs of Alexandria and Antioch to make common cause with him in resisting one who wished to engross in himself all ecclesiastical authority.

In 596, Gregory embarked in an undertaking on which he had for some time been intent, for the purpose of converting the Saxons in Britain to the Christian faith. Ethelbert, king of Kent, the most considerable of the Anglo-Saxon monarchs in Britain, had married Bertha, daughter of Cheribert, king of Paris, who embraced Christianity, and was allowed the free exercise of her religion. This princess, partly by her own influence, and partly by the efforts of the clergy who had followed her into Britain, gradually formed in the mind of Ethelbert an inclination to the Christian religion. While the king was in this disposition, Gregory sent Augustine,

prior of the monastery of S. Andrew, accompanied by forty monks, into England, in order to bring to perfection what the queen had begun. In 601, at the request of Augustine, he sent a fresh colony of monks into Britain, and with them, directions to that apostle of the Anglo-Saxons, as he has been called, which proved the means of introducing the grossest corruptions and superstitions into the species of Christianity, established through his mission. In the beginning of 604, Gregory was attacked with a severe fit of the gout, which daily gained strength, and at length put an end to his life in the month of March in that year, after he had presided over the Roman Church rather more than thirteen years and a half. Gregory certainly possessed extraordinary abilities, and many commendable qualities. There was, however, a strange mixture of inconsistency in his character. Among his other labors in the service of the Church, he took great pains in reforming the current psalmody, instituting an academy of choristers, whom he himself taught to chant, and for whose use he prepared that music which goes by his name. The best edition of his works was published at Paris in 1705, in 4 vols., folio, by Denis de S. Martha, and William Bessin, of the congregation of S. Maur.—*Rose's Biog. Dict.* (*abridged*).

S. GREGORY NAZIANZEN was born in 328, at Arianzum, an obscure village near Nazianzum, in Cappadocia. His father, who was a man of rank and property, originally belonged to a sect called Hypsistarians, whose religion was a mixture of Judaism and Paganism. He, however, became a convert to the Christian faith, and was at length elected bishop of Nazianzum, where he had officiated as pastor for forty-five years. His son Gregory was first placed at Cæsarea in Cappadocia, whence he afterwards removed to Cæsarea in Palestine, and thence to Alexandria. He then proceeded to Athens, where he became acquainted with Basil, afterwards so famous in the annals of the Church. With him he entered into the strictest intimacy of friendship, lived and studied with him, and eventually retired with him into monastic life. At the request of his father, he returned to Nazianzum, and was by him ordained a presbyter. With occasional seasons of retirement, he officiated for several years as assistant to his father, in the pastoral office. After the death of his father, about 374, he engaged with great zeal in the defence of the orthodox faith against the Arians. For this purpose, he went to Constantinople, where the fame of his eloquence and ability drew after him large numbers of people, and deeply excited the jealousy of the Arians. Theodosius, having now assumed the reins of government, turned the persecution against the Arian party, and drove them with violence from the church of Santa Sophia. He then convoked a council of all the Eastern bishops, who condemned Maximus, the irregularly elected bishop of Constantinople, and placed Gregory in the Episcopal seat. In 381, he retired from this high position, and was after-

wards importuned to undertake the charge of the See of Nazianzum, which had remained vacant since his father's death. No entreaties, however, could prevail upon him to quit his retirement, where he died in 389, when about sixty years of age. He was in many respects a great and good man, and an ornament to the age in which he lived. His learning was profound, and entitled him to the character of being the best scholar of his age. Part of his poems were published in the edition of his works by the Abbé de Billy, Paris, 1609–11, which contains also his Orations and Epistles; twenty more poems, under the title of Carmina Cygnea, were afterwards published by J. Tollius, in his Insignia Itinerarii Italici, 4to, Utrecht, 1696; and Muratori discovered, and published in his Anecdota Græca, Padua, 1709, a number of Gregory's epigrams.—*Rose's Biog. Dict.*

GROIN. Sax. *to grow.* The line formed by the intersection of two arches which cross each other at right angles.

GROINED CEILING. A ceiling formed by three or more curved surfaces, vaults, or arches, intersecting each other usually at right angles.

GURGOYLE. In Gothic architecture, a spout projecting from a roof, to carry off rain-water. Gurgoyles were often made in very fantastic forms, the symbolism of which is not certainly known.

H.

HABIT, EPISCOPAL. The robes worn by a bishop.

HADES. See Hell, *Descent into.*

HÆRESIMACHÆ. Gr. *αἵρεσις*, a *sect* or *heresy*, and *μαχομαι*, *I fight.* In ecclesiastical history, those who have written controversial works against heresies. Of the earliest Christian writers of this description, who wrote chiefly against Basilides, Marcion, and the Montanists, we have only fragments remaining. The first complete treatise of this description extant, is that of Irenæus against the Gnostics (A. D. 180).

HAGARENES. *Psalm* lxxxiii. 6. The descendants of Ishmael, otherwise called Ishmaelites, Saracens, or Arabians.

HAGIOGRAPHA. The Holy Writings (from *ἅγιος*, *holy*, and *γραφη*, *a writing*). 'A word of great antiquity in the Christian Church, and often used by S. Jerome, taken from the custom of the synagogues, by which the Old Testament was divided into three parts, viz.: Moses' law, the Prophets, and the Hagiographa; by which last he meant the Psalms, the Proverbs, Job, Ezra, Chronicles, Solomon's Song, Ruth, Ecclesiastes, and Esther. The Jews reckon the book of Daniel, and the Lamentations, among the Hagiographa, and not among the Prophets, for which Theodoret blames them; but it matters not much, since they acknowledge those books which they call

Hagiographa to be inspired of God, and part of the sacred Canon, as well as those of the first and second order.'

HAGIOSCOPE. In church architecture, a contrivance by which an altar may be seen from some positions inside or outside of a church, from which it would otherwise be hidden. This is done by perforating the wall, or notching the side of a pier or other intervening object.

HALLELUJAH. A Hebrew word, signifying *Praise the Lord.* It occurs frequently in liturgies, and was in constant use in the early Church as a brief doxology.

HALLOWE'EN. The Eve of All-Saints' Day.

HAM, *Land of.* See LAND OF HAM.

HAMMER-BEAM. A short beam, in some framed roofs, projecting horizontally from the wall, and acting as a tie at the foot of a principal rafter, but not extending across the building. Hammer-beams are used chiefly in roofs constructed after the Gothic style, the end which hangs over being frequently supported by a concave rib or brace springing from the wall below, and in its turn supporting another rib forming an arch. The ends of hammer-beams are often decorated with heads, foliage, angels bearing shields, and other devices.—*Bloxam*, and *Gwilt.*

HAMPTON COURT CONFERENCE. See CONFERENCE, HAMPTON COURT.

'HANDS, *Into their.*' In the Communion Office, it is ordered that the elements shall be delivered *into the hands* of the people, according to the primitive mode of receiving this Sacrament. There is here an implied censure of certain customs which had crept into the Church, having neither reason nor Scripture to support them. 'At an early age,' says Wheatly, 'some indiscreet persons pretending greater reverence to the elements, as if they were defiled with their hands, put themselves to the charges of providing little saucers, or plates, of gold, to receive the bread, until they were forbidden by the sixth general council. Another abuse the Church of Rome brought in, where the priest puts it into the people's mouths, lest a crumb should fall aside.' To counteract all such notions, the Anglican Church has wisely provided, that the elements shall be delivered into the *hands* of the communicants.

'HAPPY ISSUE.' See the Prayer for 'all Conditions of Men:' '. . . . giving them patience under their sufferings, and a *happy issue* out of all their afflictions.' The expression is not to be understood as referring exclusively to a restoration to health, but to a favorable and blessed result, whether in life or death.

'HARD SENTENCES.' *Psalm* lxxviii. 2. Proverbs, obscure sayings, lessons of duty conveyed in figurative language.

'HARNESSED.' *Psalm* lxxviii. 10. 'The children of Ephraim, who,

being *harnessed*, and carrying bows'—i. e., being clothed in armor (formerly called *harness*), and properly equipped for battle—('being armed,' Bible translation).

HATCHMENT. In heraldry, the whole armorial bearings of any person, fully emblazoned, with shield, crest, supporters, etc. The word is more particularly used for the funeral escutcheon hung up in churches, or suspended in front of a house, to mark the decease of one of its inmates. These escutcheons are always drawn up with heraldic precision; so that those acquainted with the science of heraldry can discover at a glance, from the form and accompaniments of the field and the color of the ground of the hatchment, the sex, position, and rank of the deceased. There was formerly much of religion in heraldry; and as the coat was assumed with a religious feeling, so was it at last restored to the sanctuary, in token of thankful acknowledgment to Almighty God, with whose blessing it had been borne.

HEALING, SERVICE FOR. A religious ceremony was used from the time of Henry VII. to Queen Anne, for the supposed cure of scrofula, or, as it was formerly called, the King's Evil, by the royal touch; the tradition being that the kings of England and France had this power, derived from Edward the Confessor. The earliest form on record is that used by Henry VII., in Latin. This was used by Henry VIII., omitting mention of the saints and the Virgin Mary. In the reign of Charles I., the service was altogether in English, and in the shape in which it was republished with slight alterations in the reign of Queen Anne. The efficacy of this mode of cure was believed by such men as Heylin, Collier, and Carte; but it was never formally sanctioned by the Church, though the service was printed in some Prayer-books between 1661 and 1715. The form, as it stands in the Prayer-books of Queen Anne, is as follows:

AT THE HEALING.

Prevent us, O Lord, etc.

The Gospel (*for Ascension-day*), Mark xvi. 14–20.

Let us pray.

Lord, have mercy upon us, etc.

Our Father, etc.

Then shall the infirm persons, one by one, be presented to the Queen upon their knees, and as every one is presented, and while the Queen is laying her hands upon them, and putting the gold about their necks, the Chaplain that officiates, turning himself to her Majesty, shall say these words following:

God give a blessing to this work, and grant that *these* sick *persons* on whom the Queen lays her hands, may recover, through Jesus Christ our Lord.

After all have been presented, the Chaplain shall say,

O Lord, save thy servants, etc. (*the Versicles from the Commination Service*).

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed

upon these thy servants, that they being healed of their infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

Then the Chaplain, standing with his face towards them that come to be healed, shall say,

The Almighty Lord, who is a most strong, etc. (*from the Visitation of the Sick*).
The grace of our Lord, etc.

—*Procter, on the Common Prayer.*

'HEALTH.' In a spiritual sense, *safety*, *protection*, or *purity of spirit*, as in the expressions:—'there is *no health* in us;' 'to know and believe to his soul's *health*;' 'thy saving *health* to all nations;' 'the voice of joy and *health* is in the dwellings of the righteous;' 'Lord, I have looked for thy saving *health*.'

The following parallel cases are from Wiclif: 'The ground of *health*, that is, a Christian man's belief; for without belief [faith], it is impossible, as S. Paul saith, that any man can please God.'—'Whereto, therefore, say ye idly, "We shall be saved in Jesus," while ye cease not to hate him, without whom ye cannot have *health*!'

HEARSE. A frame set over the coffin of any great person deceased, and covered with a pall; also the carriage in which corpses are carried to the grave.

HEATHEN. Pagans, idolaters. Those who worship false gods.

HEAVEN. The invisible dwelling-place of God, where His supreme glory is more sensibly manifested than elsewhere;—where He receives the adoration of angels and archangels, and will finally admit to His presence the redeemed from among men.

HEGESIPPUS. The earliest ecclesiastical historian, born towards the commencement of the second century. He was a Jew by birth, but became a convert to the Christian faith. He came to Rome while Anicetus was bishop (about 168), and continued there till Eleutherus was chosen to that office, in 177. He died about A. D. 180. Hegesippus collected on his extensive travels memorials of the apostolic and post-apostolic age, particularly of the Palestinian Churches. But nothing remains to us of his writings, except some fragments in Eusebius. The work of Hegesippus was the first effort, though a very imperfect one, towards a history of the Church. His reports on the character and martyrdom of S. James the Just, Simeon of Jerusalem, the rise of heresies, the Episcopal succession, and the preservation of the orthodox doctrine in Corinth and Rome, as imbodied in the history of Eusebius, command attention for their antiquity; but as they show that his object was apologetic and polemical rather than historical, and as they bear a somewhat Judaizing (though by no means Ebionistic) coloring, they must be read with critical caution.—*Rose's Biog. Dict. Dr. Schaff's Hist. Christ. Ch.*

HELL. See the next article.

HELL, *Descent into.* In the 3d Article of Religion it is declared that, 'As Christ died for us, and was buried, so also is it to be believed that *he went down into hell.*' One of the articles of the Apostles' Creed also expresses the same truth in the words, '*he descended into hell.*' These are fully borne out by the language of Scripture. See *Acts* ii. 27, *Psalm* xvi. 10, and 1 *Pet.* iii. 18, 19.

The main source of difficulty in relation to the doctrine of Christ's descent into hell, arises from the fact that two entirely different words in the original language of the New Testament are rendered, in our version, by the single word 'hell.' The first of these is *hades*, which occurs eleven times in the New Testament, and, in every case but one, is translated 'hell.' Now, *hades* is never used to denote the place of final torment, the regions of the damned; but signifies 'the place of departed spirits,' whether good or bad, —the place where they are kept until the day of judgment, when they shall be reunited to their bodies, and go each to his appointed destiny. The other word, *gehenna*, signifies the place of torment, the eternal abode of the wicked. At the time when our translation was made, and the Prayer-book compiled, the English word 'hell' had a more extensive meaning than it has at present. It originally signified, to *cover over*, or *conceal;* and is still used in this sense in several parts of England, where, for example, to cover a church or house with a roof, is to *hell* the building, and the person by whom it is done is called a *hellier.* But the word also denoted the place of future misery, and is accordingly used in that sense in the New Testament, as the translation of *gehenna;* and in consequence of the changes which our language has experienced during the last two hundred years, it is now restricted to this particular meaning.

Bearing in mind, then, that *hades* was translated by the word 'hell,' for want of another more exactly corresponding with the original, the reader will perceive that the above article in the Creed does not refer to the place of final misery, but to that general receptacle of all departed human souls, both penitent and impenitent, where they are reserved in a state of comparative enjoyment or misery, to wait the morning of the resurrection, 'when, their bodies being united to their souls, they will be advanced to complete felicity or wo, in heaven or hell.'

On the death of our Lord, His soul—His *human* soul—went to this 'place of departed spirits.' It was necessary that His death should be attended with all those circumstances which mark the death of men. Christ was possessed of a human nature, both body and soul, besides His divinity. The body of man at death sinks to the grave, and the soul goes to *hades*, or the place of departed spirits. In like manner, the body of Jesus Christ was laid in the tomb, but His soul went to the general repository of human disembodied spirits, where, according to S. Peter, He declared the fulfilment

of the great work of redemption—He went and preached to the spirits in prison.

HELLENISTIC. The name given to that dialect of the Grecian lan guage that was used by the Jewish writers. Its peculiarities consisted in the introduction of foreign words very little disguised, but more especially of oriental metaphors and idioms, but not at all in the inflections of words, which were the same as in the Hellenic.—*Brande's Encyc.*

HELLENISTS. Gr. *ἑλληνισται*, from *Ἑλλην*, *a Greek.* The name by which the Jews, who, from their foreign birth or travel, used the Greek (Hellenic) language, are distinguished in the Acts of the Apostles. The word is derived, according to a common method of formation in the Greek language, from the verb *ἑλληνιζειν*, *to Hellenize*, or adopt the manners of a Greek. There were great numbers of Jews scattered throughout the Roman empire at this period, more especially in the Asiatic and East African provinces, where the Greek was the current language; and as they were in the habit of making frequent journeys to and from Jerusalem, they heard the preaching of the Apostles, and became efficacious instruments in conveying the knowledge of the word throughout all lands. From their long sojourn in foreign countries they were distinguished from the Hebrews or native Jews, by the greater liberality of their views with respect to the nature of the promises of the Old Testament. It appears, from *Acts* vi. 1, that these Jews retained the distinctive name of Hellenists after their conversion to Christianity, and that there continued to subsist some jealousy between them and the native Christians.—*Brande's Encyc.*

HEMEROBAPTISTS. Gr. *ἡμερα*, *day*, and *βαπτιζω*, *I baptize.* An ancient sect among the Jews, so called from washing themselves as a religious solemnity every day. It is thought by some that the Christians of Saint John, or Sabians, descended from them.—*Mosheim.*

HENOTICON. This word signifies *united unto one*, and is the name given to a 'Decree of Union' issued by the Greek emperor Zeno, A. D. 482, with a view of reconciling all the various parties of religion to the profession of one *faith.* It covertly favored the Eutychian heresy, and was unanimously rejected by all the Western Churches, but most of its doctrines were adopted by the Greeks; and hence, instead of producing union, it became the most efficacious cause of the schism between the Eastern and Western Churches.—*Eden.*

HENRICIANS. The followers of an Italian monk of the name of Henry, who, in the twelfth century, preached with fanatic zeal, principally against the corruptions and impostures of the Romish Church. He traversed the south of France, from Lausanne to Toulouse, and met with great success at all the towns at which he halted. He rejected the baptism of infants, declaimed vehemently against the vices of the clergy, and exposed the vanity

and absurdity of many of the ceremonies of the Church. At length, his followers were turned against him by the eloquence of S. Bernard, and he died in prison, into which he had been thrown by Eugenius III., in the year 1148.—*Waddington's Hist. of the Church.*

HERESIARCH. The chief leader or head of a heresy.

HERESY. A wilful and obstinate departure from the orthodox faith of the Christian Church.

HERETIC. One who wilfully holds false opinions 'repugnant to some point of doctrine clearly revealed in Scripture, and either absolutely essentiai to the Christian faith, or at least of the highest importance.'

HERETICAL. Relating to, or having the character of a heresy.

HÆRETICO COMBURENDO. In England, a writ which anciently lay against a heretic, who, having once been convicted of heresy by his bishop, and having abjured it, afterwards falling into it again, or into some other, is thereupon committed to the secular power. By 2 Henry IV., cap. 15, the diocesan alone, without the intervention of a synod, might convict of heretical tenets; and unless the convict abjured his opinions, or if after abjuration he relapsed, the sheriff was bound *ex officio*, if required by the bishop, to commit the unhappy victim to the flames, without waiting for the consent of the crown. This writ remained in force, and was actually executed on two Anabaptists, in the seventh of Elizabeth, and on two Arians in the ninth of James I. It is now formally taken away by statute 29 Car. II., cap. 9.—*Buck.*

HERMAS, sometimes called the Pastor, or Shepherd, from the title of a book which bears his name, is usually ranked among the Apostolical Fathers. Many are of opinion that he was the disciple of S. Paul, of whom mention is made in *Romans* xvi. 14; and in that opinion they are supported by Irenæus, Clement of Alexandria, Tertullian, Origen, Eusebius, and Jerome. Others have maintained that he was the same person with one Hermes, brother of Pius, bishop of Rome, who flourished about the year 141. The Pastor, or Shepherd, of Hermas, is a book, concerning the antiquity and genuineness of which there is abundant evidence. It was received in some ancient churches as canonical, and Irenæus, Clement of Alexandria, Origen, and even Tertullian, before he became a Montanist, quoted it as if it were inspired; but it was rejected by others, and placed by the Church among the uninspired books. Eusebius, Athanasius, Jerome, and Ruffinus concurred in that judgment, while they allowed that it was, notwithstanding, a work of great merit, which might be useful for the instruction of Christians.—*Rose.*

HERMENEUTÆ. Gr. ἑρμηνευω, *to interpret.* Persons in the ancient Church, whose business it was to render one language into another, as there was occasion, both in reading the Scriptures, and in the homilies that were

made to the people; an office which was very important in those Churches where the people spoke different languages, as in Palestine, where some spoke Syrian, others Greek; and in Africa, where some spoke the Latin, and others the Punic tongue.—*Hook.*

HERMIANS. A sect of heretics in the early Church, who refused the use of baptism by water. The ground of their refusal, was a pretence that baptism by water was not the baptism instituted by Christ, because S. John Baptist, comparing his own baptism with the baptism of Christ, says, 'I baptize you with water; but he that cometh after me, shall baptize you with the Holy Ghost, and with fire.' They thought that the souls of men consisted of fire and spirit, and therefore a baptism by fire was more suitable to their nature.—*Bingham.*

HERMIT, or EREMITE. Gr. ερημιτης, from ερημος *solitary*, or *destitute.* One devoted to religious solitude; properly, to the solitude of a wilderness or desert.

HERMITAGES. The places in which hermits dwell; cells constructed usually in solitary places, for single persons, or for small religious communities. They were sometimes connected with monastic establishments, in which case they were called 'hermitaries.'

HERMON. A mountain of the Holy Land, situated in its northernmost region, and forming a part of Antilibanus.

HERNHUTTER. One belonging to the sect of the Moravians, established by Count Zinzendorf.—See *Unitas Fratrum.*

HEROD. There are four princes of this name mentioned in the New Testament. 1st. Herod the Great, by whose command the infants of Bethlehem were slain; 2d. Herod Antipas, often called Herod the Tetrarch, under whom John Baptist was put to death, *Matt.* xiv. 1–12; 3d. Herod Agrippa, the elder, who 'killed James the brother of John with the sword,' *Acts* xii. 1–2; and 4th. Herod Agrippa, the younger, before whom S. Paul made his defence, *Acts* xxvi. 1.

HERODIANS. A sect, or perhaps a political party among the Jews in the time of our Lord, chiefly distinguished for attachment to the government of Herod. They were unpopular with the rest of their countrymen for supporting a foreign and intrusive dynasty; and they were reproached by our Lord for compromising their religion, from views of interest and worldly policy.—*Eden.*

HETERODOX. Contrary to the established faith or doctrine of the Church.

HETERODOXY. The opposite of Orthodoxy; heresy, or unsoundness in the articles of the Christian faith.

HEXAPLA. Gr. ἑξ, and απλοω. A collection of the sacred writings, in six languages; applied particularly to the collection made by Origen in the third century.—See TETRAPLA.

HIERARCHY. A designation equally applied to the ranks of celestial beings in the Jerusalem above, and to the apostolic order of the ministry in the Church below. In reference to the latter, it is an error to suppose that it necessarily implies temporal distinction, wealth, splendor, or any other adjuncts with which the ministry may, in certain times and countries, have been distinguished. These are mere accidents, which prejudice has identified with the being of an hierarchy, but from which no just inference can be drawn against the inherent spiritual dignity of the Christian priesthood.

HIEROME. One of the ancient Fathers of the Church, better known as Jerome, or S. Jerome. He lived about 1450 years ago, and wrote many valuable works, containing, among other things, comments, etc., on many of the books of Scripture. The greatness of his reputation, and the sanctity of his life, are well known. S. Jerome was never advanced to the rank of bishop, but, like Tertullian and Origen, remained a presbyter to the close of his life. His name is mentioned in the 6th Article of Religion, where an expression of his is quoted. See S. Jerome.

HIERONYMITES, or JERONYMITES. An order so named from its patron S. Jerome. It originated in Spain, and comprehended religious of both sexes. The Hieronymite convents are usually in mountains and solitary places, in imitation of the retreat of S. Jerome to his hermitage at Bethlehem.—*Brande's Encyc.*

HIERUSALEM. The same with Jerusalem. See the 19th Article of Religion, in the Prayer-book.

'HIGH STOMACH.' A haughty, contemptuous, and overbearing disposition. 'Whoso hath also a proud look and *high stomach*, I will not suffer him.'—*Psalm* ci. 7, *Prayer-book version.* 'Him that hath a high look and a proud heart, will not I suffer.'—*Bible version.*

S. HILARY, a saint in the Roman calendar, was born in France, of noble and opulent parents, about 401. When, in 426, Honoratus, a relation of his, was promoted to the See of Arles, Hilary accompanied him to that city; but his love of retirement soon induced him to retire to the monastery of Lerins. In 429, he returned to Arles, to close the eyes of his kinsman; and after his death, Hilary was unanimously elected his successor. He was an eloquent and impressive preacher, and boldly rebuked the vices of the great. He was also a strict promoter of ecclesiastical discipline among the clergy; and in opposing the interference of the papal power, he brought upon himself the resentment of Pope Leo. Hilary's death took place in 449. The only genuine writings of his still extant are 'The Life of S. Honoratus,' his predecessor; 'An Heroical Poem on the Beginning of the Book of Genesis;' and a short 'Letter to Eucherius, bishop of Lyons;' which are inserted in the 7th vol. of the *Biblioth. Patr.*—*Rose's Biog. Dict.*

S. HILARY, or HILARIUS, born at Poitiers, was made bishop of that place about A. D. 354. He took an active part against the Arians during the reign of Constantius, who banished him to Phrygia, shortly after he had been elected bishop, on account of his defence of Athanasius, in the Council of Beziers, against Saturninus of Arles. He also preached, wrote, and suffered much, through many years of faithful defence of the doctrine of the Trinity. He died in 367. The most important of Hilary's works are: Twelve Books concerning the Trinity; A Treatise on Synods; Three Discourses addressed to Constantius on the Arian Controversy; A Commentary on S. Matthew, and another on the Psalms, both of which, however, are copied from Origen and Augustine; A Book of Fragments. His works have been published by Miræus, Paris, 1544; Erasmus, Basle, 1523; reprinted 1526, 1535, 1550, 1570; Gillot, Paris, 1572, 1605, 1631, 1652; by the Benedictines, Paris, 1693; the Marquis de Maffei, Verona, 1730; and Oberthür, 4 vols. 8vo., 1781–88.—*Rose.*

'HIND.' The female of the hart or stag; doe being the female of the fallow-deer, and roe being sometimes used for that of the roe-buck.—*Psalm* xviii. 33.

S. HIPPOLYTUS. A Christian writer who lived in the latter part of the second century, and the beginning of the third. Eusebius is the first who mentions him, and he calls him, indefinitely, bishop. Jerome gives a more complete list of his works, but no more definite information as to his See. There are some reasons, however, for believing that he was bishop either of Portus Augusti, in Italy, or of Portus Romanus, now called Aden, in Arabia. From the testimony of Photius, it appears that he was the disciple of Irenæus; and S. Jerome informs us that Origen was one of his scholars. He is supposed to have suffered martyrdom at, or near Rome, about 240. John Albert Fabricius published a very valuable edition of the works and fragments of Hippolytus, in Greek and Latin, in two vols., folio, 1716 and 1718. They consist of the Paschal Canon; De Antichristo Liber; De Susannâ et Daniele; and Demonstratio adversus Judæos; together with some Fragments of a Commentary on Genesis.—*Dr. Schaff. Rose. Encyc.*

HISTORIALE. A book of sacred histories; some set to music, and sung as responsories with the Lections.

HOLINESS. The title by which the pope of Rome is addressed; equivalent to the Latin 'Sanctissime.'

'HOLINESS AND RIGHTEOUSNESS.' It has frequently been remarked that, in the liturgy, words occur in immediate juxtaposition, carrying the same general meaning, and giving the appearance of needless tautologies. This is not the effect of accident or negligence on the part of its compilers, but was done with the design of making the liturgy intelligible

even to persons of the narrowest education. Simplicity, combined with dignity, is one of the happiest characteristics of the liturgy. Every care was taken in its formation, that both the refined and the illiterate might be edified. On the occurrence of words which might not be generally understood, we find, therefore, another immediately following, of the same or similar meaning. Sometimes, too, a word derived from the Latin is attended by another of the same import from the Saxon. The following cases will illustrate these peculiarities of the liturgy:—holiness and righteousness; acknowledge and confess; peril and danger; assemble and meet together; craft and subtilty; requisite and necessary; erred and strayed; declare and pronounce; and confirm and strengthen.

'HOLPEN.' See *Psalm* xxii. 5, in the Prayer-book,—'They called upon thee, and were *holpen;* they put their trust in thee, and were not confounded.' *Holpen* is the obsolete form for '*helped*.' The verse will be understood by reading, 'they called upon thee, and were *helped*;' that is, God heard their prayer, and mercifully delivered them from their troubles.

HOLY COMMUNION. See Communion, Holy.

HOLY-CROSS DAY, or EXALTATIO CRUCIS. A festival of the Romish Church, in commemoration of the erecting of our Saviour's cross (which had been recovered from the Persians) on Mount Calvary, by the emperor Heraclius, A. D. 629. Cross in Saxon is called *Rood*, and therefore this is commonly known as Holy-Rood Day.

HOLY-DAYS. Among the earliest means adopted by the Church, for the purpose of impressing on the minds of her children the great and interesting scenes of the Gospel history, and the extraordinary events which marked the first planting of Christianity, was the appointment of a train of anniversaries and holy-days with appropriate services, commemorative of all the prominent transactions of our Redeemer's life and death, and of the labors and virtues of the blessed Apostles and Evangelists. These institutions, so replete with hallowed associations, have descended to our own day, and the observance of them is commended by the assent of every discerning and unprejudiced mind—is sustained by the very constitution of our nature, which loves to preserve the annual memory of important events, and is in the highest degree reasonable, delightful, profitable, and devout.

The Church can see no valuable end to be attained by regarding the claims of that disaffection which would rob her of so ancient and so religious a custom. In the assumption that the facts of revelation can be sufficiently retained in the mind without external commemoration, there is certainly ground for the suspicion that those facts are under-estimated by the objector; for we value the day not as holy *per se*, but for the sake of the subject of which it is the vehicle.

Suppose a body of American citizens should form a society, and in their

constitution declare that the memory of the independence of the nation, and of its written declaration, and of the birthday of Washington, would be *well enough* preserved and perpetuated, without the troublesome formality of the customary celebrations; and that it therefore became their duty, as sober-minded citizens, to overturn altogether those festivals as grounded on a false principle, or still better, to change them into seasons of sorrow and lamentation. Now what would be the public verdict on such a proceeding? What would be thought of its originators? If we are not mistaken, the community would very soon learn to bring their soundness of judgment into question, even if they would not proceed to arraign their *patriotism* itself. We plead for holy-days in the Church on this same principle, that the vivid sense and estimation of the *fact* is heightened by a periodical concentration of the mind *upon that fact;* in other words, by the devout observance of a day of celebration. There is also something highly *reasonable* in the institution of holy-days; for if it is universally conceded that in national and civil concerns, there is a manifest propriety in the appointment of certain days for the commemoration of striking events or remarkable persons, so are they equally wise and proper in the Church, and no sound reason can be shown why the Church should not, at definite times, celebrate the various events in the history of her great Head, and bring to our remembrance and recommend to our imitation, the virtues and the piety of her 'shining lights.' It is considered, also, both reasonable and proper, that civil rulers should *appoint* public fasts, days of thanksgiving, and days for special supplication in national emergencies. But if all this may lawfully be done by the State, and is allowedly praiseworthy, surely the same is at least *equally* reasonable when done by the constituted authorities of the Church. The principle is also admitted in its fullest extent by almost all denominations of Christians, when they appoint days for fasts, simultaneous meetings, thanksgivings, anniversaries, and religious commemorations of certain events in civil history. The Church cannot, therefore, justly be censured for exercising a privilege universally claimed, and for selecting from the Gospel history the subjects which she celebrates.

Respecting the character and object of these days, it will be perceived at once that a very considerable number of them are set apart for the purpose of bringing before us the principal facts in the life of our Saviour, and in the history of our redemption. These can never be too strongly imprinted on the mind, and they must always be subjects of grateful recollection and reviving thought to all 'who love our Lord Jesus Christ in sincerity.' It is true that the detail of these events, as given in the Holy Scriptures, will engage and impress every devout mind; but, as we have already hinted, nature itself teaches that well-known facts are brought to bear with an increased force on the mind, by the appointment of set times for their cele-

bration. And this principle of our nature was recognized and sanctioned by God Himself, in the institution of solemn festivals under the Jewish dispensation.

Another class of holy-days have relation to the memory of departed saints; and the object of the Church is to lead us to bless God for the evidences of His grace, in their exemplary lives, and their triumphant death, and to encourage us to the exercise of the same virtues which irradiated their character. The early Christians were deeply impressed with the reasonableness of holding 'the righteous in everlasting remembrance;' they felt that the 'memory of the just is blessed;' they esteemed it as a *law* to 'remember them who had once had the rule over them, and who had spoken unto them the word of God.' And from this conviction arose the custom of honoring certain days more especially to their memory, and of periodically beseeching God that grace might be given 'to follow their good examples.'

We do not pretend to say that such appointments are safe from abuse, for it is beyond question that in former ages, as well as in some unreformed Churches at the present day, these have been multiplied to an extent so great as to engross almost every day in the year, and thus to cast many important and essential duties of the Gospel into the shade. They have also been abused by the elevation of persons to the rank of saints, of whom little is known, and of whose piety (not to say of whose *existence*) we have very scanty evidence; and the sacred nature of these festivals has frequently been set aside, or exchanged for secular mirth, riot, and disorder. But against all these the Protestant Episcopal Church has guarded, by appointing no celebrations in particular, except for such persons as stand forth for our imitation in the Holy Scriptures, and by requiring that the employments of these days shall be of a strictly religious character.

There is something truly admirable in the order and succession of these holy-days. The Church begins her ecclesiastical year with the Sundays in Advent, to remind us of the coming of Christ in the flesh. After these, we are brought to contemplate the mystery of the Incarnation; and so, step by step, we follow the Church through all the events of our Saviour's pilgrimage, to his ascension into heaven. In all this, the grand object is, to keep Christ perpetually before us, to make Him and His doctrine the chief object in all our varied services. Every Sunday has its peculiar character, and has reference to some act or scene in the life of our Lord, or the redemption achieved by Him. Thus every year brings the whole Gospel history to view; and it will be found, as a general rule, that the appointed portions of Scripture in each day's service are mutually illustrative; the New Testament casting light on the Old—prophecy being admirably brought in contact with its accomplishment, so that no plan could be

devised for a more profitable course of Scripture reading than that presented by the Church on her holy-days.

The objections against the keeping of holy-days are such as these: S Paul says, 'Ye observe days, and months, and times, and years,' etc. This occurs in the Epistle to the Galatians. Again, in the Epistle to the Colossians, 'Let no man judge you . . . . in respect of a holy-day,' etc. From these it is argued, that as we are brought into the liberty of the Gospel, we are no longer bound to the observance of holy-days, which are but 'beggarly elements.' Respecting the first, it is surprising that no one has 'conscientiously' drawn from it an inference for the neglect of the civil division of time; and in relation to both, it requires only an attentive reading of the Epistles from which they are taken, to see that they have no more connection with the holy-days of the Church than with Episcopacy. The Apostle is warning the Gentile Christians to beware of the attempts of Judaizing teachers to subvert their faith. It was the aim of these to bring the converts under the obligations of the Jewish ritual, and some progress appears to have been made in their attempts. S. Paul, therefore, reminds them that these were but the *shadow* of good things to come, while Christ was the *body*. The passages, therefore, have no relevancy to the question; or, if they have, they show that while Christians abandoned the *Jewish* festivals, they were to observe *their own*. If they were to forsake the *shadow*, they were to cleave to the *substance*.

Again: If we keep holy-days, we are said to favor Romanism. But these days were hallowed long before corruption was known in the Romish Church. And waiving this, it should be remembered that we are accustomed to judge of things by their intrinsic worth, and the main point to be determined is, whether they are *right* or *wrong*. If they are right, we receive them; and if they are not right, we reject them, whether they are received by the Church of Rome or not. We abandon the worship of images, not because it is in the Romish Church, but because it is morally sinful and idolatrous. On the other hand, we receive the doctrine of the Trinity, though held by the Church of Rome, and this solely because we judge that doctrine to be right and scriptural.

The most popular objection urged against holy-days is grounded on the assumed uncertainty of the time when some celebrated events occurred. Thus, it is contended that in relation to Christmas, Good Friday, Easter, etc., as we cannot determine the *precise* day, it is vain to dedicate *any* day to their celebration. On this point *we* should reason very differently; for, granting that the true day is uncertain, does it necessarily follow that *no* day is to be kept? May not the Church *appoint* some certain day for the commemoration of an event, though the actual day of the event is lost? If the 4th of July should happen on Sunday, it is in consequence celebrated

on the 3d or 5th; but does this change of the day affect or alter the nature of the festival? Is patriotism to be regulated by a chronometer? In like manner, suppose we should not really know the exact day on which our Redeemer was born, but should keep the feast on the 1st of January, or on any other day,—this would not destroy the utility and do away with all the benefits of Christmas.

But we claim a decided *certainty* respecting these days; for in relation to Easter and the days dependent on it, the heavenly bodies are our guides, and unless *these* vary in their motions, our appointed days are the true anniversaries of the events they represent. And as it respects Christmas, the proof that we are correct, is too abundant to be questioned. We have the testimony of numerous writers of antiquity, and the plain fact that the same day which *we* keep has been kept from the earliest ages. The day was not appointed by the modern Church, but retained, as it has been in the Church from the beginning. See CHRISTMAS-DAY.

It is a pleasing thing to observe that everywhere the wisdom of the Church in her institutions is becoming better known; that objections to the observance of her holy-days are rapidly wearing away, and that the principle itself is almost universally acknowledged as salutary, in the appointment of set days for various religious purposes among all denominations of Christians. See the articles on the titles of the respective holy-days.

'HOLY ESTATE.' See ESTATE.

HOLY OFFICE. In the Romish Church, the Inquisition.

HOLY OIL. The perfumed oil with which Aaron anointed the altar and sacred vessels. *Exod.* xxx. 25. Also the oil used in the consecration of kings.

HOLY ORDERS. See ORDERS, HOLY.

HOLY PLACE. The temple, or the court of the priests, called holy, compared with the court of the people, and distinguished also from the *most* holy place.

HOLY ROOD. The term *rood*, from the Saxon *rode* or *rod*, was anciently used for a *cross* or crucifix. Hence the title of Holy Rood (or Holy Cross) Day, a festival formerly observed in memory of the alleged recovery and setting up of a large fragment of the true cross by the emperor Heraclius, after it had been carried away on the plundering of Jerusalem, by Chosroes, king of Persia. See HOLY-CROSS DAY.

HOLY TABLE. The altar or table on which the sacred elements are placed at the Lord's Supper. See ALTAR.

HOLY THURSDAY. See ASCENSION-DAY.

HOLY WATER. In the Romish Church, water which has been consecrated by a bishop for sacred uses. It is commonly placed in a vessel near the door of the church, for the convenience of the people in sprinkling

on entering or retiring. The use of holy water took its rise, probably, from the ancient custom of washing the hands before devotional exercises.

HOLY WEEK. See PASSION WEEK.

HOMELARIUM, or HOMILARIUM. A book of sermons or homilies.

HOMILIES. The Homilies of the Church are two books of plain discourses, composed at the time of the Reformation, and appointed to be read in churches, on 'any Sunday or Holy-day, when there is no Sermon.' 'The first volume of them was set out in the beginning of King Edward VI.'s reign, having been composed (as it is thought) by Archbishop Cranmer, Bishop Ridley, and Latimer . . . when a competent number of Ministers, of sufficient abilities to preach in a public congregation, was not to be found.'—*Wheatly*. The second book appeared in 1562, in the reign of Elizabeth. In neither of these books, 'can the several Homilies be assigned to their several authors with any certainty.' In the second book 'no single Homily of them all has been appropriated.'—*Blunt's Hist. Ref.* In the first, that on 'Salvation' was probably written by Cranmer, as also those on 'Faith,' and 'Good Works.' 'Internal evidence arising out of certain homely expressions, and peculiar forms of ejaculation, the like to which occur in Latimer's Sermons, pretty clearly betray the hand of the Bishop of Worcester to have been engaged in the homily against "brawling and contention;" the one against "adultery" may be safely given to Thomas Becon, one of Cranmer's chaplains, in whose works, published in 1564, it is still to be found; of the rest nothing is known but by the merest conjecture.'—*Blunt.*

In Article XXXV. is given a list of the Homilies, together with the rank and character assigned them by the Church. In this the American Church coincides, but suspends the reading of them in churches 'until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.'

HOMOIOUSIANS. Gr. *ὁμοιουσιος*; from *ὁμοιος*, *similar*, and *ουσια*, *being*. Those who held that the Son was *like* the Father in essence or substance, but not the *same*.

HOMOOUSIANS. Gr. *ὁμος*, the *same*, and *ουσια*, *being*. A name designating those who held that the Son of God was of the *same* essence or substance with the Father.

HOMOOUSION. From the Greek *Ὁμοουσιος*. The word adopted by the early Church, and used in the Nicene Creed, to express the real Divinity of Jesus Christ, as being of the same substance or essence with the Father.

HOOD. In the Church of England, and the universities, an ornamental appendage to the dress, consisting of a fold that hangs down the back. It is worn by graduates, and marks their several degrees. Originally, it was intended for use, rather than for distinction or ornament. It was generally fastened to the back of the cope or other vesture, and in case of rain or cold

could be drawn over the head. In the universities, the hoods of the graduates were made to signify their degrees, by varying the colors and materials. The hoods at our three principal universities, Oxford, Cambridge, and Dublin, vary considerably from one another; with this agreement, that all Doctors are distinguished by a scarlet hood, the linings (at Oxford and Dublin) varying according to the different faculties. Originally, however, it would appear, that they were the same, probably till after the Restoration. Masters of Arts had originally fur hoods, like the proctors at Oxford, whose dress is, in fact, that of full costume of a Master of Arts; Bachelors in other faculties wore silk hoods of some intermediate color; and Bachelors of Arts, stuff hoods, lined with lamb's wool. The hoods in the Scottish universities followed the pattern of those of the university of Paris.—*Jebb.*

HOOD-MOULDING. See DRIPSTONE.

HORÆ, or HORARIUM. A collection of private devotions for the use of the laity. It is something like the *Breviary*, but without the lessons, and contains also graces before and after meat; devotions on entering a church; on receiving the Holy Communion; forms of self-examination before confession, and the like.—*Hart's Eccl. Records.*

HOREB. A mountain in Arabia Petræa, so near Mount Sinai, that Horeb and Sinai seem to be two hills of the same mountain. Sinai lies East, and Horeb West; so that when the sun rises, the latter is covered with the shadow of Sinai. At Horeb God appeared to Moses in the burning bush; at the foot of the mountain Moses struck the rock, and drew water from it; Elijah retired here to avoid the persecution of Jezebel. It is said frequently, that God gave the law at Horeb, though other texts expressly name Sinai; because Horeb and Sinai are in some sort only one mountain.—*Calmet.*

HORN. As horns are the chief source of strength and defence with the animals to whom God has given them, they serve in Scripture as emblems of power, dominion, glory, and fierceness. Hence, to defile the horn in the dust, is to lower and degrade one's self; and, on the contrary, to lift up the horn, is poetically to raise one's self, or be raised by another to eminent honor and prosperity.—*Psalm* lxxv. 4; lxxix. 17; cxlviii. 14. *Kitto.*

'HORNS OF THE ALTAR.' The altar of burnt-offering, and the altar of incense, had each, at the four corners, four horns of shittim-wood, the first being overlaid with brass, and the second with gold. Upon the horns of the altar was to be smeared with the fingers, the blood of the slain bullock.—*Exod.* xxix. 12; *Lev.* iv. 7–18; viii. 15; ix. 9; xvi. 18. By laying hold of these horns of the altar of burnt-offering, the criminal found an asylum and safety. These horns are said to have served as a means for binding the animals destined for sacrifice—*Psalm* cxviii. 27; though others think this not probable.

HOSANNA. A form of acclamatory blessing or wishing well, which signifies, *Save now, Be now propitious.* At our Saviour's entrance into Jerusalem, when the people cried *Hosanna*, their meaning was, 'Lord preserve this Son of David; heap favors and blessings on Him.'

HOT CROSS BUNS. A kind of muffin or biscuit with the figure of the cross impressed upon them, commonly used in England for breakfast on Good Friday. These buns are said to be derived from the ecclesiastical Eulogiæ, or consecrated bread, formerly bestowed as a token of amity, or sent to those who from any impediment could not receive the host, and which were marked with a cross, like the buns which succeeded to them.

HOURS, CANONICAL. See Canonical Hours.

HOUSEL. A Saxon term meaning the Holy Eucharist.

HOUSE OF BISHOPS. See Convention.

HOUSE OF CLERICAL AND LAY DEPUTIES. See Convention.

HUGUENOTS. A name by which the French Protestants were distinguished, very early in their history. The name is of very uncertain derivation. The origin of the sect dates from the reign of Francis I., when the principles and doctrines of the German Reformers found many disciples among their Gallic neighbors. As everywhere else, so in France, the new doctrines spread with great rapidity, and called forth the energies both of the Church and the State to repress them. Both Francis and his successor Henry II., placed the Huguenots under various penal disabilities, and they were subjected to the violence of the factious French among their opponents, without protection from the State. But the most terrible deed of horror which was perpetrated against them was the massacre on S. Bartholomew's day,—a scene which stands recorded in history, as if to teach us to how great a depth of cruelty and oppression mankind may be driven by fanaticism. In the reign of Henry IV., the Huguenots were protected by the Edict of Nantes, which was revoked, however, in 1685, by Cardinal Mazarin, the minister of Louis XIV; on this occasion 500,000 of this persecuted race took refuge in the neighboring Protestant States. At the Revolution, the Huguenots were restored to their civil rights, so far as any were left to the citizens of a libertine and infidel State; and at present, their ministers, like those of all Christian sects, are paid a scanty pittance by the State. In doctrine and discipline, the Huguenots symbolized with Calvin and his adherents.—*Hook.*

HULSEAN LECTURES. Lectures delivered at Cambridge (England), under the will of the Rev. John Hulse, late of Elworth, bearing date the 12th day of July, 1777. The number, originally twenty, is now reduced to eight. —*Hook.*

HUMANITY OF OUR LORD. His human nature, consisting of a true human body and a true human soul. Some of the early heretics denied

that Christ had a body of real flesh, asserting that He had merely a human shape, without material substance; others asserted that the Divinity supplied the place of a human soul. In opposition to all such opinions, the Athanasian Creed declares Jesus Christ to be not only perfect God, but also 'perfect man, of a reasonable soul, and human flesh subsisting.'

HUMANITARIANS. Those who acknowledge only the humanity of our Lord, and deny His Divinity.

HUSSITES. The followers of John Huss, who was cruelly burnt as a heretic at Prague, A. D. 1415. Maddened by persecution, the Bohemians, who had adopted the principles of Huss, flew to arms, and obtained several important victories; they took the name of Taborites, and soon acquired such strength, that the whole German empire was filled with the terror of their arms; the popes wisely conceded some of their demands, and tranquillity was restored; but the Hussite doctrines continued to be secretly promulgated, and had great effect in preparing the way for the Reformation on the continent of Europe.—*Eden.*

HUTCHINSONIANS. A name indicating those who held opinions in theology and philosophy similar to those put forth in the writings of John Hutchinson, Esq. (born in Yorkshire, 1674). Their theological opinions related chiefly to the explanation of the doctrine of the Trinity, and to the manner in which they confirmed divine revelation generally, by reference to the natural creation. The notion of a Trinity, it was maintained, was the token from the three agents in the system of nature, fire, light, and air, on which all natural light and motion depend, and which were said to signify the three supreme powers of the GODHEAD in the administration of the spiritual world. In natural philosophy they maintained that the present condition of the earth bears evident marks of a universal flood, and that extraneous fossils are to be accounted for by the same catastrophe. They urged great precaution in the study of classical heathen literature, under the conviction that it had tended to produce pantheistic notions, then so popular. They also looked with some suspicion upon what is called 'natural religion,' and to many passages of Scripture they gave a figurative rather than a literal interpretation. Among the followers of Hutchinson were Bishops Horne and Horsley, Jones of Nayland, and Romaine; but in spite of their zeal, piety, and learning, the system did not gain ground, and is now nearly forgotten. See *Jones' Life of Bishop Horne.*

HYMN. The title of *Hymn* is not confined, by the Church, to those songs of praise which appear in English metre, but is frequently used in its more extensive import, to embrace those holy anthems with which the Scriptures abound, and also the compositions of uninspired men, which were used in the primitive Church. Thus, the name of 'hymn' is given in the Prayer-book to the song of Zacharias, from *Luke* i.:—'Blessed be the Lord

God of Israel,' etc. Also to the 'Te Deum.' In the 'Churching of Women,' a part of the 116th Psalm is called a hymn. And in the Forms of Prayer to be used at Sea, several portions of the Book of Psalms are thus denominated. The psalms which are sung or said after the reading of the Lessons of Scripture, are also frequently styled *hymns*. In this the Church retains the use of the word as applicable to the Psalms, in their true character as Hebrew poetry, though assuming, in our translation, the form of prose.

HYMNARIUM, or HYMNAL. A book containing the metrical hymns authorized by the Church, with musical notes.

HYPERDULIA. See Dulia.

HYPOSTASIS. A term used in theology, literally signifying 'substance' or subsistence, or that which is put and stands under another thing, and supports it, being its base, ground, or foundation. The word is Greek, ὑποστασις, compounded of ὑπο, sub, *under*, and ιστημι, sto, *I stand*, I exist, —q. d., 'subsistentia.' Thus we hold that there is but one nature or essence in God, but three hypostases or persons. The word occasioned great dissensions in the ancient Church, first among the Greeks, and afterwards among the Latins. But in a council held at Alexandria, in 362, Athanasius showed the contending parties that they all, in effect, held to the same thing, all the difference being that they gave to the same word different significations, and thus he reconciled them together.

HYPOSTATICAL UNION. The ὑποστασις, *subsistence* of the human nature of our Lord with the divine; constituting two natures in one Person, and not two Persons in one nature, as the Nestorians assert The reality of such a union is established by Holy Scripture, and has been constantly maintained by the Church.

HYPOTHETICAL. This term is sometimes used in relation to a baptism administered to a child, of whom it is uncertain whether he has been already baptized or not. The rubric states, that 'if they who bring the infant to the Church, do make such uncertain answers to the Minister's questions as that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost,' then the minister, on performing the baptism, is to use this form of words, viz.:

'If thou art not already baptized, N——, I baptize thee in the name,' etc.

This, therefore, is called a *hypothetical* or *conditional* form, being used only on the supposition that the child may not have already received baptism.

HYPSISTARII, HYPSISTARIANS. Gr. ὑψιστος, *highest*. A sect of heretics in the fourth century, so called from the profession they made of worshipping the Most High God. The doctrine of the Hypsistarians was an assemblage or mixture of Paganism, Judaism, and Christianity. They adored the Most High God with the Christians; but they also revered fire and

lamps with the Heathens; and observed the Sabbath, and the distinction of clean and unclean meats, with the Jews. The Hypsistarii bore a near resemblance to the Euchites, or Messalians.—*Buck.*

HYSSOP. A plant which was frequently used in the temple worship, for the purpose of making the ceremonial purifications. 'Thou shalt purge me with *hyssop*, and I shall be clean.'—*Psalm* li. 7.

I.

ICONOCLASTÆ, ICONOCLASTS. Gr. *εικων*, *an image*, and *κλαστης*, *a breaker*. Those who break or destroy images. A name first given in the eighth century to those who opposed the worship of images, and used violence in their endeavors to extirpate them from churches. For some time previous to the eighth century, the superstitious use of images had been practised, especially in the Western Church, and it had gradually attained such prevalence as to call forth the remonstrances of men of the highest rank, as well as efforts for its vindication on the part of its promoters. Under the auspices of Constantine Copronymus, says Spanheim, the seventh General Council of the Greek Church was assembled A. D. 754. The object of it was chiefly to overthrow image-worship. This council was the fourth that was held at Constantinople. There were present about 338 bishops, drawn from every part of the empire by the hot controversy then existing, not only respecting images, but also the worship of relics, and the invocation of saints. This synod, after a close examination of the Scriptures, the Fathers, and the six preceding councils, upon the chief point in question, condemned all idolatry, the use of images and pictures representing Christ, etc., and interdicted, under pain of an anathema, any adoration or reverence of such images as an insult to God, to Christ, and to the saints. The consequence of this synod was the overthrow of image-worship throughout the East, except in such places as were at a considerable distance from the royal city. A turn in affairs favorable to images soon after took place, and their cause became triumphant throughout the East. In the year 780, Leo IV., son of Constantine, died, and Irene, the empress, a vile woman, became regent during the minority of her son Constantine VII. She immediately adopted means to promote the veneration of images in her dominions. Tarasius, a layman, but a great zealot, was advanced to the patriarchate of Constantinople. The empress entered into a confederacy with Pope Adrian I. The second Council of Nice was then convoked, in which the worship of images was sanctioned by regal authority; the honor of the salutation, the kiss, a religious veneration, burning of lights, etc., were decreed to images. But this practice was not so gross as that which

was adopted in after ages. Images of the Trinity were not sanctioned by this council. Notwithstanding this act, which established the veneration of images by law, much opposition continued to be made to it. Constantine, when arrived at the age of manhood, became a decided enemy to the image cause, but fanatic zeal stifled the tenderness of nature in his mother, and she very soon deprived him of his eyes, and afterwards of his life. This act is applauded by Baronius. The opposition to the new system was continued by some of the successors of Constantine after the death of Irene, but the empress Theodora gave a full triumph to this idolatrous practice. Charlemagne, king of France, in whom the Western empire was now restored, called a synod to condemn the practice, and wrote four books upon the same subject, which he sent to Pope Adrian. The British Churches issued a work against the use of images, from the pen of the learned Alcuin; and many bishops in Italy, France, and Germany, made a decided opposition to the admission of images into their churches.

The name of Iconoclasts is also now applied by Romanists to all who reject the use of images for religious purposes. Not only the reformed, but some of the Eastern Churches, are so called by them, and regarded as heretical, because they do not worship the images of God and the saints, but are rather disposed to destroy such representations when found in churches.

ICONOLATER. One who worships images.

ICONOLATRÆ, ICONOLATRES. Gr. *εικων*, *an image*, and *λατρευω*, *I worship*. Those who worship images; a name which the Iconoclasts give to those who are of the Romish communion, on account of their use of images in religious worship.

ICONOLATRIA. The worship of images. See IDOLATRY.

IDOLATRY. Gr. *ειδωλον*, *an idol*, and *λατρεια*, *worship*. The worship of idols, images, or any created thing. This may be considered as of two kinds: 1. The worship of images, statues, pictures, etc., made by hands; 2. The worship of the heavenly bodies, the sun, moon, and stars, or of demons, angels, men, and animals.—*Encyc.*

S. IGNATIUS, surnamed *Theophorus*, one of the apostolic fathers, and a martyr in the early part of the second century, was, according to some, a native of Syria, others say of Nora, in Asia Minor. He is said to have been early educated in the principles of the Christian religion, and a disciple of S. Peter, S. Paul, and S. John. He was chosen bishop of Antioch, but it is difficult to find the precise time and order of his election to that office. Eusebius says that he was the successor of S. Euodius, the first bishop of Antioch after S. Peter, and S. Jerome concurs. Some think, however, that Ignatius was appointed by S. Peter, in 67, and suppose that Euodius and Ignatius were both bishops of Antioch at one and the same

time, the former of the Jewish, and the latter of the Gentile Christians, and that after the death of Euodius they all united under Ignatius. He presided over that Church for forty-five years, and suffered martyrdom under Trajan, by being cast to the lions in the amphitheatre of Rome. Of the genuine Epistles of Ignatius, the best editions are that of Isaac Vossius, Amsterdam, 1640, 4to; that of Usher, London, 1647, 4to; that of Cotelier, in his Patres Apostolici, Gr. and Lat., Paris, 1672, fol.; and those of Oxford, 1708, 8vo, and 1709, 4to, the former by Aldrich, the latter by Pearson and Smith. —*Rose.*

'IGNORANCE IN ASKING.' An expression occurring in one of the Collects at the end of the Communion Office, implying that even in the exercise of prayer itself there are defects which need the pardoning grace of God. In the Litany we further pray, that 'sins, negligences, and *ignorances*' may be forgiven; and this is by no means a superfluous or useless petition. It is doubtless true, that God will punish none who are ignorant from actual incapability. And among accountable beings, the severity of punishment will also be proportioned to the light and means of knowledge resisted. With many, therefore, the plea of *ignorance* must be altogether out of the question; for the Scriptures of truth are thrown open to every man. And if, in the present day, we should esteem that man deserving of censure who passes through life without acquiring the first principles of education, in the midst of favorable opportunities,—so will God righteously treat with severity the man who remains ignorant of His truth, when he is privileged with countless means and advantages for learning it. Well, therefore, may we pray 'that it may please' God 'to forgive us all our sins, negligences, and *ignorances*.'

I H S. An inscription or monogram which has been in use in the Church from time immemorial. It is frequently found among the sacred symbols carved or otherwise wrought on altars and their furniture, in church windows, on fonts, pulpits, books, and on decorated screens, tombs, roofs, and walls.

There are three explanations of these mystic letters: 1. That they are the initial letters of the words '*In Hoc Signo*,' borrowed from the luminous cross which is said to have been miraculously displayed in the sky before the eyes of the Roman emperor Constantine and his army. 2. That they are the initial letters of the words, '*Iesus Hominum Salvator*.' 3. That they are the first three letters of the Greek ΙΗΣΟΥΣ, *Jesus*. The first and second hypotheses are sufficiently intelligible without further remark. The third has been supported in a publication of the late Cambridge Camden Society, entitled 'An Argument for the Greek origin of the Monogram I H S;' and the same derivation has been maintained by the editor of *The Church*, a Canadian paper, whose words are these: 'Having inspected a collection

of the earliest Christian emblems, we found that where any of these bore inscriptions, those inscriptions were in every case written in the Greek language. The celebrated monogram inscribed by the order of Constantine upon the *labarum*, or standard of the cross, was undoubtedly Greek. It was formed from the first two letters of our Lord's sacred title Χριστος, the Anointed; as we learn from Eusebius, the ecclesiastical historian, who is describing the famous standard in the section of which we quote the following part: "A long spear, overlaid with gold, formed the figure of the cross, by means of a piece laid transversely over it. On the top of the whole was fixed a crown, formed by the intertexture of gold and precious stones; and on this two letters indicating the name of Christ symbolized the Saviour's title by means of its first characters, the letter P being intersected by X exactly in its centre; and these letters the emperor was in the habit of wearing on his helmet at a later period." The first three letters (ΙΗΣ) may have been adopted before the time of Constantine; were very generally used, perhaps in the Church; and that emperor may have chosen for his purpose the first two letters of our Saviour's other name, because these had not been previously employed. And if any person should object that the Roman letter S bears very little similarity in shape to the Greek Σ, we can only reply, that—supposing the inscription to be of Greek derivation—it might very easily have become corrupted,—would not, indeed, have been intelligible, except to a few of the best scholars, unless it were corrupted; and so could scarcely have escaped transmutation, when the knowledge of the Greek tongue—which we are certified was the case—perished, or very nearly so, during the middle ages, in the Western Church. . . . . The monogram I H S, as it appears on the *antependium*, or that part of the "fair linen cloth" which hangs in front of the Communion Table, may be read as the epitaph of Him who died to bring us near to God; or may serve as a memento of what the pious disciple did, who "bought fine linen, and took Him down, and wrapped Him in the linen."'

ILLUMINATED. See Enlightened.

ILLUMINATI. The name of a sect of fanatics which appeared in Spain about the year 1575. They were charged with maintaining that mental prayer and contemplation had so intimately united them to God, that they were arrived to such a state of perfection as to stand in no need of good works, or the sacraments of the Church. After the suppression of the Illuminati in Spain, a new sect, under the same name, appeared in France. They maintained that one Anthony Bucknet had a system of belief and practice revealed to him, which exceeded every thing to be found in Christianity; that by virtue of that method, people might in a short time arrive at the same degree of perfection and glory to which the saints and the Blessed Virgin have attained; and this improvement might be carried on

till our actions became divine, and our minds wholly given up to the influence of the Almighty. They said further, that none of the doctors of the Church knew any thing of religion; that S. Paul and S. Peter were well-meaning men, but knew nothing of devotion; that the whole Church lay in darkness and unbelief; that every one was at liberty to follow the suggestions of his conscience; that God regarded nothing but Himself; and that within ten years their doctrine would be received all over the world; and there would then be no more occasion for priests, monks, and such other religious distinctions.—*Buck.*

IMMACULATE. Without spot; clean, pure.

IMMACULATE CONCEPTION. A doctrine maintained in the Romish Church, that the Virgin Mary was conceived and born without sin. A festival bearing the name of *Conception* is still observed in that Church, in memory of 'the inestimable privilege granted to the mother of God, of being conceived in original justice, and exempted from all sin.' This doctrine has recently been exalted by the pope to the rank of an article of the Faith, and imposed on all members of the Romish Church.

IMMERSION. One of the modes in which the Sacrament of Baptism is administered, consisting in the plunging or dipping of the person in water.

The views of the Church respecting the mode of baptism are simply these:—1. That the application of water to the body is essential to the validity of the Sacrament. 2. That no inspired precept has been given relative to the quantity of water to be employed; neither can this be determined from a review of the cases of baptism recorded in the New Testament. 3. That, therefore, it must be a matter of indifference whether the body be plunged in water, or whether the element be applied in the form of pouring, inasmuch as (in the absence of precept) both these modes meet the spirit of the requirement, and have been held valid from a very early age.

As to immersion, we freely grant its antiquity and validity, and, consequently, it is retained by the Church, as may be seen from the rubrics in the Baptismal Offices. It is also granted, that, in the early ages of the Church, immersion prevailed very extensively, perhaps *more* extensively than the other mode of baptism; and, amid the number of Scripture examples, the probability is, that baptism was in some cases thus administered by the Apostles or their fellow-laborers in the ministry.

In advocating *affusion* or *pouring*, we take the testimony of Scripture and antiquity. The word 'baptize' has in Scripture so great a breadth of meaning, that it cannot be used to support one mode of administering the rite to the prejudice of the other. From *this*, therefore, nothing can be proved *either way*. We apprehend, however, that when the preaching of the Gospel by the Apostles produced its vast multitudes of converts, the nature of circumstances would not always admit of other baptism than that by pour-

ing. Rivers or lakes could not always be resorted to, on the spur of the moment. In some cases, a tedious march, with women and children, over a considerable tract of country, might have been necessary before a sufficiency of water could be found for immersion. It is unlikely, too, that proper garments could in all cases be so hastily provided. The *rapidity* with which these baptisms were performed, seems entirely inconsistent with the slow process of immersion. After the preaching of S. Peter, it is stated that 3000 were baptized, and that these were added to the Church in *one day*. Now the immersion of 3000 persons in so short a time, carries with it so great an air of improbability, that we must be excused if we suspect that some more rapid mode was adopted for their baptism. S. Peter's sermon began (as we are told) after the *third hour* of the day; that is, nine o'clock in the morning. His addresses occupied a considerable time; for, besides the sketch given in the Acts, it is said that 'with *many more words* he exhorted them'—which are not recorded. Now it was not until *after* all this, that the baptisms began,—and the time remaining to the evening, could scarcely have been more than eight hours. Dividing, therefore, the 3000 persons, there would be 375 to receive baptism in each of those eight hours —a number *so great*, that it is difficult to imagine how they could possibly have been immersed.

But again: in the case of the jailer at Philippi, we have an instance of a whole family suddenly baptized, and this too at *midnight*. The whole matter was transacted in a very limited time, and we cannot, without violence, bring ourselves to believe in the reality of such a thing as the instant arousing from slumber of a whole family, and the immediate *plunging* of them in water: to say nothing of the improbability of there being on the spot, and at the time, a sufficiency of pure water and suitable vessels to meet the emergency.

Again: we know that the sick and infirm were admitted to Christian baptism. But is it at all probable that these, when feeble, suffering, and prostrate, would be *denied* baptism, simply on the ground that they would not venture an immersion, which common reflection told them would in all likelihood be highly dangerous, if not fatal? The *clinic* baptisms of the ancient Church are a sufficient answer to this. And even if we should grant that the general rule *was* immersion, and set down all these cases as exceptions, yet we are entitled to the inference, that the validity of the *other mode* was fairly established and recognized. It is worthy of remark, that in connection with the narratives or notices of baptisms in the New Testament, there is nothing whatever said about the laying aside of garments, or about any precautions with regard to decency and order, on the part of the candidates—things which would naturally have been alluded to, if those baptisms had uniformly been by *immersion*. In the case of the 3000 who were bap-

tized on one day, the circumstances of their sudden preparation for the rite, —their disrobing,—the indispensable arrangements for the preservation of decency, and the resuming of their ordinary clothing after the ceremony, would have given a character to the whole scene which could not but have been touched upon by the sacred writer. And yet not a word is said concerning these necessary accompaniments of immersion. 'When our Lord washed the feet of His disciples, unimportant as the transaction was, it is recorded that He *laid aside* His garment.' But here, in a matter of far greater magnitude, the Evangelist is silent, and we are forcibly led to the conclusion that the circumstances we have alluded to did not occur, the mode of baptism used on the occasion not requiring them.

By those who deny the validity of pouring, much weight is laid on those words of *S. Mark* (i. 9), 'Jesus .... was baptized of John *in* Jordan.' From this it is inferred, that our Lord, at His baptism, actually went down into the waters of the Jordan, and there received the rite by immersion. As to the latter,—it does not follow that a person baptized at a river, must necessarily be immersed. The circumstances are equally favorable for the other mode, and if there is no direct statement relative to the mode adopted, no conclusion can legitimately be drawn for *one* to the disparagement of the other. The reasoning on the former point is equally unsound. The preposition εις is assumed to bear the sense of '*into*,' as a general rule; and thus translated, it might indeed appear that Jesus went *into* the Jordan, though, by the by, to be *baptized into* a river, is an expression not very consistent either with good taste or sound orthodoxy. The preposition εις, on the contrary, is not unfrequently rendered by '*in*,' '*to*,' '*by*,' etc. We refer to the following texts as examples:—*Rom.* vi. 4: 'Even so we also should walk IN (not *into*) newness of life.' *Acts* ii. 38: 'Be baptized FOR (not *into*) the remission of sins.' *S. Matt.* xv. 24: 'I am not sent, but UNTO (not *into*) the lost sheep,' etc. *Acts* vii. 53: 'Who have received the law BY the disposition of angels' (not '*into* the disposition,' etc.). From a comparison of these with the passage in question, it is at least doubtful whether, at the time of His baptism, our Lord went *into* the Jordan. The words in the original do not assert it; but the phrase 'to go *to*'—to be baptized *in*, or *by* Jordan,' is 'as proper and emphatical (says a writer) as the other rendering, and does not involve the immersion of Christ.'

It needs only to be added, in connection with these hints from Scripture, that affusion or pouring was certainly practised in very early days of the Church; and that by degrees, as Christianity extended itself into colder climates, where persons were liable to serious injury from immersion, this mode was very generally adopted as better agreeing with local circumstances. 'A little water (says S. Cyprian) can cleanse the believer as well as a whole river.' And accordingly, at the present day, the Church so commonly

administers baptism by pouring, that the practice has become almost general. The variations of climate, with the manners and religious habits of modern times, seem also to have determined its prevalence among most classes of Christians. We have seen, then, that both of the modes of baptism are lawful and Scriptural, inasmuch as they are as old as the days of the Apostles, and were by them on different occasions exercised.

IMMOVEABLE FEASTS. Those holy-days which do not depend on Easter, but are permanently fixed to set days of the year. Christmas, and all the Saints' days, with some others, are of this character.

IMMUNITY. In Jurisprudence, legal freedom from any legal obligation. Thus the phrase 'ecclesiastical immunities' comprehends all that portion of the rights of the Church, in different countries, which consists in the freedom of its members, or of its property, from burdens thrown by law on other classes.—*Brande.*

IMPANATION. Lat. in, *in*, and panis, *bread.* In Theology, a term signifying the substantial union of the body and blood of Christ with the elements of the Eucharist, without a change of their nature; or, according to another definition, the presence of Christ's body *in* or with the consecrated bread of the Holy Communion. This doctrine, if not identical with the consubstantiation of the Lutherans, bears a very close resemblance to it.

IMPARITY. A difference of degree or rank, as in the Episcopal ministry, where the clergy are not all of one kind or rank, but some are bishops, others priests, and others deacons, each of these being of a different grade. Were they all on a level, in regard to the powers committed to them, there would exist a *parity* or equality; but, as it is, their difference of grade makes an *imparity* or inequality among them, such as is described in the New Testament, and has always existed since the Church of Christ was first established. See Parity.

IMPLICIT FAITH. An unquestioning belief in things, on the sole authority of the teacher propounding them; belief without examination of proof, or reference to the grounds or reasons on which the thing to be believed is supported.

IMPOSITION OF HANDS. A religious ceremony of very great antiquity, and still retained in the Church, as the appointed means of administering Confirmation, and of communicating the powers of the Christian Ministry. See Orders.

IMPRINT. See Colophon.

IMPROPRIATION. In England, an impropriation implies the possession and employment, by a layman, of the revenues of a Church or ecclesiastical benefice.

INCARNATE. Clothed or invested with flesh; as the *Incarnate* Son of God.

INCARNATION. In Theology, the act whereby the Son of God assumed the human nature; or the mystery by which Jesus Christ, the Eternal Word, was made man, to accomplish the work of our salvation.

INCENSE. The use of incense, in the public services of the Church, is of the most remote antiquity; and it was among the few offerings which were allowed to be made at the altar, *to be there consumed*, as appears from the second of the Apostolical Canons. The object of burning incense seems to be well expressed in the prayer which is found in the Liturgy of S. John Chrysostom, according to the translation in Goar's Collection. 'Incensum tibi offerimus Christe Deus in odorem suavitatis spiritualis, quem suscipe Domine in sanctum et supercæleste ac intellectuale tuum altare, et repende nobis abundantes tuas miserationes, et illas largire nobis servis tuis.'—*Goar, Rituale Græc.*, p. 62. *Maskell, Ancient Lit. of the Ch. of England*, p. 19.

INCLUSI, or RECLUSI. *Shut up.* A class of religious persons who lived as hermits in single cells, which they were not to leave except in case of great necessity, and by permission of the bishop.

IN CŒNA DOMINI. *At the Supper of the Lord.* The name of a celebrated papal bull, containing a collection of extracts from different constitutions of the pope, comprising those rights which, since the time of Gregory VII., have been uninterruptedly claimed by the Roman See, and a proclamation of anathema against all who violate them. It was annually read on Maunday Thursday, whence it receives its name; but lately on Easter Monday. The sects of heretics are cursed in it by their several designations. A copy of the bull is hung up at the door of the churches of S. Peter and S. John Lateran; and all patriarchs, primates, bishops, etc., are required to have it read once or more annually in their churches.—*Brande.*

INCOMPREHENSIBLE. When the Church says, as in the Athanasian Creed, that each of the Persons of the Sacred Trinity is 'incomprehensible,' the word is not to be understood in the sense of 'inconceivable,' or out of the reach of the human understanding, though that is true; but the term has here its original and stricter meaning, i. e., not bounded or comprehended within certain limits, as is the case with all created beings.

INCORRUPTIBLES, or INCORRUPTIBILES. An ancient sect whose distinguishing tenet was, that the body of our Lord was incorruptible; by which they meant, that after and from the time wherein He was formed in the womb of His mother, He was not susceptible of any change or alteration; not even of any natural or innocent passion, as of hunger, thirst, etc. so that He ate without occasion before His death, as well as after His resurrection.—*Buck.*

INCUMBENT. The rector, pastor, or stated minister of a Church. The word occurs in the Prayer-book, in the Office for the Institution of a new

Minister in a Church, thus: 'The day being appointed for the new *Incumbent's* Institution, at the usual hour of Morning Prayer, the Institutor, attended by the new *Incumbent*,' etc.,—that is, the minister who is about to receive the spiritual care of the Church.

INDEPENDENTS. This division of English Non-conformists originally received the name of Brownists; but in the year 1616, having acquired such strength as to be able to organize congregations, they began to be called Independents, because they maintained that every separate congregation of Christians had full power of ecclesiastical jurisdiction over its members, independently of the authority of bishops, synods, presbyteries, or any other personages or bodies.—*Eden.*

INDEX. In the Church of Rome there is a prohibition against the reading of certain books which are considered either absolutely heretical, or of too dangerous tendency to be commonly read by the members of the Church. The catalogue of the books thus forbidden to be read indiscriminately, is called the *Index prohibitory;* and in the case of other books which are considered partially erroneous, or in need of revision, an *Index expurgatory* is provided, setting forth what passages are to be expunged, or so altered as to make them innocuous. These catalogues are published from time to time, with such additions as may become necessary, and are confirmed by the papal authority.

INDUCTION. See INSTITUTION.

INDULGENCES. See PARDONS.

INDULT. In the Church of Rome, 'indult' is the power of presenting to benefices granted to certain persons by the pope. Of this kind is the indult of kings and sovereign princes in the Romish Communion, and that of the parliament of Paris, granted by several popes.—*Lond. Encyc.*

INFALLIBILITY. The quality of not being able to err or fall into mistakes. The Church of Rome claims to be thus infallible in her judgments. By this infallibility, it is understood that she cannot, at any time, cease to be orthodox in her doctrine, or fall into any pernicious errors; but that she is constituted by divine authority, the judge of all controversies of religion, and that all Christians are obliged to acquiesce in her decisions.

In refutation of this enormous claim, it may be said: 1st. That Romanists themselves are not agreed as to the seat of this infallibility. Some place it in the pope, some in a general council, others in pope and council conjointly; while others place it in the Church diffusive, or in the judgment of all Churches throughout the world. 2d. History abundantly proves, as many able writers have shown, that the Church of Rome 'hath erred, not only in living and manner of ceremonies, but also in matters of faith.'

INFANT BAPTISM. It would seem that all controversy respecting

the baptism of infants might be reduced to the simple question, CAN infants be made members of Christ's body—the Church? If they *can*, then they *ought*. If it be *possible*, then is it *obligatory?* We judge so, on the simple ground that the blessings of Christianity are designed by God Himself *for all who are capable of them*, and are in a proper disposition for receiving them. To what *extent* infants may be the subjects of spiritual blessing, we know not; but that this is sufficient to remove every impediment from the way of their introduction to the Church, we have the assurance of our Lord Himself, in the direct assertion '*of such* is the kingdom of heaven.' From this it follows, that they are *capable* of, and fit for, at least, a portion of those peculiar blessings which are called *spiritual;* and as these blessings are conveyed by means divinely established in the Church, the result is, an obligation (of no slight character) to *employ those means* for the benefit of infants. The neglect of this would be a fraud on their souls, for which we should be justly answerable.[1]

We might safely leave the matter here, without saying another word. But the testimony of 3500 years to the truth, that infants (equally with adults) are capable of Church-membership, is well worth considering, especially when it is borne in mind, through how large a portion of that time the Church was under the direction of men divinely inspired—men who never failed to rebuke error, and inculcate truth.

Let us take a rapid review of the facts which catch the eye, in glancing over this long period.

Under the covenant made with Abraham, and in the Jewish Church, children were always admitted members by the rite of circumcision. Infants, therefore, of eight days old, were declared *fit* to enter into covenant with God. Now, in this relation, *baptism* is, in the Christian Church, precisely what *circumcision* was in the Jewish. If, then, infants were eligible subjects of admission to the Church of God *before* the coming of Christ, we know of no valid reason why they should not be equally so *now*,—especially when we take into consideration that it is the glory of the Christian dispensation, that it affords blessings and privileges far more abundant than were enjoyed in the Jewish Church. And, most clearly, there is not to be found in Scripture, the least intimation of a difference having been made between the two dispensations, so startling, as the exclusion of infants in the latter.

When families of proselytes obtained admission into the Jewish Church, it was by means of circumcision united with baptism, and all their households were made subjects of these rites. Now, Christian baptism, as an initiatory rite, was borrowed from this Jewish custom; but the *subjects* of it

[1] This argument would not justify infant *communion;* inasmuch as infants are incapable of doing this *in remembrance* of Christ.

were never changed. There is no limitation of it to *adults;* and indeed, had such been the case, so new and extraordinary a procedure would have been the cause of loud complaints on the part of Christianized Jews, who, before this, had never doubted the eligibility of infants for Church-membership. If children, then, had always, from the days of Abraham, been thus received, *we* certainly have no power to reject them, inasmuch as there is given to us no repeal of the law which authorizes and commands their admission.

Again: Among the first Christians, multitudes of converted Jews still retained circumcision, thus showing that they *yet* viewed their children as fit members of the Church. S. Paul manifests his displeasure at their adherence to the particular rite of circumcision, but utters not a syllable to caution them against indulging in the ancient practice of receiving children into Church-membership. But if these children were circumcised, it is almost demonstrable that they must also have had Christian *baptism;* for, being 'recognized as having a right to Church-membership by their circumcision, so also they must necessarily have been baptized in order to ratify and confirm that right in the Christian Church; so that the many thousands of children who were circumcised by their parents, *after* they embraced Christianity, are so many thousands of examples of *infants that were baptized.*'

Further: If the children of Christian parents had, from necessity, to *wait for baptism* until they had attained *adult age*, there would thus have been (in immediate contact with the Apostles) a great number of young people in the interesting station of *candidates* for this holy rite. But though, in the Apostolical Epistles, we observe many passages in which the writers express their affection and regard for children and young persons, not a solitary hint is given which can lead us to believe that any of these were in a state of *preparation for baptism.* If such had been the case, there is little doubt that frequent and earnest appeals would have been made to encourage them to enter with alacrity and resoluteness upon the Christian warfare. Their young minds would have been carefully turned to the solemnities of their coming baptism, and their parents would have been urged to an especial degree of watchfulness in guiding their preparatory exercises. But, in the total absence of any hint to this effect, what can we offer as a solution, unless it be the fact that there was *no such class* of young unbaptized persons—all having been admitted to this rite in their infancy, or when their parents embraced the Gospel.

That infants should be baptized, appears also by fair deduction, from the words of Christ to Nicodemus:—'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Now no one can deny that this declaration is, in its nature, universal, and there is no other

passage of Scripture which lays it under limits. Infants, therefore, must be born again. But this new birth is declared to be by 'water and the Spirit.' Therefore we conclude that they are proper subjects of baptism. It is, indeed, sometimes objected that *faith* must, in all cases, precede baptism, and as infants cannot exercise this, they are not in a condition to receive this sacrament. The objection, in plain terms, will stand thus:—We must believe before we can be baptized; but infants do not believe; therefore infants ought not to be baptized. To this reasoning we may, with equal plausibility, reply:—We must believe before we can be *saved;* but infants do not believe; therefore, infants *cannot be saved.* This, surely, would not be admitted even by those who reject infant baptism, for Christ Himself has said 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' It appears, then, from the passage under consideration, and also from that just quoted, that children may be admitted into the kingdom of God. And if it be asserted that the phrase 'kingdom of heaven,' refers to the Church above, and not to the visible Church on earth, we ask, if infants may be admitted to the *greater*, why not to the *less?* If a child can obtain an entrance into *heaven* without faith, why must we deny that child admittance to the congregation of *Christ's flock below* in the same circumstances?

But it is alleged that there is no *positive command* for the baptism of infants. But neither is there any such command that they shall *not* be baptized. The Scripture does not name *any specific age* as a qualification or condition of baptism, nor does it ever assert that infancy is an impediment to the reception of this rite. As well might it be urged that we should not *pray for infants*, in the absence of a positive command, as that we should not *baptize* them in similar circumstances. The truth is, that the commands relative to the ordinances of Christianity are few in number, much being left to the discernment, the sober judgment, and plain sense of the Church. Some of the most manifest duties stand in the same predicament, being only alluded to inferentially, because their obligation was already well understood.

Such is a very hasty sketch of the Scripture argument for infant baptism, an imperfect sketch we are aware, but yet, as we trust, sufficient for our main purpose.

As we promised, at the outset, to be brief, our limits will not allow, neither can the subject require, more than a glance at the practice of the Christian Church. This will be shown by a few quotations from ancient writers, testifying to the existence of infant baptism from the very time of the Apostles.

Justin Martyr, who lived only about forty years after the Apostles, mentions that 'there were many among them, who were then 70 or 80 years of

age, who had been made disciples of Christ when they were infants.' Now as infants are incapable of *faith*, they must have become disciples by baptism, and if so, their age shows that they must have been baptized while the Apostles were living. Irenæus, who lived about 60 or 70 years after the Apostles, reckons children among those who were 'born again to God.' Consequently, even on the principles of those who *reject* infant baptism, they were certainly fit subjects for admission into the Church on earth. And if the phrase is used to denote '*that* regeneration (or change of state) which is the effect of baptism, this becomes a plain testimony to the early existence of the custom of baptizing infants.'

After these, may be mentioned Tertullian, Origen, S. Cyprian, and S. Augustine, who speak of infant baptism with as much clearness as if they had been divines and bishops of the nineteenth century. The latter 'declared it as his opinion, that the baptism of infants had been established by divine authority, since he found that the *whole Church* practised it; that it was not instituted by any council, but had *always* been retained, and therefore must be believed to have been delivered to the Church by the Apostles.' To contend, then, that in the first ages of the Church, no such thing prevailed, but that it was afterwards introduced by some designing persons, is to cast aside very strong evidence, and to cling alone to mere conjecture. So bold an invention, on its first appearance, would have stirred up a universal clamor in the Church. Its novelty would have provoked general discussion, as we well know less important matters did, and controversies, violent and long, would have been the natural and sure result. Yet ecclesiastical historians record no such event, but preserve an unbroken silence. The conclusion, then, so far as we can see, is, that from the time of the covenant of God with Abraham, for a period of about *three thousand five hundred years*, infants were never denied admission into God's Church, but were always received, under the former dispensation, by *circumcision;* under the Christian, by *baptism*. It may be added that, at the present day, infant baptism is held by at least nineteen-twentieths of the whole Christian world. See *Jerram, on Infant Baptism*, to which work we are indebted for some of the above hints.

INFERIOR ORDERS. In the ancient Church, the three Orders of the Ministry, as established by Christ and His Apostles, universally prevailed. But besides the bishops, priests, and deacons, there were, in most of the Churches, other ecclesiastical persons of inferior rank, who were allowed to take part in the ministrations of religion. These constituted what are called the Inferior Orders, and in some of the ancient Canons, they have the name of 'Clergy.'

There is this great difference between the three Holy Orders, and the other, that the former are everywhere mentioned as those degrees of men

whose ministrations were known and distinguished, and without which no Church was looked upon as complete. But, to show that the Inferior Orders were never thought to be necessary in the same degree, let it be considered,

1. That different Churches, or the same Church in different ages, had more or fewer of the Inferior Orders. In some were only *Readers;* in others, *Sub-deacons*, *Exorcists*, and *Acolyths*. The Apostolic Canons mention only *Sub-deacons*, *Readers*, and *Singers*. The Laodicean enumerate these, and also *Exorcists* and *Ostiaries*. But while there was no standing rule respecting these merely *ecclesiastical* orders, the three essential grades of the ministry were found in all parts of the Church.

2. In reckoning up these Inferior Orders, there is no steady *series* to be observed, whereas the three Holy Orders of bishops, priests, and deacons are invariable.

3. It would seem that any one of the Inferior Orders might perform the ministrations of the rest, which is not the case with the three regular orders.

4. Inferior Orders might be conferred by priests, while the functions of the ministry were never given but by bishops.

5. In the time of Ignatius, there were none of the Inferior Orders in being, whereas bishops, priests, and deacons occur in almost every page in his Epistles; therefore these Inferior Orders could not be of apostolical institution, as the others certainly were.

6. They were called *Orders* only in a loose and improper sense. Sometimes they were disciplined as laymen, and the greater part of their duties were such as a layman might perform.

In a word, none of them have been in all Churches and ages; nor any of them were ever thought necessary; nor is there any ecclesiastical ministration, but what may be performed without them; and they were clearly of human institution, and may be laid aside by human authority.[1]

'INFIDELS.' In one of the Collects for Good Friday, we pray that the benefits of the atonement, which we then commemorate, may be extended not only to the faithful, but to all others, embraced under the four heads of 'Jews, Turks, Infidels, and Heretics.' The term *Infidel* was probably designed to embrace all classes of *the Heathen*, it having formerly been used as synonymous with 'pagan.' Custom has now assigned to it the general meaning of 'unbeliever;' and, taken in this sense, there is a striking gradation in the terms of the prayer. *Jews* first, as being a people distinguished by revelation, and for whom many and great promises are in reserve; 2. *Mohammedans*, who, though far inferior to the Jew in the amount of truth embraced in their system, yet still acknowledge the God of Abraham, Isaac,

[1] Johnson, Vade Mecum.

and Jacob; 3. *Infidels*, whose creed being a mere negation, is *ipso facto* inferior to the former; and 4. *Heretics*, who not only deny the truth, like the latter, but also substitute pestilent and anti-Christian errors in its place. 1 *Tim.* v. 8. See TURKS.

'INHERITOR.' An heir; one who is entitled to inherit, according to the laws affecting the case. Thus Christians, in baptism, are made 'inheritors of the kingdom of heaven,' on the basis of compliance with the provisions of the Gospel, as summed up in the baptismal covenant.

INITIATED. In the early ages of the Church, this term was applied to those who had been baptized, and admitted to a knowledge of the higher mysteries of the Gospel. The discipline of the Church at that period made it necessary that candidates for baptism should pass through a long probation, in the character of Catechumens. While in this preparatory state, they were not allowed to be present at the celebration of the Eucharist; and in sermons and homilies in their presence, the speaker either waived altogether any direct statement of the sublimer doctrines of Christianity, or alluded to them in an obscure manner, not intelligible to the *uninitiated*, but sufficiently clear to be interpreted by those for whom they were intended, viz., the baptized or *initiated*. Hence the phrase so common in the homilies of the Fathers, '*the initiated* understand what is said.'

INNOCENTS' DAY. One of the holy-days of the Church. Its design is to commemorate one of the most thrilling events in the Gospel history. 'The Innocents were they who suffered death under the cruel decree of Herod, who thought, by a general slaughter of young children, to have accomplished the death of the infant Jesus. They are so called from the Latin term *innocentes* or *innocui*, harmless babes, altogether incapable of defending themselves from the malice of their inhuman persecutors. The celebration of the martyrdom of these innocents was very ancient. It occurs on the 28th of December.'

INQUISITION. In the Romish Church, a court or tribunal established for the examination and punishment of heretics. This court was established in the twelfth century by Father Dominic, who was charged by Pope Innocent III. with orders to excite Roman Catholic princes and people to extirpate heretics.—*Encyc.*

'INQUISITION FOR BLOOD.' A judicial inquiry, investigation, or legal calling to account before a tribunal, in a case of murder or bloody persecution of the innocent. 'When he maketh *inquisition for blood*, he remembereth them.'—*Psalm* ix. 12.

INSCRIPTIONS, *in churches*. Ornamenting the walls of churches with *Texts of Scripture* and *other Chosen Sentences*, is a custom of great antiquity, although, till within the last few years, it appears to have been very much disused. The practice is still enjoined [in England] in the 82d canon of

1603–4, which is still binding upon the clergy of the present day, and indeed it is the only authority advocating its adoption. There is no legal prohibition existing against the revival of the usage, so that, with the sanction of the ordinary, it may at any time be resumed; the expediency, however, of such a measure must be determined by the peculiar circumstances of each individual parish. The canon reads thus: 'We appoint .... that the Ten Commandments be set up, etc., ... *and other Chosen Sentences* written upon the walls of the said churches and chapels, in places convenient, ... all these to be done at the charge of the parish.' There are many clergymen who consider the requirements of this canon to be fulfilled by the setting up of the *Creed* and the *Lord's Prayer* by the side of the Ten Commandments, as may so frequently be seen at the east end of our churches; while others, giving a different interpretation to the canon, contend that *Chosen Sentences* are to be written on different parts of the walls of the church, and not collectively on one spot, or tablet. Hence we occasionally see in a few modern churches, where the custom has been revived, *Texts of Scripture* painted on scrolls or panels of various forms, and in Lombardic or other peculiar letters of divers colors. These letters, however, ought not to be of such a kind as can neither be read nor 'understanded of the people;' nor, indeed, should the maxims of human composition be allowed to supersede the use of passages from Holy Writ.—*Dr. Pinnock.*

INSPIRATION. That extraordinary and supernatural influence of the Spirit of God on the human mind, by which the prophets and sacred writers were qualified to receive and set forth divine communications, without any mixture of error. In this sense the term occurs in 2 *Tim.* iii. 16: 'All Scripture is given by inspiration of God.'

The word *inspiration* also expresses that ordinary operation of the Spirit by which men are inwardly moved and excited both to will and to do such things as are pleasing to God, and through which all the powers of their minds are elevated, purified, and invigorated. 'There is a spirit in man; and the *inspiration* of the Almighty giveth them understanding.'—*Job* xxxii. 8. In this latter sense the term and its kindred verb frequently appear in the offices of the Church, as in the petitions '.... grant, that by thy holy inspiration we may think those things that are good;'[1] '.... cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit;'[2] '.... beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord;'[3] and,

> 'Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire;'

[1] Collect for Fifth Sunday after Easter. [2] First Collect in Communion Office.
[3] Prayer for Christ's Church militant.

'Visit our minds, into our hearts
Thy heavenly grace inspire.'

INSTALLATION. Modern Lat. in, and stallum, *a seat.* The act of conferring an office or dignity, or investing a person with the powers appertaining to such an office. In the Church of England, the word is chiefly used for the induction of a dean, prebendary, or other ecclesiastical dignitary, into the possession of his stall or other proper seat in the cathedral to which he belongs.

'INSTANTLY.' Promptly, immediately, without loss of time, with eager importunity. 'In the evening, and morning, and at noonday will I pray, and that *instantly*.'—*Psalm* lv. 18.

INSTITUTIO. A book of occasional offices.

INSTITUTION. The act of conferring upon a minister the spiritual charge of a parish or church, by a public service adapted to the occasion.

Title I., Canon 12, § 1, Digest, provides, that on the election of a minister to such a charge, the vestry shall give notice to that effect to the bishop, or where there is no bishop, to the standing committee of the diocese, in a form set forth in section 1st of the canon. Inquiry is then made as to the sufficiency of the person so chosen, and on a decision in his favor, his election is recorded by the Secretary of the Convention, and his institution may take place according to the form appointed in the Prayer-book.

In the American Church, the Offices of *Institution* and *Induction* are blended into one service; but in the Church of England they are kept distinct. By Institution proper, the *spiritual* charge of a Church is conferred; while by Induction, a right is given to the *temporalities* of a living. According to the usages of the Church of England, Induction is performed by the 'Inductor laying the hand of the Clergyman upon the key of the Church-door, pronouncing at the same time a short legal formula, and thus letting him into the Church, where he signifies his corporal possession by tolling a bell.'—*British Magazine*, 1837, p. 643.

The following anecdote in the life of Herbert, may illustrate this ceremony. 'When at his Induction, he was shut into Bemerton Church, being left there alone to toll the bell (as the law requires him), he stayed so much longer than an ordinary time before he returned to those friends that stayed expecting him at the Church-door, that his friend, Mr. Woodnot, looked in at the Church-window, and saw him lie prostrate on the ground before the altar: at which time and place (as he after told Mr. Woodnot), he set some rules to himself, for the future manage of his life; and then and there made a vow to labor to keep them.'—*Walton's Lives*, p. 319.

INSTITUTION, *Letter of.* On the election of a clergyman to the charge of a parish, and the approval of the same by the ecclesiastical authority of

the diocese, the bishop transmits to the presbyter who shall perform the Office of Institution, a letter authorizing and licensing the pastor elect to exercise his sacred functions in the Church to which he is elected. This Letter of Institution is read in the presence of the congregation, near the beginning of the appointed Office of Institution.

INSTITUTION OF A CHRISTIAN MAN. THE GODLY AND PIOUS. A book, otherwise called 'The Bishops' Book,' published in 1537, though composed in Convocation three years before, 'for a direction for the bishops and clergy,' and to be 'an authoritative explanation of the doctrine of faith and manners,' and a sort of standard for the desk and pulpit; the clergy 'were to govern themselves in the instruction of their flocks by this rule.' It was ranged under the divisions of the Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, the Ave Maria, Justification, and Purgatory. Stephen Poynet, bishop of Winchester, is supposed to have written the book. For a full analysis of its contents, See *Collier's Eccl. Hist., ann.* 1537.—*Eden.*

INSTITUTOR. A presbyter appointed by the bishop to institute a clergyman as rector or assistant minister in a parish. Where there is no bishop the appointment may be made by the clerical members of the Standing Committee.

INTENTION. In the Church of Rome the position is held that the *intention of the priest* is essential to the valid administration of a Sacrament. This the Council of Trent affirms in the eleventh canon :—'If any one shall say that there is not required in the ministers while they perform and confer the Sacraments, at least the intention of doing what the Church does, let him be accursed.' The evil consequences of this principle flow entirely from its abuse; for it is universally believed, and the law of God requires, that in all religious acts the actor should sincerely intend to do what he undertakes; inasmuch as the want of intention would reduce the act into a mockery and a sinful trifling with sacred things. The acts of a priest, however, affect other persons besides himself; and the Church of Rome, by this decision, exposes the laity to doubt, hesitation, and insecurity, whenever they receive a Sacrament at the hands of a priest in whose piety and sincerity they have not full confidence. If a wicked priest, for instance, should baptize a child, without an inward *intention* to baptize him, it would follow that the baptism was null and void for want of that intention. The opposite doctrine is sufficiently set forth in the 26th Article of Religion, where it is asserted that the unworthiness of ministers does not hinder the effect of Sacraments, 'forasmuch as they do not the same in their own name, but in Christ's, and do minister by His Commission and Authority, [and therefore] we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's Ordinance

taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the Sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.'

INTERCESSIONS. That part of the Litany in which, having already prayed for ourselves, we now proceed to supplicate God's mercy for others. The intercessions are accompanied by the response, 'We beseech thee to hear us, good Lord.' See LITANY.

INTERCESSOR. One who pleads in behalf of another. The title is applied emphatically to Jesus Christ, 'who ever liveth to make intercession for us.' The practice of the Romanists in investing angels and departed saints with the character of intercessors, is rejected by the Protestant Episcopal Church, as resting on no scriptural authority, besides being derogatory to the dignity of our Redeemer.

INTERDICT. In the Church of Rome, an ecclesiastical censure, forbidding the performance of divine offices in a kingdom, province, town, etc. 'This censure has been frequently executed in France, Italy, and Germany; and in the year 1170, Pope Alexander III. put all England under an interdict, forbidding the Clergy to perform any part of divine service, except baptizing of infants, taking Confessions, and giving Absolution to dying penitents. But this censure being liable to the ill consequences of promoting libertinism and a neglect of religion, the succeeding Popes have very seldom made use of it.'

INTERIM. This name was given to a formulary or confession of faith, obtruded by the emperor Charles V. on the Protestants of Germany, after the death of Luther. It was so called, because it was only to be valid during the 'interim' which should take place before a General Council could decide the points at issue between Protestants and Romanists. This project was condemned by the popes and scouted by the Lutherans. Charles, however, attempted to force it upon his subjects; but his efforts signally failed, and the interim was at length quietly abandoned.—*Broughton.*

INTERLUDES. Before the Reformation this word had reference to certain theatrical entertainments, connected with sacred subjects, which the gross corruption of the times permitted to be performed even within the walls of consecrated places. At the present day it is applied to those musical strains or performances which are played on the organ between the stanzas of metre psalms and hymns.

INTERMEDIATE STATE. See HELL, *Descent into.*

INTINCTION. The mode in which the Greek laity receive the Holy Communion, viz., the bread being dipped in the wine, and given to each communicant in a spoon. Traces of this practice are said to be found in the ancient Irish Visitation Office, published by Sir William Bentham; it

was written about the eighth century.—*Hart's Ecclesiastical Records, Intro.*, xiv.

INTONATION. The reciting, by the chanter, of the commencing words of the psalm or hymn, before the choir begins. More strictly, the term 'intonation' is applied to the commencement of *each verse* of the Canticles (sung, however, by the choir), before the reciting-note. The intonations are the same as in the psalm-chants; but in the latter they are confined to the first verse of the psalm.—*Jebb.*

INTONING. A term sometimes used, though improperly, to signify the reciting of the liturgy to a musical tone.

INTROIT. In the Prayer-book, as first drawn up and set forth during the reign of Edward VI., it was appointed, in accordance with the long-standing custom of the Church, that the Communion Office should be preceded by psalmody; and proper psalms were fixed for each Sunday and holy-day. These were called *Introits*, from being sung while the priest was *entering* within the rails of the altar. This practice, though no longer positively enjoined, is still, by a common consent, retained to the present day, there being usually some singing, either of an anthem or metrical psalm, while the clergy are preparing to celebrate the Communion Service.

INVENTION *of the Cross.* See CROSS, *Invention of the.*

'INVENTIONS.' 'Reward them according to the wickedness of their own *inventions*.'—*Psalm* xxviii. 4. *Prayer-book version;*—'their *endeavors*' *Bible version;* that is, their cunning and artful schemes of wickedness.

INVESTITURE. When the early conquerors of the West conferred territorial grants upon the Church, the individuals who came to the enjoyment of them were obliged to present themselves at court, to swear allegiance to the king, and to receive from his hands some symbol, in proof that the temporalities were placed in their possession. This ceremony was called *Investiture.* There was also a form of investiture purely ecclesiastical, by which, at the consecration of a bishop, the metropolitan who performed the ceremony placed in the hands of the prelate elect, a *ring* and a *pastoral staff* —symbols of his spiritual connection with the Church, and of his pastoral duties. Gradually the temporal power succeeded in the usurpation of ecclesiastical privileges, and in its encroachment upon the province of the metropolitan, which led to the celebrated contest in the eleventh century on the subject of Investiture.—*Eden.*

INVISIBLES. A name given to the disciples of Osiander, Flaccius, Illyricus, Swenkfeld, etc., on account of their denial of the perpetual visibility of the Church. Palmer remarks, that the reformed seem generally to have taught the doctrine of the visibility of the Church, until some of them deemed it necessary, in consequence of their controversy with the Romanists, who asked them where their Church existed before Luther, to maintain that

the Church might sometimes be invisible. This mistaken view appears in the Belgic Confession, and was adopted by some of the Protestants; but it arose entirely from their error in forsaking the defensive ground which their predecessors had taken at first, and placing themselves in the false position of claiming the exclusive title of the Church of Christ, according to the ordinary signification of the term.

INVITATORY. 'In the service of the Western Church before the Reformation, the invitatory was commonly some select passage or text of Scripture, generally adapted to the day, and used immediately before and during the repetition of the VENITE. The invitatory at certain closes and periods of the Psalm, was of old, and still is in the Romish Church, repeated nine times during the singing of the psalm.' The Venite itself was called the Invitatory Psalm.

INVITORY. The address in the Communion Office, commencing with the words, 'Ye who do truly and earnestly repent you of your sins.'

INVOCATION *of Saints.* The act of appealing, in devotional exercises, to the spirits of saints departed, with a view of securing their aid and intercession. This custom, so prevalent in the Romish Church, is declared in our 22d Article to be 'a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.'

INVOCATIONS. The solemn appeal to the mercy of God, with which the Litany opens. In this, there is a separate invocation of each of the Persons of the Holy Trinity, and then an invocation of the whole Godhead, Father, Son, and Holy Ghost. Every part of this is to be devoutly repeated by the people, after the minister, that each for himself may claim the ear of a merciful God, and be blessed with the answer of all those petitions, which, in the following parts of the Litany, the minister is about to present to His throne.

'INWARDLY DIGEST.' This expression occurs in the Collect for the 2d Sunday in Advent, in which we pray that we may 'read, mark, learn, and *inwardly digest*,' those Holy Scriptures which God has caused 'to be written for our learning.' It is not enough that we merely *read* them, for this may be done even by the ungodly; but we should also *mark* or particularly notice what we have read, in order that we may gain wisdom from the exercise, and thus *learn* the truths which God has revealed. But this is not all, for God's word is to the soul, what food is to the body. And, as natural food does not benefit the body until it is digested, so divine truth or spiritual food is useless without meditation and prayer. Therefore we pray that, by the help of God, we may not only *learn* the truths of the Bible, but may also '*inwardly digest*' them, by frequently reflecting and meditating upon them, that our souls may thus be nourished, and daily grow in grace. Beautifully does the Psalmist describe such a person, as one who—

'—— makes the perfect law of God
His business and delight;
Devoutly reads therein by day,
And meditates by night.'

IRELAND, *Church of.* When Christianity was first introduced into Ireland is very uncertain. S. Patrick is generally looked upon as the founder of the Irish Church, though there is scarcely a doubt that the Gospel had been preached in the country long before he commenced his missionary labors, A. D. 432. The Irish Church, however, once established, continued to be celebrated down to the 11th century, not only for the number of pious and eminent men to which it gave birth, but also for its being the source from which the light of truth burst forth to illuminate a great part of the countries of Europe. To this period too, it was independent of the Church of Rome, as appears from the controversy about the Three Chapters in the 6th century, that about Easter some time after, and from the fact that it was not till A. D. 1151, that palls were first received from Rome.

It was in the twelfth century that, through England, Ireland became connected with the Romish Church, and subject to the authority of the pope, and this by means of her Ostman or Danish bishops, who, refusing ordination from the archbishops of Armagh, sought it at the hands of those of Canterbury. Upon the invasion of Ireland by Henry II., this prince called a council of the Irish bishops and clergy at Cashel, A. D. 1172, at which it was decreed that the rites and ceremonies of the Irish Church should be ordered so as to agree with those of the Church of Rome. This was the first occasion on which the pope's authority, administered by his legate, who was present, was admitted and recognized by the Irish Church. Henceforward her established doctrine was Romanism, and from this period to the Reformation, may be truly called her dark age. When the light of the Gospel began to burst through papal darkness, there was no Church in which the Reformation was carried on so quietly, and with so little opposition to the constituted authorities. The first and most important step, the establishment of the Royal Supremacy, was sanctioned by the Irish parliament, A. D. 1537. In the year 1560, the Act of Uniformity was passed, among the provisions of which there was introduced one of an injudicious character and mischievous tendency, namely, the prohibition of divine service in the Irish tongue. It is, perhaps, not too much to say, that this violence done to national prejudices has been the cause why the Reformation has taken so little hold upon the feelings of the great body of the Irish people. In later years there had been a growing inclination in the Church of Ireland to form a close alliance with that of England; and for this purpose, in the Irish canons framed in 1634, the English Articles and Book of Common Prayer were adopted, and the king's supremacy in causes ecclesi-

astical was acknowledged. At the time of the Union, both Churches were united under the title of 'The United Church of England and Ireland.' There are in the Irish Church two archbishops, viz., of Armagh and Dublin, and ten bishops.—*Eden.*

S. IRENÆUS. One of the most distinguished of the ancient Fathers. He was by birth a Greek, and born, it is believed, at or near Smyrna. The date of his birth is placed by Dodwell about 97; by Grabe, about 108; by Du Pin, about 140; and by Tillemont, about 120. He was trained in the studies of philosophy, and enjoyed in his youth the instructions of the venerable Polycarp of Smyrna. Through this link he still was connected with the Johannean age. Perhaps he also accompanied Polycarp on his journey to Rome in connection with the Easter controversy. During the persecution in South Gaul, under Marcus Aurelius, he was a presbyter there, and was sent by the people to the Roman bishop, Eleutherus, as a mediator in the Montanistic disputes. After the death of Pothinus, he took the place of this aged martyr, in 178, as bishop of Lyons, and labored there with zeal and success, by tongue and pen, for the restoration of the heavily visited Church, for the spread of Christianity in Gaul, and for the defence and development of the doctrine of the Church. He is supposed to have died as a martyr in the persecution under Septimus Severus, A. D. 202 (though the silence of Tertullian and Eusebius makes this point very doubtful), and was buried under the altar of the church of S. John, in Lyons. The most important work of Irenæus is his refutation of Gnosticism, in five books. His Epistle against Florinus on the unity of God and the origin of evil, a Letter to the Roman bishop Victor on the Easter question, and a writing to Blastus on schism, are all gone except a few fragments. So with his treatise on the peculiarity of the Style of the Apostle Paul. Perhaps Irenæus is the author also of the Letter of the Churches of Lyons and Vienne on the persecution there—a worthy parallel to the similar letter of the Church of Smyrna. The work on Heresies has been often published, particularly by Grabe, Oxford, 1702, folio.—*Dr. Schaff's Hist. Christ. Ch. Rose's Biog. Dict.*

IRVINGITES. A sect of Christians, whose origin may be traced to Edward Irving, a minister of the Scottish establishment, who was born in 1792 and died in 1834. In 1822 he was appointed to a Scotch Presbyterian congregation, and for some years officiated in a chapel with great applause; but was at length deposed for heresy in regard to our blessed Lord, whose nature he considered peccable, or not infallibly secure against sin. He still continued, however, to act as a minister in London, and both in Scotland and England he had many followers. One of the doctrines which the Irvingites brought prominently forward, was that of the millennium, and the immediately impending advent of our blessed Lord; and presently after, as

precursors of the expected event, they claimed to be possessed of miraculous gifts, as of tongues, of healing, and even raising the dead. The Irvingites call themselves the Catholic and Apostolic Church, and object to any other name, especially that of Irvingite, though this is derived from one whose memory they hold in high regard. 'The only standards of faith which they recognize,' says one of their own number, 'are the three Creeds of the Catholic Church—the Apostles' Creed, the Nicene or Constantinopolitan Creed, and that called the Creed of S. Athanasius. The speciality of their religious belief, whereby they are distinguished from other Christian communities, stands in this: that they hold Apostles, prophets, Evangelists, and pastors, to be abiding ministers in the Church, and that these ministries, together with the power and gifts of the Holy Ghost, dispensed and distributed among her members, are necessary for preparing and perfecting the Church for the second advent of the Lord; and that supreme rule in the Church ought to be exercised, as at the first, by twelve apostles, not elected or ordained by men, but called and sent forth immediately by God.' The congregations holding these principles, are placed under the pastoral rule of angels or bishops, with whom are associated, in the work of the ministry, priests and deacons. The Holy Eucharist is celebrated, and the Communion is administered, every Lord's day, and more or less frequently during the week. In the forms of worship observed, the prayers and other devotions to be found in the principal liturgies of the Christian Church, are introduced by preference, whenever appropriate, and in all their services the bishops and clergy of the Catholic Church, and all Christian kings, princes, and governors, are remembered before God. It may also be observed, that in their ritual observances and offices of worship, external and material things have their place. They contend that, as through the washing of water men are admitted into the Christian covenant, and as bread and wine duly consecrated are ordained to be used, not merely for spiritual food, but for purposes of sacramental and symbolic agency, so also that the use of other material things, such as oil, lights, incense, as symbols and exponents of spiritual realities, belongs to the dispensation of the Gospel. In England there were, in 1854, about thirty congregations, comprising 6000 communicants; and the number was said to be increasing. 'There are also congregations in Scotland and Ireland, a considerable number in Germany, and several in France, Switzerland, and America.'—*Hook. Abstract of H. Mann's Report.*

ISHMAELITES. The posterity of Ishmael, the son of Abraham and Hagar. Ishmael had twelve sons, and from these are derived the tribes of Arabians, still subsisting.

S. ISIDORE, surnamed of Pelusium, from his retiring into a solitude near that Egyptian town, was the most celebrated of the disciples of S.

Chrysostom, and flourished in the fifth century. Suidas says that he wrote no fewer than 3000 epistles. He was strictly orthodox, but his great excellence is to be found in his practical rules. He died about the year 440. We have remaining about 2012 of his letters, in five books. They are short; but there are important things in them about many passages of Scripture, as well as theological questions, and points concerning ecclesiastical discipline. They are in Greek, and in an agreeable florid style. The best edition of S. Isidore's works is that of Paris, 1638, folio, in Greek and Latin.—*Rose.*

ITALIC VERSION. The Old Italic Version, is the name usually given to that translation of the Sacred Scriptures into the Latin language which was generally used until the time of S. Jerome, being distinguished for its clearness and fidelity among the many versions then existing. S. Jerome, dissatisfied with the ruggedness and imperfections of the Old Italic, first commenced a revision of it, which, however, he did not complete; and afterwards made a new translation, which at first gradually, but in the end universally, obtained authority in the Latin Church, under the name of the Vulgate.

'IVORY PALACES,' mentioned in *Psalm* xlv. 9: 'Out of the *ivory palaces*, whereby they have made thee glad.' This expression is supposed by some to mean palaces adorned with an abundance of ivory furniture or ornaments; others understand it to refer to boxes made of ivory, in the form of houses or palaces. The term 'ivory' is also used to denote whatever is comely, pure, strong, and durable.—*Jones's Biblic. Cyc. Calmet. Kitto.*

J.

JABIN. There are two princes of this name mentioned in Scripture: 1. Jabin, king of Hazor, *Josh.*, xi. 1–14, one of the most powerful of all the princes who reigned in Canaan, when it was invaded by the Israelites. 2. Jabin, also king of Hazor, who probably descended from the preceding, of whom we read in *Judges* iv. This latter is the prince whose name occurs in *Psalm* lxxxiii. 9, 'do thou to them as unto . . . . *Jabin* at the brook of Kison.'

JACOBITES. A sect of Christians in Syria and Mesopotamia, so called either from Jacob, a Syrian, who lived in the reign of the emperor Mauritius, or from one Jacob, a monk who flourished in 550. They are of two sects, some following the rites of the Latin Church, and others continuing separate from it. They hold but one nature in Jesus Christ; with respect to purgatory, and prayers for the dead, they agree with the Greeks and

other Eastern Christians; they consecrate unleavened bread in the Eucharist, and are against confession, believing it not to be of divine institution.—*Encyc. Brit.*

S. JAMES'S DAY. The day on which the Church celebrates the memory of the Apostle James the Great, or the Elder. He was one of the sons of Zebedee, and brother of S. John. It does not appear that he ever exercised his ministry out of Judea. His martyrdom occurred at an early date, Herod having 'stretched forth his hands to vex certain of the Church, and killed James, the brother of John, with the sword.' He was the first of the Apostles that suffered martyrdom.

JANSENISTS. In the Romish Church, a sect holding the opinions of Jansenius or Jansen, in relation to grace and predestination. Jansenius, bishop of Ypres, was born in the village of Acquoy, near Leerdam, in Holland, and was educated at Utrecht, at Louvain, and at Paris. He spent five or six years in Bayonne, applying himself to the study of the fathers, S. Augustine in particular. About 1640, there being a controversy with the Jesuits on grace and free-will, Jansenius entered into it with some warmth, opposed the sentiments of S. Augustine to those of the Jesuits, and wrote an elaborate work entitled 'Augustinus.' This work was attacked by the Jesuits, who accused Jansenius of maintaining heretical opinions. After much disputing, sixty-eight bishops of France subscribed a letter in the year 1650, to Pope Innocent X., requesting an inquiry into, and a condemnation of, the following five propositions extracted from the treatise of Jansenius: 1. That there are divine precepts, which good men, notwithstanding their desire to observe them, are absolutely unable to obey; nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience. 2. That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates on his mind. 3. That in order to render human actions meritorious, it is not requisite that they be exempt from necessity, but only that they be free from constraint. 4. That the Semi-pelagians err grievously in maintaining that the human will is endowed with the power of either receiving or resisting the aids and influences of preventing grace. 5. That whoever affirms that Jesus Christ made expiation by his sufferings and death, for the sins of all mankind, is a Semi-pelagian. Of these propositions the pontiff declared the first four only heretical; but he pronounced the fifth rash, impious, and injurious to the Supreme Being. A new dispute, however, arose, as to whether such propositions were actually in the treatise of Jansenius. In 1656, Pope Alexander VII. issued a bull of condemnation, which affirmed this, and reprimanded all who thought otherwise. The affair was at length accommodated in 1668, under the pontificate of Clement IX., by resorting to the distinction between the 'right,' or doctrine itself, and the 'fact,' in

regard to its being in the book of Jansenius. It was agreed that the former should be held condemned, while there should be only a respectful and submissive silence observed in regard to the 'fact.' This accommodation, styled the Peace of Clement, was for a time complied with; but, the dispute reviving, Clement XI., in 1705, issued another bull requiring that all the faithful should, in their hearts, as well as by their mouths, condemn as heretical, the sense of Jansenius's book.

JEREMY. The prophet Jeremiah.

S. JEROME, one of the most learned of all the Latin fathers of the Church, was born at Strido, near Dalmatia and Pannonia, about 342. His father, Eusebius, who was a Christian, and a person of rank and opulence, sent him early to Rome, where he was placed under the tuition of the celebrated grammarian Donatus, and of Victorinus, a professor of rhetoric, and a Christian philosopher of the Platonic school. He continued his studies at Rome till he was of adult age, when he was baptized; after which, he set out on his travels, and attached to himself many valuable friends. He was ordained a presbyter by Paulinus, bishop of Antioch, in 378. Soon after this, he went to Bethlehem, a place which he appears to have chosen for a final settlement. In 381, he went to Constantinople to avail himself of the advice and instruction of S. Gregory Nazianzen, and in 382, returned to Rome, where he became secretary to Pope Damasus. He soon, however, returned to the monastery of Bethlehem, where he held a controversy with John, bishop of Jerusalem, and Ruffinus, of Aquileia. He died at Bethlehem, in 420, about the age of 78. The principal of his works are, a new Latin version of the whole Old Testament, from the Hebrew, accompanied with a corrected edition of the ancient Latin version of the New Testament, which met at first with much opposition, but was afterwards adopted by the Roman Catholic Church, and is commonly known as the Vulgate; Commentaries on the Prophetical Books of the Old Testament, on the Gospel of S. Matthew, and some of S. Paul's Epistles; a Treatise on the Lives and Writings of Ecclesiastical Authors; a Continuation of the Chronicle of Eusebius; Moral, Critical, Historical, and Miscellaneous Letters, etc. The best edition of his works is that published in Paris by Father Martianay, a Benedictine monk, of the Congregation of S. Maur, and Anthony Pouget, 1693–1706, 5 vols., folio. There is an edition by Vallarsius, Verona, 1734–1740, in 11 vols., folio.—*Rose's Biog. Dict. London Encyc.*

JESSE. The name formerly given to a representation of our Saviour's genealogy, like a tree proceeding from the root of Jesse (David's father), each generation being represented in effigy at the ends of the branches.—*Hart's Eccl. Rec.*

JESUITS. The *Society of Jesus*, was founded A. D. 1540, by Ignatius Loyola, an enthusiastic Romanist, who had originally been a soldier. Pope

Paul III., though at first opposed to Loyola, at length saw the advantage of organizing a new and powerful Order to counteract the dangers to which Romanism was exposed by the progress of the Reformation; and he therefore encouraged Loyola to constitute the new body on the principles of implicit obedience, with which his military profession had rendered him familiar. The government of the Jesuits was a perfect despotism; a general, chosen for life, by deputies from the several provinces, possessed supreme and independent power, extending to every person, and applying to every case. Every member of the Order, the instant that he entered its pale, surrendered all freedom of thought and action; and every personal feeling was superseded by the interests of that body to which he had attached himself. He went wherever he was ordered; he performed whatever he was commanded; he suffered whatever he was enjoined, and he was forbidden to inquire a reason for any one of the injunctions. The great object of the Order was to establish their power everywhere, and at all hazard; to accomplish this, they accommodated themselves to the passions, the prejudices, and sometimes even to the vices of all they wished to win. So long as their purposes were kept secret, they made considerable progress; but at length the sovereigns of Europe became alarmed, and successively banished the Jesuits from their dominions, until at length the Order was entirely suppressed by Clement XIV., A. D. 1773. It was restored by Pius VII., in 1814; but has not attained its former eminence, and is no longer regarded as formidable. *Eden. Buck.*

JESUS, *bowing at the name of.* See BOWING *at the name*, etc.

JEWS. A name derived from the patriarch Judah, and given to the descendants of Abraham. It does not appear to have been in common use till after the return from the Babylonish captivity.

S. JOHN BAPTIST'S DAY. The day on which the Church celebrates the birth of John Baptist. It will be observed that, whereas other festivals are celebrated on the supposed day of the saint's *death*, this is appointed for that of S. John's *nativity*,—the only one, except that of our blessed Saviour, for which the Church assembles with thanksgiving. The circumstances and design of his birth were so full of significance and so wonderful, that this in a peculiar manner claims our praise to God.

'Though this saint laid down his life for the truth of his preaching, yet he was not a Christian martyr, as our Saviour's Apostles were, who suffered in testimony of the Gospel of Jesus Christ. His memory, however, is celebrated by the Christian Church, because he was the forerunner of our blessed Lord, and, by preaching the doctrine of repentance, paved the way for publishing the Gospel.'

There was formerly another day set apart in commemoration of the Martyrdom of John, but this is no longer observed.

S. JOHN THE EVANGELIST'S DAY. The day appointed for the commemoration of 'the beloved disciple.'

'S. John the Evangelist (so called from the Greek term which signifies the messenger of glad tidings) was a Galilean by birth, the son of Zebedee and Salome, the younger brother of James, but not of him who was surnamed the Just, and who was the brother of our Lord. His brother James and he were surnamed by Jesus the Sons of Thunder, for their peculiar zeal and fervency for His honor, which we see manifested in S. John's sedulous assertions of our Lord's divinity. He was the most beloved by our Saviour of all the disciples.'

S. John exercised his ministry in Asia Minor, and having excited enemies through preaching the doctrines of Christ, was carried prisoner from Ephesus to Rome in the year 92. Subsequently to this he was banished to the Isle of Patmos, where he wrote his Revelation. He was afterwards recalled from his exile by Nerva the emperor, and then returned to Ephesus. His three Epistles were written with a reference to some prevailing heresies of the times; and the scope of his Gospel, which was his last work, shows that the Apostle had in view the same deniers of the divinity of the Saviour. He survived till the reign of Trajan, and died at the age of nearly one hundred years.

S. John the Evangelist's Day is the 27th of December.

JORDAN. A river of considerable note in Palestine. Its uppermost spring is in Mount Lebanon, about twelve miles north of Cæsarea Philippi. After it has run about twelve miles more to the south, it receives a considerable branch, which proceeds under ground from the lake called Phiala. About fifteen miles further south, it also forms the waters of Merom, or Lake of Samechon; both names signifying the higher lake, which is nearly four miles broad and seven and a half long. After running about twenty-eight miles further south, it forms the Lake of Gennesareth, which is about thirteen miles in length and five in breadth. Thence it runs southward through a long valley, whose air is unwholesome, and most of it desert, till it loses itself in the Dead Sea. Its whole course is about one hundred and sixty miles.—*Jones' Biblic. Cyc.*

JOSHUE. The book of Joshua. See the Catalogue of books of Scrip ture in the 6th Article of Religion.

JOUR DES MORTS. The Day of the Dead, or All Souls' Day, Nov. 2, in the Romish Church.

JOURNAL OF CONVENTION. A book or pamphlet in which are recorded the proceedings of an ecclesiastical convention, together with the address of the bishop, and an account of the state of the Church. See CONVENTION.

JUBILATE DEO. 'O be joyful in God.' One of the psalms appointed

to be used after the Second Lesson in the Morning Service. It is the same with the 100th Psalm in the Psalter.

JUBILEE. Among the Jews, the grand sabbatical year, celebrated every fiftieth year. This was a period of general release, not only of all debts, as in the common sabbatical year, but of all the slaves, lands, and possessions which had been sold or otherwise alienated from the families and tribes to which they originally belonged.—*Lev.* xxv. 8–17. *Jones' Biblic. Cyc.* Also, in the Roman Catholic Church, a solemn season, or grand ecclesiastical solemnity, recurring at stated intervals, wherein the pope grants a plenary indulgence to all members of his communion. The jubilee was first established by Boniface VIII., A. D. 1300, and it was to return only every hundred years; but the first celebration brought in such an amount of wealth, that Clement VI., in 1343, reduced it to a period of fifty years. Urban VI., in 1389, appointed it to be held every thirty-five years, and Sixtus IV. reduced it to twenty-five, since which time jubilees have become more frequent. To be entitled to the privileges of the jubilee, the pope's bull enjoins alms, fasting, and prayers. It gives the priests a full power to absolve in all cases, even those otherwise reserved to the pope. During the jubilee, all other indulgences are suspended.

JUDAH. The fourth son of Jacob and Leah; one of the twelve patriarchs.

JUDICIUM DEI. *The Judgment of God.* A term anciently applied to all extraordinary trials of secret crimes; as those by arms and single combat; and the ordeals, or those by fire, or red-hot ploughshares, by plunging the arm in boiling water, or the whole body in cold water, in hopes that God would work a miracle rather than suffer truth and innocence to perish. These customs were a long time kept up even among Christians, and they are still in use in some nations. Trials of this sort were usually held in churches, in the presence of the bishop, priest, and secular judges, after three days' fasting, confession, communion, and many adjurations and ceremonies, described at large by Du Cange.—*Buck.*

JUDITH. An apocryphal book of the Old Testament. It professes to relate the defeat of the Assyrians by the Jews, through the instrumentality of their countrywoman Judith, whose genealogy is recorded in the eighth chapter; but so many geographical, historical, and chronological difficulties attend this book, that Luther, Grotius, and other eminent critics, have considered it rather as a drama or parable than a real history. The time when, and the place where, the author lived are totally unknown. The book was originally written in Chaldee, and translated into Latin. Besides this translation, there are two others—one in Greek and the other in Syriac: the former is attributed to Theodotion, but is certainly much older, for it is cited by Clement of Rome in his Epistle to the Corinthians, who flourished

sixty years before Theodotion. The Syriac version was made from the Greek, whence, also, our present English translation was made.—*Horne's Introduction.*

JUMPERS. A sect so called from their practice of jumping during the time allotted for religious worship. This singular practice began, it is said, in the western part of Wales, about the year 1760. It was soon after defended by Mr. William Williams (the Welsh poet, as he is sometimes called), in a pamphlet, which was patronized by the abetters of Jumping in religious assemblies. Several of the more zealous itinerant preachers encouraged the people to cry out *gogoniant* (the Welsh word for *glory*), amen, etc., to put themselves in violent agitations, and, finally, to jump until they were quite exhausted, so as often to be obliged to fall down on the floor or the field where this kind of worship was held.—*Buck.*

'JURE DIVINO.' By divine right. An expression frequently occurring in controversial writings, especially in relation to the ministry of the Church.

It is evident, and generally confessed, that the right to minister in holy things is not in every man's power. If it *were* so, the very idea of the ministry, as a distinct class of men, empowered to act 'in Christ's stead,' would be broken up, and the Church would lose its character as a *society*, for that implies the existence of officers, and of subordination. It is also confessed that in the Christian Church men are not *born* to the ministry, as they were under the Jewish dispensation. Whence, then, comes that authority with which the ambassador of Christ is invested? Is it *human?* Can any body of *men* confer the power to rule and minister in a society, the full control of which is in the hands of the *Eternal God?* Most evidently not. *Human power*, or a commission derived from human sources, is as void and inadequate in qualifying for the functions of the ministry, as it would be in the attempt to create a world, or to found a new rank in the hierarchy of heaven. We are driven, then, at once, to the divine institution as the foundation of all legitimate power in the Church.

The Head of the Church established a *ministry*, with the right and ability to execute all its appointed functions. It was not intellectual eminence, or high station, or influence, wealth, courage, or any other human attribute, which brought into being 'the glorious company of the Apostles;' but it was the sovereign power alone of Him 'in whom dwelt all the fulness of the Godhead bodily.' And was this power to be recalled on the demise of those who were every day doomed to stripes, imprisonments, perils, and death in a thousand shapes? No; for either the Church of the future must fail—the sacraments be obliterated—the 'watching for souls' be abolished—or the continuation of the sacred ministry must be demanded, with all its original spiritual functions. To the Apostles, therefore, was given (*jure*

divino), and to them alone, the ability to perpetuate or transmit the gift which the Redeemer had bestowed. From them the prerogatives of the episcopacy (or apostolate) were communicated to younger men, including the transmissive or ordaining faculty. Under these the elders and deacons were put in trust, with a share of the original grant of ministerial power—a power they were themselves incapable of delegating; and by an unbroken succession, in the line of bishops, the divine commission has reached these latter days of the Church.

If, then, as we have shown, *divine right* is the only foundation on which the ministry can stand, there is no alternative left to any one claiming office in the Church of God, but to vindicate the legality of his mission by *miracle*, or some other tangible divine verification, which no man can dispute; or else, to bring forth such credentials as Timothy, Titus, and the ministers ordained by them, had to show, viz., the simple evidence of the fact, that the Apostles, or their successors, had imparted to them the authority they claim to possess. See EPISCOPACY, and UNINTERRUPTED SUCCESSION.

JURISDICTION. The power and authority vested in a bishop, by virtue of the apostolical commission, of governing and administering the laws of the Church within the bounds of his diocese. The same term is used to express the bounds within which a bishop exercises his power, i. e., his diocese.

S. JUSTIN MARTYR, one of the earliest writers of the Christian Church, was born A. D. 103, at Neapolis, the ancient Sichem of Palestine, in the province of Samaria. His father, being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philosophy. In 132, he became a convert to the Christian religion, and went to Rome, where he defended the faith against the heretical assaults of Marcion. When the Christians began to be persecuted, by virtue of the standing laws of the empire, Justin drew up his first Apology, about the year 140, and presented it to the emperor Antoninus Pius. Not long after, Justin visited Ephesus, and engaged in a dispute with the Jew Trypho, the substance of which he afterwards wrote in his piece entitled a Dialogue with Trypho. On returning to Rome, Justin presented his second Apology to Marcus Aurelius, a determined enemy to the Christians. In this work he made heavy complaints of the malice and envy of Crescens, a philosopher with whom he had disputed. In consequence of this, the philosopher caused him to be apprehended, with six of his companions; and on refusing to sacrifice to the gods, they were beheaded, according to the laws. This occurred about A. D. 164. The best editions of Justin's works are those of Maran, Paris, 1742, folio, and of Oberthür, 1777, 3 vols. 8vo.—*Abridged from Rose's Biog. Dict.*

K.

KEDAR. *Psalm* cxx. 4: 'Wo is me, that I . . . . have my habitation among the tents of *Kedar*,' i. e., the Kedarenes, who were the descendants of a son of Ishmael. Arabia Deserta is sometimes called Kedar; but the Kedarenes dwelt principally in the south of Arabia Deserta, or in the north of Arabia Petræa.

KEITHIANS. A party which separated from the Quakers in Pennsylvania, in the year 1691. They were headed by George Keith, from whom they derived their name. Those who persisted in their separation, after their leader deserted them, practised baptism, and received the Lord's Supper. They were also called *Quaker Baptists*, because they retained the language, dress, and manner of the Quakers.—*Buck.*

KEYS, *Power of the.* The authority existing in the Christian priesthood of administering the discipline of the Church, and communicating or withholding its privileges, so called from the declaration of Christ to Peter, *Matt.* xvi. 19: 'And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.' The power here promised was afterwards conferred on S. Peter and the other Apostles, when the Saviour breathed on them, and said, 'Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.'—*John* xx. 22, 23.

In the Scriptures, keys are emblematical of power and government; 'for he who has the power of opening and shutting a house, that is, of admitting into it and excluding from it, has undoubtedly the government of that house. In this sense the word is used in *Isaiah* xxii. 22, and *Rev.* iii. 7. There can therefore be no doubt but that by the keys of the kingdom of heaven, which Christ promised to Peter, was meant the government of his Church. "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven," must relate to the use of the keys, the government of the Church, and must mean, whatever act of authority thou shalt duly execute in my Church, in consequence of that power which shall be committed to thee, shall be ratified in heaven; God will confirm it.'—*Bp. Seabury's Sermons*, I., 71. See *Dr. Hammond's tract*, '*Of the Power of the Keys;*' also the article Absolution.

'KINDLY.' Natural, usual, according to kind, or in agreement with constitution; as, 'the *kindly* fruits of the earth;' i. e., the fruits which the earth naturally produces. Wiclif remarks: 'We see that all things *kindly*

[naturally] after travail seek rest. God in six days made heaven and earth, and all things within them, and rested on the seventh day.' Again: 'Since *kind* [nature, natural affection] teaches the sinful to give goods to their children, how much more will God, author of goodness and charity, give spiritual goods, profitable to the soul, to his children whom he loves so much.'

'KINDS, BOTH.' See 'Both Kinds.'

KIRK. Gr. *κυριακον*, dominicum, *the Lord's house.* The word *Kirk* is the same as *Church.* The established religion of Scotland (the Presbyterian) is usually called the Kirk of Scotland.

KIRK SESSION. The lowest ecclesiastical court of the Kirk of Scotland. It is composed of the minister of the parish and of lay-elders. It takes cognizance of cases of scandal, of the poor's fund, and of matters of ecclesiastical discipline. There is an appeal from its decisions to the presbytery.—*Brande.*

KISON, or KISHON. A river which, after traversing the plain of Acre, enters the bay of the same name at its southeast corner. 'Do thou to them as . . . . unto Jabin at the brook of *Kison.*'—*Psalm* lxxxiii. 9.

'KNAPPETH.' An obsolete word occurring in *Psalm* xlvi. 9, Prayer-book version, thus, 'He breaketh the bow, and *knappeth* the spear in sunder;' that is, he snaps (or breaks) the spear in pieces. In the Bible translation it reads, 'he *cutteth* the spear in sunder.'

KNEELERS. See Genuflectentes.

KNEELING. The posture which the Church prescribes in prayers, acts of confession, etc. This attitude is strikingly expressive of humility, and appropriate to the solemn offices in which it is used. It is vindicated by the example of our Redeemer, and the practice of many eminent saints in both the Old and New Testament. Under this high authority, connected with the reasonableness of the thing itself, and the venerable antiquity of the custom, it is with evident propriety adopted by the Church as the most becoming and reverential posture in which our supplications can be offered. Respecting kneeling at the Communion, an objection is answered in the article Adoration, which See.

KNELL. A bell tolled at funerals. See, also, Passing Bell.

KYRIE ELEISON. The Greek of '*Lord, have mercy*' upon us. This earnest and pathetic appeal of the penitent heart has, from the apostolic age, been freely incorporated into the liturgies of the Church. In our own, it is of frequent occurrence—so frequent, indeed, that exceptions have sometimes been taken to our forms as tinctured with an overabundant sorrow and self-abasement, for those who are called to be the sons of God. The fault, however, is fortunately on the right side; and, as Bishop Sparrow remarks, on the Kyrie between the commandments: 'If there be any that

think this might have been spared, as being fitter for poor Publicans than Saints. let them turn to the Parable of the Publican and Pharisee going up to the Temple to pray, *S. Luke* xviii., and there they shall receive an answer.'—*Rationale*, p. 209.

As the musical masses of the Church of Rome commence with the words 'Kyrie eleison,' that portion of the mass is usually called 'a *Kyrie*,' because however much the music is extended, yet the words are no more than 'Kyrie eleison' and 'Christe eleison,' with numerous repetitions. The term is also applied to the responses between the commandments in the Office for the Holy Communion.

L.

LABARUM. (Etymology uncertain.) The standard borne before the emperor Constantine, after his conversion to Christianity. It was a long pike, having a transverse piece, to which was attached a silken veil, wrought with images of the monarch and his children, and on the top was a crown of gold inclosing the mysterious monogram representing the cross, with the initial letters of the name of Christ.—*Webster.*

The labarum was carried near the emperor, and defended by the flower of his army. It is said that under this many of his victories were gained. On some of his medals it is engraved, with the famous inscription, EN ΤΟΥΤΩ ΝΙΚΑ, *In this conquer.* It was preserved for a considerable time, and brought forward at the head of the armies of the emperor on important occasions, as the palladium or safeguard of the empire.

LABEL. A term sometimes used to denote the straight-sided hood moulding over a square-headed window.—*Bloxam.*

LACTANTIUS, whose name is now generally written Lucius Cælius, or Cæcilius Firmianus Lactantius, the most eloquent of the Latin Fathers, flourished at the close of the third and in the early part of the fourth century. Some have conjectured that he was a native of Firmum, now Fermo, in Italy, and that thence he was called Firmianus; but it is more generally believed that he was an African. He was educated under Arnobius, who taught rhetoric at Sicca, in Africa. Lardner thinks that he was educated in the Christian religion; and it is certain that he was a Christian when Diocletian's persecution commenced at Nicomedia. How he passed through that long and dreadful visitation, we are not informed. He was afterwards invited by Constantine into Gaul, and appointed Latin preceptor to his son Crispus. The date of his death we do not know. Dupin says that he deserves the name of the Christian Cicero, not only for the clearness and purity of his language, but also for the turn of his phrase, and his manner

of writing. There are editions of his works by the Abbé Lenglet, Paris, 1748; by Henmann, Göttingen, 1736; Sparke, Oxford, 1684; Dufresnoy, Paris, 1748; and Oberthür, Wurzburg, in 1783.—*Rose.*

LADY-CHAPEL. A chapel dedicated to the Blessed Virgin (called Our Lady), which was attached to large churches. It was generally placed eastward of the high altar, often forming a projection from the main building, but was sometimes in other situations. At Ely cathedral, it is a distinct building attached to the northeastern corner of the north transept; at Oxford, on the north side of the choir; at Bristol, on the north side of the north aisle of the choir; at Durham, at the west end of the nave.—*Gloss. of Archit.*

LADY-DAY. The festival of the Annunciation of the Virgin Mary, March 25th.

LAIC, *n.* A layman.

LAIC, or LAICAL, *a.* Pertaining to the Laity, or people, as distinguished from the Clergy.

LAITY. The people of a congregation or Church, as distinguished from those who are ordained to the Ministry.

LAKE OF GENNESARETH. This lake, which is almost equal in the grandeur of its appearance to the Lake of Geneva, is called indifferently the Lake of Gennesareth, the Lake of Tiberias, the Sea of Galilee, and the Sea of Cinnereth, from the adjacent country, or the principal towns upon its shores. Josephus and Pliny agree in stating it to be about sixteen miles in length, and about six in breadth. A strong current marks the passage of the Jordan through the middle of the lake, in its way to the Dead Sea, where it empties itself.

LAMBETH ARTICLES. See Articles, Lambeth.

LAMMAS-DAY. A festival of the Romish Church, otherwise called *S. Peter's chains*, or *S. Peter in the fetters*, in memory, as some suppose, of the imprisonment of that Apostle. It is remarked, however, by Hampson, that the 1st of August has been so called, because on that day the tenants of the cathedral church of York, which is dedicated to S. Peter ad Vincula, were bound by their tenures to bring a live lamb into the church at high-mass; hence Lammas, *quasi* Lamb Mass. It is otherwise said to come from the Saxon hlafmæsse, as, on the same day, an offering of new wheaten bread was made, as a thanksgiving for the fruits of corn. Hlafmæsse signifies the loaf-mass.—*Hampson's Med. Kal.*

LANCET-ARCH. An arch with a head shaped like the point of a lancet. The term is generally applied to long narrow Gothic windows, terminating in a pointed head.

'LAND OF HAM.' Africa is so called in several places of the Psalms. Ham was the youngest son of Noah. On account of his criminal conduct,

his father declared to him, 'Cursed be Canaan; a servant of servants shall he be to his brethren.' Ham was the father of Canaan. It is believed that he had Africa for his inheritance, and that he peopled it; but he dwelt in Egypt. See *Psalm* cv. 23, 27; cvi. 22.

LANTERN. In Gothic architecture, the term usually signifies a tower, which has the whole, or a considerable portion of the interior, open to view from the ground, and is lighted by an upper tier of windows; lantern towers of this kind are common over the centre of cross churches, as at York minster, Ely cathedral, etc. The same name is also given to the light open erections often placed on the tops of towers; these sometimes have spires rising from them.—*Gloss. of Archit.*

LAPSE. In the Church of England, when a patron neglects to present a clergyman to a benefice in his gift, within six months after its vacancy, the benefice *lapses* or reverts to the bishop; and if he does not give the benefice to a clergyman within six months, it lapses to the archbishop; and if he neglects to collate within six months, it lapses to the sovereign.

LAPSED. Those who, in the ancient Church, denied the faith of Christ in order to escape the perils of persecution. The term also indicated those who committed the sins which Christians bound themselves to forsake. The principal are idolatry, murder, adultery, theft, etc. Whoever was guilty of any crime of this nature, forfeited his fellowship with Christians, and all the privileges of the Church, until he was restored by penitence, confession, and renunciation of his sin.—*Spanheim.*

LATERAN. One of the churches at Rome, with a palace and other buildings annexed to it. The name is said to have been derived from that of an ancient Roman family, originally owning the property. The last possessor, Plautius Lateranus, was put to death by Nero, who also seized his estates. The Lateran palace, after being held by the emperors, was given to the popes by Constantine the Great; and they continued to inhabit it until their retirement to Avignon, when it was exchanged for the Vatican. The building was then converted into a church, dedicated to S. John Lateran. Eleven councils have been held in the basilica of this name (hence styled Lateran Councils), of which four are considered by Roman Catholics to be general. The last of these is the most celebrated. It was held in 1215 by Innocent III., and it was this council which authoritatively declared transubstantiation to be a tenet of the Church.—*Short. Brande.*

LATITUDINARIANS. A term originally applied to a class of English divines in the reign of Charles II., who, while admitting the expediency and utility of a ministry of bishops, priests, and deacons, did not allow that it was so grounded on a divine warrant and institution, as to render it forever obligatory. Connected with this, were opinions on other important points, which diverged more or less from the long-established principles and usages

of the Church. The term is now taken in a larger sense, as comprehending all who entertain lax and unsettled opinions on religious doctrine.

LATRIA. See DULIA.

LAUD. To praise, extol, and celebrate the glory and majesty of God. 'We *laud* and magnify thy glorious Name.'

'LAUDABLE SERVICE.' This expression occurs in the Collect for the 13th Sunday after Trinity, thus: 'Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and *laudable service*.' By this we are not to understand that there is any real *merit* or *value* in our good works, so that God ought in *justice* to reward us for them; for this would be wholly contrary to the doctrine of Scripture and the Church. But yet, it is possible for all Christians to render to God a service which shall be pleasing to Him; and by living 'soberly, righteously, and godly in this present world,' to obtain, in the end, those promises which He has made to all His faithful people. Christians who *thus* live, render to God a 'laudable service;' and therefore, in the Visitation of the Sick, the minister prays for them, that 'their faith may be found, in the day of the Lord, *laudable*, glorious, and honorable,' etc. But yet, in all this, we are taught by the Church, that of *ourselves* we can do nothing, for, says the 10th Article, 'we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us,'—that is, *enabling* and *helping* us (according to the old use of the word). And in the Collect above mentioned, it is also said, that it is only from the *gift of God* that we are able to do 'true and laudable service.'

LAUDS. Praises, thanksgivings to God.

LAUDS. See CANONICAL HOURS.

LAURA. A name given to a collection of little cells at some distance from each other, in which the hermits of ancient times lived together in a wilderness. These hermits did not live in community, but each monk provided for himself in his distinct cell. The most celebrated lauras mentioned in ecclesiastical history, were in Palestine, as those of S. Euthymus, S. Saba, etc.—*Buck.*

LAVACRUM. See PISCINA.

LAY. Relating to the *people*, as distinguished from the *clergy*.

LAY-BAPTISM. Baptism administered by persons not in holy orders, i. e., by laymen. Under the designation of 'laymen,' the Church includes both those who are avowedly such, and those who rank as clergy in non-episcopal denominations, because, their ordinations being invalid, their original rank as laymen remains unchanged.

The question of the validity or invalidity of lay-baptism is one of those matters on which it would scarcely become us to speak positively, when it is well known that, in the absence of any absolute decision of the Church,

contrary determinations have been arrived at by those who have an equal claim on our respect. It should also be understood that the present work is not designed as a record of private opinion, but an exhibition of the principles and practice of the Church. So far, then, as these are clear, our course is plainly marked out;—so far as there may be obscurity, it rests not with us, but with the proper ecclesiastical authorities to frame and pronounce determinations. With this understood, we put into the reader's hand what follows.

It is a first principle in the Church of God, that no one has a right to execute any function of the ministry till he has been lawfully invested with the ministerial office. It is also confessed that the administration of baptism is one of the functions of the ministry. It follows, therefore, that none have a right to administer baptism but those holding ministerial authority. Here, then, there can be no dispute;—laymen have no right to baptize. But what if they *should* baptize in spite of this virtual interdict? Is there any force or validity in an act done in open violation of a fixed principle of the Church? Here is the important question of the controversy; and it resolves itself into this simple inquiry:—Admitting that a layman has no *right* to baptize, has he also no *ability?* The distinction between these it will be well to keep in view. A man may have *ability* to do an action, without the *right* to exercise that ability, and so vice versa. And again, a citizen may be in full possession of intellectual and physical qualifications for a public office; but without either *right* or *ability* to perform the authoritative acts of such an office, till these are conferred upon him by the superior power. Whence, then, does a layman derive any *ability* to baptize? We do not here mean the ability to perform the physical act of reciting the form, and pouring the water (for these are in every one's power), but that of standing as God's agent in effecting 'a death unto sin, and a new birth unto righteousness;'—in conferring remission of sins, and declaring that 'hereby,' in this very act, 'the children of wrath are made the children of grace.' How can any one, not a lawful minister, possess ability to this extent? With all humility, we reply, that we know not, unless the sacrament work *ex opere operato.* If a layman should perform the external part of or dination, confirmation, absolution, or consecration of the Eucharist, we agree in the conclusion that this is null and void, because he has no power over the internal and spiritual part of such offices. If baptism, therefore, be any thing more than an external ceremony, the same conclusion would seem to follow, for any thing we can learn from Scripture to the contrary. We have no proof that Christ ever promised to sanction lay-baptism;—or that He conferred the power of baptizing on any but the clergy;—or that the Apostles ever imparted it to any but other clergy;—or that Christ ever pledged Himself to bind or loose in heaven what laymen might bind or

loose on earth. To say the least, then, there is very great uncertainty as to the spiritual effect of baptisms administered by those whom neither the Head of the Church, nor His Apostles, ever commissioned to baptize. This appears to us a manifest result of the principle from which we started; and unless that principle be preserved, we see not how the integrity of the Church can be maintained, or how the prerogatives and powers of the ministry can be asserted; or why, except as a mere matter of expediency, there should be any ministry at all. For, if it be granted that though laymen have no *right* to perform priestly offices, yet, if they choose, they *can* perform them—i. e., their usurped acts are ratified in heaven, equally with those of an empowered ministry;—this is to overturn the very foundations of apostolic order,—to deprive the clergy of their divine commission, or effectually to neutralize it,—and finally to reduce their office, in the judgment of the world, to the low rank of a mere literary profession or ecclesiastical employment.

So much, then, for the legitimate consequences of the principle on which the doctrine of the ministry rests. But when we turn to the *practice* of the Church, we are struck with an apparent contrariety. In very early times, the baptisms of laymen, and of degraded or schismatical priests, were not in all cases repeated, though there were not wanting those who, like S. Cyprian, were resolved to maintain the strictest view of their invalidity. That such baptisms were suffered to pass, in the century next after the Apostles, it would be difficult to prove; and in the succeeding age, the probability is that they were only tolerated in cases of extreme necessity. Still the fact is undeniable, that for more than a thousand years lay-baptisms have occurred in the Church, and in such cases rebaptization was not always thought necessary.

How, then, could the Church vindicate herself in a procedure which seemed subversive of one of her cardinal principles?—for, at first sight, the charge of inconsistency appears inevitable; and yet, as is very certain, the ancient Church was tenacious of her rights, and exact in her administration, almost to a proverb. To us, the key to the matter seems to have been this. While the Church acknowledged no authority in laymen to baptize, yet if they did go through the regular forms, the *external part* of the sacrament was actually performed. Hence, in all such cases, diligent inquiry was made whether the element of water was applied, and whether this was done in the name of the sacred Trinity. On proof of this, the concession was made that *so far* baptism had been given. But while the Church allowed that laymen could perform the *external* part of baptism, she seems to have denied altogether that they could communicate its *spiritual graces;* and therefore, if we mistake not, a lay-baptism was never esteemed perfect, complete, and without defect—i. e., valid both in its external and internal

parts. A person so baptized, on returning to the unity of the Church, or on application for admittance to its higher privileges, was received without the repetition of the external part of the initiatory sacrament, but was endued with remission and the Holy Spirit, by the laying on of the Bishop's hands in Confirmation, these spiritual gifts being those which were wanting in the applicant's lay-baptism. Now, if this was so, the Church stands clear of any charge of inconsistency; nay, more, she exhibited her adherence to principle in the strongest light, by treating lay-baptism as a mere form of that sacrament, 'without the power thereof.' This, we think, was the ordinary practice of the Church. And though Confirmation is an ordinance distinct from Baptism, yet it always preserved a closer alliance with that sacrament than with the Holy Eucharist, being anciently given either in immediate connection with Baptism, or at a period very little subsequent to it.

So far as the irregular baptisms of heretics and schismatics were concerned, it is incontestable that the compensating practice just referred to was very generally adopted. And that Confirmation was given, in such cases, not only for the conferring of its own proper graces, but also with the direct object of correcting the deficiencies of a previous baptism, is manifest from the language of early writers. Leo, in writing to Nicetius, bishop of Aquileia, remarks that 'such as received baptism from heretics . . . . were to be received only by invocation of the Holy Spirit, and imposition of hands, and that because they had before only received the *form* of baptism, without the *sanctifying power* of it.' 'S. Austin supposes,' says Bingham, 'that they [who are thus baptized] receive the outward visible sacrament, but not the invisible, internal, sanctifying grace of the Spirit.' These graces 'heretics and schismatics were not supposed qualified to give, nor they who desired baptism at their hands qualified to receive, till they returned with repentance and charity to the unity of the Church; and then the Church, by imposition of hands, and invocation of the Holy Spirit, might obtain for them those blessings and graces which might have been had in baptism.' This was the general sense of the Church, for which reason they appointed that imposition of hands should be given to such as returned to the Church, in order to obtain the grace of the Holy Ghost for them by prayer, which they wanted before, as having received baptism from those who had no power to give the Holy Ghost. Innocent says, that 'their ministrations were defective in this, that they could not give the Holy Ghost; and therefore such as were baptized by them were imperfect, and were to be received with imposition of hands, that they might thereby obtain the grace of the Holy Ghost.' 'This,' adds Bingham, 'was the true and only method of supplying the defects of heretical baptism, as is evident from all the passages which speak of the use of the sacred unction, which was joined with

imposition of hands and prayer, to implore the grace of remission of sins, and the other gifts of the Holy Spirit, which were wanting before.'[1] Confirmation was therefore regarded as supplying all that was deficient in the unauthorized baptisms of heretics and schismatics; and though less is said about the usurped baptisms of orthodox laymen, yet analogy would lead us to judge that a resort was had to the same expedient to relieve their imperfection. This much we know, that the ancient Church stood firmly on principle, and yet that laymen sometimes baptized, in direct defiance of that principle, and in such cases the external part was frequently not repeated; therefore by some process this imperfect baptism was legalized and consummated, and we read of no other such process than that just stated.

After acquainting the reader with the above hypothesis, it is the part of candor to state, that it is by no means free from difficulties. The question may be asked, How much of the sacrament was supposed to reside in the external act? Was church-membership acquired by *that*, or by the supplementary imposition of hands? If by the latter, what Scripture authority is there for considering confirmation, in any case, as an initiatory rite? Again; can baptism be divided, so as to separate its 'outward and visible sign' from its 'inward and spiritual grace?' These, and many other inquiries, we shall not pretend to resolve, and have introduced them only to apprise the reader of the bearings of the case on both sides.

By those who, instead of adopting this theory, carry out strictly the principle, that it is essential to true baptism that there be not only the form and the element, but also a lawful minister, the administration of the rite by laymen, is of course accounted a mere nullity, and therefore always to be repeated. Sound as this view may be, there are consequences flowing from it, as startling as they are inevitable. For, not only have large numbers of persons been admitted to full communion in the Church, on the basis of a lay-baptism never repeated, but many of the *clergy* of all ranks stand in the same predicament. In the American Episcopal Church, this is peculiarly the case, on account of the frequent accessions gained from other religious bodies. If, then, baptism by an authorized ministry be the only door of entry into the Church, all these are yet in the position of unbaptized persons, and consequently not members of the Church, though they may be ministers of it. To solve this difficulty, it is alleged that official authority, in any society, is not dependent on actual membership; and cases have been referred to, in the usages of corporate and other bodies, to justify this position in relation to the Church. There is also one example in the

[1] The cases here supposed, let it be remembered, were those in which the *form* and the *matter* of the sacrament had been adhered to; for if there was any deficiency in these, the baptism was always considered null and void.

New Testament, bearing directly in favor of the hypothesis, viz., the fact, that S. Paul was undeniably in the highest office of the ministry (an *Apostle*), for some time *before he received baptism: Acts.* ix. 9–18. Compare xxvi. 16, and *Gal.* i. 1. This is a curious fact, and well deserving of consideration. It goes to show, at least, that ordinations are not rendered null by the want of baptism; and this would seem to hold good, especially in those cases where the defect was not wilful, but the mere result of untoward circumstances. If S. Paul had ordained, or performed any other clerical function, in the time intervening between his reception of the Apostleship and his baptism, there can be no doubt that such acts would have been held valid by the Church. This may serve as a sketch of the views of those who advocate the theory, that the ministerial succession may be preserved, though baptism be wanting.

In the Church of England, and that of the United States, there is some diversity, both of opinion and practice, respecting lay-baptisms. By some, they are regarded as valid; by others, as imperfect, till ratified by confirmation, or by the use of the hypothetical form; and by a third class, as totally invalid, and therefore always to be repeated by a lawful minister. At the time of the Reformation, it is remarkable, that, at first, the practice of the Romish Church was retained, by allowing laymen to baptize infants, in cases of sickness; but at a period a little later, the rubric was so altered as to interdict the practice altogether. By the rubrics of the 2d and 5th of Edward VI., it was ordered, that they 'that be present' shall 'call upon God for his grace, and say the Lord's Prayer, if the time will suffer: and then *one of them* shall name the child, and dip him in the water, or pour water upon him, saying,' etc. But in the book of Common Prayer of 1575, the alterations were printed in the rubric thus: 'Let the lawful Minister, and them that be present, call upon God for his grace, and say the Lord's Prayer, if the time will suffer: and then, the child being named by some one that is present, *the said Minister* shall dip it in the water, or pour water upon it,' etc. This would seem to show a desire, on the part of the Church, to prevent laymen from baptizing, even in cases of necessity; and yet, as Bishop Fleetwood remarks, 'in no public act hath the Church ever ordered such as have been baptized by lay hands, to be re-baptized by a lawful Minister, though at the time of the Restoration there were supposed to be in England and Wales two or three hundred thousand souls baptized by such as are called lay hands.'

In the American Episcopal Church, the same position is maintained, though efforts have been made, but ineffectually (as in the General Convention of 1811), 'to procure a declaration of the invalidity of lay-baptism.' Bishop White opposed both the measure and the principle, holding that such baptisms were valid, and that the contrary opinion, when first broach-

ed in England, had the 'strongest appearances of a political manœuvre, played off against the family on whom the succession to the crown had been settled by act of parliament.'

When bishops disagree, it is not for us to decide; and therefore, having now given the reader an abstract of the state of the question, we leave him to judge, as well as he can, where lies the preponderance of truth, and the place of greatest safety.

LAY-BROTHER. One received into a convent of monks, under the three vows, but not in holy orders.—*Brande.*

LAY-CLERK. In the Church of England, a layman appointed to lead the responses of the congregation.

LAY-ELDERS. After Calvin had settled the Presbyterian form of government at Geneva, and that model was followed elsewhere, laymen were admitted into a share or part of the administration of the Church, under the denomination of lay-elders. This sort of officers was utterly unknown in the Church before the sixteenth century, and is now admitted only where the Presbyterian government obtains.—*Hook.*

LAY-IMPROPRIATION. In England, a Church or ecclesiastical benefice in the hands of a layman.

'LAYING ON OF HANDS.' The rite of Confirmation; so called in the Epistle to the *Hebrews,* vi. 2.

LAYMAN, or LAIC. One of the laity or people of a parish; that is, a man who is not a clergyman, but a private Christian.

LAY-READER. In Churches which are destitute of a minister, or at times when he is absent from his parish, or prevented from officiating, by sickness, etc., one of the church-wardens, or vestrymen, or other fit person from among the laity, may read the public service and a printed sermon in his stead. To such a person the designation of a *lay-reader* is given; that is, a *layman* who, in cases of emergency, conducts the ordinary service of the Church. Such readers are subject to the ecclesiastical authority of the diocese in which they officiate.

LAZARISTS. A body of missionaries founded by S. Vincent de Paul, in 1632; so termed from occupying the priory of S. Lazarus, in Paris, as their headquarters. Their primary object was to dispense religious instruction and assistance among the poorer inhabitants of the rural districts of France. They were dispersed at the time of the Revolution, but have since re-established a congregation at Paris.—*Brande.*

LEAGUE, SOLEMN. See Covenant, Solemn League and.

'LEAVEN OF MALICE AND WICKEDNESS.' A figurative expression for impure and unholy principles, actuating the soul, and tending to corrupt it utterly, if not purged out. It was customary with the Jews, in making preparation for the passover, to search their houses diligently for

any remnant of old leaven, in order that it might be removed, and every part of the house be made clean for the feast.

LECTERN, LECTURN, or LETTERN. A reading-stand or desk in a church, from which the Lessons of Holy Scripture are read. Formerly the antiphons and Gospels were sung from lecterns. They were of wood or brass, often of rich design, and most elaborate workmanship.

LECTIONARY. In the ancient Church, a book which consisted of Lessons from the Old and New Testaments, corresponding to our Law, Epistles, and Gospels. 'The Lectionary often contained the Gospels as well as the other Lessons; but generally the Gospels were read from a separate volume, called Evangelistarium.'—*Origines Liturgicæ*, I., p. 308.

LECTURE. A discourse usually of a more simple and familiar character than a sermon. The term, however, is frequently applied to those occasional sermons which are preached on week evenings, or holy-days, and at other times, either with or without the full services of the Church.

LECTURER. In England, a preacher chosen by the vestry or congregation, to deliver sermons or lectures without being invested with the rectorship or pastoral charge of the church in which he officiates. The lecturer is generally the afternoon preacher, but occasionally is appointed for some stated week-day. Courses of lectures are also endowed by benevolent individuals, and the minister appointed to deliver them is permitted so to do on obtaining the approbation of the bishop and the consent of the rector of the particular church for which the lectures were established.

In the United States, the term is applied to any one who occasionally, or at stated times, delivers lectures.

LECTURES, BAMPTON. See Bampton Lectures.

LECTURES, BOYLE'S. See Boyle's Lectures.

LECTURES, HULSEAN. See Hulsean Lectures.

LECTURES, MOYER'S. See Moyer's Lectures.

LECTURES, PINCKNEY. See Pinckney Lectures.

LECTURES, PRICE. See Price Lectures.

LECTURES, WARBURTON. See Warburton Lectures.

LEGATE. One who is selected, qualified, and sent to act as the agent of another. The term is now confined, for the most part, to those who are deputed by the pope, and empowered to act for him.

LEGEND. A chronicle or register of the lives of saints, formerly read at matins, and at the refectories of religious houses. Hence, an idle or ridiculous story told respecting saints.—*Encyc.*

LEGENDA, LEGENDARIUS, LECTIONARIUS. Books containing the lessons to be read in the Matin Offices.

LEGION, THUNDERING. See Thundering Legion.

LENT. The holy seasons appointed by the Church will generally be

found to date their rise from some circumstance in the life of our Lord, some event in Scripture history, or a desire to keep in remembrance the virtues and piety of the saints who adorned the early Church. But the origin of the season of Lent is not so obvious, though it is usually supposed that Lent is observed in commemoration of our Saviour's temptation and fasting of forty days in the wilderness. It is most probable that the Christian Lent originated from a regard to those words of the Redeemer, 'the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.' We learn from the history of the Church that the primitive Christians considered that in this passage Christ has alluded to the institution of a particular season of fasting and prayer in His future Church. Accordingly, they, in the first instance, began this solemn period on the afternoon of the day on which they commemorated the *crucifixion*, and continued it until the morning of that of the *resurrection*. The whole interval would thus be only about forty hours. 'But by degrees this institution suffered a considerable change, different, however, at different times and places. From the forty hours, or the two days, originally observed, it was extended to other additional days, but with great variety in their number, according to the judgment of the various Churches. Some fasted three days in the week before Easter, some four, and others six. A little after, some extended the fast to three weeks, and others to six, and other Churches appointed certain portions of seven weeks in succession. The result of all this was the eventual fixing the time at forty days, commencing on the Wednesday in the seventh week before Easter, and excluding the intermediate Sundays.' It is not, however, to be supposed that the Church remained *long* in uncertainty on this point, for it appears that the Lent of forty days can be traced to a period very near that of the Apostles.[1] That its term of forty days was settled at a very early period, is evident from the writings of the bishops of those times, who refer us, in vindication of it, to the example of Moses, Elias, and our Lord, all of whom fasted forty days. From all this, then, we arrive at the conclusion, that though fasting is frequently alluded to in the Scriptures as a Christian duty, yet the *set times* for it are to be referred solely to the authority of the Church. It may here be remarked, that the name we apply to this season is derived from the time of the year when it occurs. The term *Lent*, in the Saxon language, signifies *Spring;* and, as we use it, indicates merely the Spring fast, preparatory to the rising of Christ from the grave.

The Lenten fast does not embrace *all* the days included between Ash-

[1] The 6th Apostolic Canon is in these words: 'If any Bishop, Priest, Deacon, Reader, or Singer, do not keep the Holy Fast of Lent, forty days before Easter, or the Wednesdays and Fridays, let him be deposed, if he be not hindered by some bodily infirmity; but if he be a layman, let him be suspended from Communion.'

Wednesday and Easter; for the *Sundays* are so many days above the number of forty. They are excluded, because the Lord's Day is always held as a *festival*, and never as a *fast*. These six Sundays are, therefore, called Sundays *in* Lent—not Sundays *of* Lent. They are in the midst of it, but do not form part of it. On them we still continue, without interruption, to celebrate our Saviour's resurrection.

The principal days of Lent are the first day,—Holy week,—and particularly the Thursday and Friday in that week. The first day of Lent was formerly called the Head of the Fast, and also by the name which the Church retains,—Ash-Wednesday. In the Church of England there is a solemn service appointed for Ash-Wednesday, under the title of a 'Commination, or denouncing of God's anger and judgments against sinners.' This was designed to occupy, as far as could be, the place of the ancient penitential discipline, as is sufficiently declared in the beginning of the office in the English Prayer-book. On the review of the Prayer-book by the General Convention of the Church in the United States, it was thought proper to omit this office, only retaining three of its prayers, which are now inserted after the Collect for Ash-Wednesday. The last week of Lent has always been considered as its most solemn season. It was called the Great Week, from the important transactions which were then commemorated,—and Holy Week, from the increase of devotional exercises among believers. The Thursday in Holy Week is that on which we celebrate the institution of the Lord's Supper,—it being on this day that Christ first partook of it. The Epistle for the day has been selected by the Church with a view to this fact. On the following day we commemorate the sufferings and particularly the death of our Saviour Christ. And from the mighty and blessed effects of these, in the redemption of man, the day is appropriately called Good Friday. As this day has been kept holy by the Church from the earliest times, so has it also been made a time of the strictest devotion and humiliation.

From these brief remarks (for many of which we are indebted to Bishop Mant, and Wheatly), will be seen the authority, the antiquity, and the purport of the season of Lent. It was no invention of a corrupt Church in the dark ages, when the greater part of the world was burdened with a ponderous load of ceremonies; but it was in full vigor when Christianity was in her prime,—when she could boast of a high degree of purity, zeal, and holiness. We do not need to be informed, that in the Romish and other Churches, Lent has suffered some abuse. We know the fact, and acknowledge it; but if it were on this account rejected, we should proceed on a mere sophism, and with equal reason might reject the *Holy Communion*, because in another Church it is held in connection with the dogma of transubstantiation. If we are to cast aside every thing in religion which has been abused, it is a question whether any thing would be left but simple

Atheism; for not a doctrine or observance can be mentioned, which has not, in some age of the Church, been coupled with extravagance and fanaticism, and has suffered long and patiently, till some bold spirit came forward to strip away the delusion, and restore the truth in its ancient beauty. It is the aim of the Episcopal Church, to follow, as far as she can, the consecrated usages of primitive antiquity. She would ascertain the doctrines and forms of the generations of Christians who live next after the Apostles; and having found these, she embraces, preserves, and teaches them, even though they may have been surrounded for a while in other Churches, with corruption. The Church is not so unwise as to throw away the jewel, because dust has accumulated on its surface, but rather removes with care whatever is superfluous, and restores it to its original lustre. If there is any superstition in Lent, let it be proved, and it will soon be purged away; but the objector should bear in mind, in this as well as in other matters, that the greatest superstition is that which, in its own self-adoration, becomes *really* superstitious in assailing *imaginary* superstition.

LENTEN. Relating to Lent, as 'the *Lenten* Fast.'

LESSER LITANY. *Litania Minor.* The three versicles which follow 'Let us pray,' after the Creed (in the *English* Prayer-book): '*Lord have mercy upon us,*' etc. They are derived from the Psalms, the Latin Church having changed *Kyrie* [in one of those versicles] into *Christe*, to show that it was addressed to the second Person of the Trinity, and to denote His divine and human nature. The Romish Church repeats them nine times, and lays great stress upon retaining 'Kyrie,' untranslated. In the Greek Church, the minister and people repeat them together. They are here used before the Lord's Prayer (*Eng. Pr. Bk.*); in the Litany; Commination Service (*Eng. Pr. Bk.*); Churching of Women (*Ibid.*); Burial Service (*Ibid.*), etc.—*Jebb's Chor. Serv. Bates' Christ. Antiq.*

LESSONS. The chapters of the Bible which are read in the Church Service. Of these there are two on each ordinary occasion of divine worship; the first taken from the Old Testament, and the second from the New. In the Calendar and Tables at the beginning of the Prayer-book, may be seen what chapters are appointed by the Church to be read on every day throughout the year. The first table is for *Sundays.* It states the names of all the Sundays in the year, and the Lessons which will be appropriate for both morning and evening of each of those days. The chapters for the *First* Lessons are selected from the books of the Old Testament in regular order, except on Easter and Whitsun-Day, which days being two of the great festivals of the Church, have Lessons particularly adapted to them. For the *Second* Lessons, on Sundays, chapters from the Gospels and Acts of the Apostles are read in the morning, and others from the Epistles in the evening.

The next Table of Lessons is for the other holy-days, such as saints' days, and Christmas, Epiphany, and the rest. The table shows what portion of Scripture will be appropriate for the events commemorated on those days. Thus, for Christmas-day, on which the Church celebrates the birth of Christ, the First Lesson in the Morning Service is *Isaiah* ix. to the 8th verse, where it is prophesied, 'Unto us a Child is born, unto us a Son is given.' The Second Lesson is from *Luke* ii., which gives an account of the birth of Christ, with the appearing of the angel to the shepherds at Bethlehem, and their visit to the young child Jesus, whom they found 'wrapped in swaddling clothes and lying in a manger.' In the afternoon the Lessons are, in like manner, selected to agree with the design of the day, and will be found similarly appropriate. The same remarks apply to the Lessons on other holy-days.

'LET.' In the Collect for the fourth Sunday in Advent occurs the expression, 'Sore *let* and hindered.' The word 'let' is here used in its obsolete sense of *impeded* or *retarded*. The sense is this: 'We are exceedingly hindered and obstructed in running the race that is set before us.'

The word is used in the same sense in the following passages of Scripture: 'I will work, and who shall *let* it?'—i. e., 'who shall *hinder* it?' 'Wherefore do ye, Moses and Aaron, *let* the people from their works?'—i. e., 'why do ye *hinder* them in doing their work?' S. Paul, addressing the Romans, says: 'I purposed to come unto you (but was *let* hitherto),—meaning, *not* that he was *furthered*, but *impeded* in his design. Again: 'The mystery of iniquity doth already work; only he who now *letteth* will *let* until he be taken out of the way,'—i. e, 'he who now restraineth or hindereth, will continue to restrain until he be taken away.'

The following may serve still further to illustrate this use of the word: 'To glorify God in all things, is to do nothing whereby the salvation of Jew, or Grecian, or any in the Church of Christ, may be *let* or hindered.'—*Hooker.*

'All priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being *let* by sickness or some other urgent cause.'—*Pref. to Eng. Prayer-book.*

Wiclif has a treatise entitled 'Twelve *lettings* [hinderances] of Prayer.' In the introduction he says: 'Here follow twelve lettings of prayer, whereby men may know better why they are not heard in their prayer, of God, alway, when they pray.'

LETTER OF ORDERS. A document prepared and signed by the bishop, with his seal appended, in which he certifies that he *ordained* to the office of deacon or priest the clergyman whose name is therein mentioned, at the specified time and place.

'LET US PRAY.' It has long been a custom of the Church to awaken

and recall attention in the public services by the use of this and similar exhortations. In the ancient Churches, it was common for a deacon frequently to call out, '*Let us pray*,' or '*Let us pray earnestly*,' or '*Brethren, let us pray more earnestly*.' The simplest only of these forms is retained by the Episcopal Church and found in her services, 'warning us thereby to lay aside all wandering thoughts, and to attend to the great work we are about; for though the minister alone speaks most of the words, yet our affections must go along with every petition, and sign them all at last with a hearty *Amen*.'—*Wheatly*.

LEVIATHAN. At the present day there is little doubt that the crocodile is designated by this word, an interpretation which Bochart has defended with a train of argument that defies contradiction. The general character of the leviathan, in fact, seems so well to apply to this animal, in modern as well as in ancient times, the terror of all the coasts and countries about the Nile, that it is useless to seek further.—*Buckley's Calmet*. 'Thou smotest the heads of *leviathan* in pieces.'—*Psalm* lxxiv. 15.

LEVITE. One of the tribe or family of Levi; a descendant of Levi; *more particularly*, an officer in the Jewish Church, who was employed in manual service, as in bringing wood and other necessaries for the sacrifices. The Levites also sung, and played on instruments of music. They were subordinate to the priests, the descendants of Aaron, who was also of the family of Levi.—*Encyc.*

LIBANUS, or LEBANON. A long chain of limestone mountains, separating Syria from Palestine. It consists of two principal ridges, the western being called Libanus, and the eastern Anti-Libanus, by the Greeks.

LIBELLATICI. In the ancient Church, a class of hypocrites or weak Christians, who, in order to avoid the pains of persecution, attempted to deceive the magistrates by written testimonials of their abandonment of the Christian faith. 'It is probable that the emperors had decreed that every one who was accused or suspected of being a Christian, should be permitted to purge himself before a magistrate, on which occasion a *libellus* or certificate was given him, that he had never been a Christian, or that he had abjured the name of Christ. Some Christians who were not so abandoned as to forsake the true faith utterly, were yet weak and dishonest enough to procure those *libelli*, or certificates, by fraudulent compromise with the magistrate: thus avoiding, as they might hope, the sin of apostasy, and at the same time escaping the sufferings and penalties of convicted Christians. The Church, however, refused to sanction their deceit and cowardice, and they were classed among the lapsed.'—See *Bingham. Orig. Eccl.*, b. xvi., ch. iv., § 6.

LICENSE. A permission granted by the bishop to a candidate for Orders, authorizing him to read services and sermons in a church, in the

absence of a minister. Also, the liberty to *preach*, which the bishop may give to those who have been ordained deacons, if he judge them to be qualified. See the Ordering of Deacons in the Prayer-book, where the bishop says to those he is ordaining: 'Take thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto *licensed* by the Bishop himself.'

'LIGHT OF LIGHT,' in the Nicene Creed; i. e., 'Light shining forth from Light,—Christ, the true Light (*John* i. 7, 8, 9), sent into the world by Him who is the Father of Lights.'—*S. James*, i. 17.

'LIGHTEN.' In the English Prayer-book, this word is sometimes used in the sense of *coming upon* or *alighting*, as in the last but one verse of the Te Deum: 'O Lord, let thy mercy *lighten* [alight] upon us.' In the American editions, this is changed to,—'let thy mercy *be* upon us,'—which preserves the sense, but not the allusion. The word is also used in the sense of *enlighten* in the English Collect, in Evening Prayer, for 'Aid against perils,' thus: '*Lighten* our darkness, we beseech thee, O Lord,' etc.

LIGHTS. In Gothic architecture, the openings between the mullions of a window or screen, sometimes called *Days*.

LIGHTS ON THE ALTAR. Among the 'ornaments' of the church, enjoined by the laws, and sanctioned by the usage of the Church of England, are two lights upon the altar, to be a symbol to the people that Christ, in His twofold nature, is the very true light of the world.—*Hook*. In the English Prayer-book there is the following rubric: 'And here it is to be noted that such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by authority of parliament, in the second year of the reign of Edward VI.' What these 'ornaments' were, we learn from the injunctions of King Edward VI., set forth in 1547, where it is expressly ordered, 'that all deans, archdeacons, parsons, vicars, and other ecclesiastical persons, shall suffer, from henceforth, no torches nor candles, nor images of wax, to be set before any image or picture. But only *two lights upon the high altar*, before the Sacrament, which, for the signification that Christ is the very true Light of the world, they shall suffer to remain there still.'

LIMBUS PATRUM. LIMBO. Lat. limbus, an *edge* or *border*. In the scholastic theology, the place on the borders of hell (or rather the place called Hades), where the souls of the patriarchs remained until the advent of Christ, who, before His resurrection, appeared to them, and opened the doors of heaven for them. The word *limbus* is not found in the Bible, nor in the ancient fathers of the Church; yet, as S. Paul says, that Christ descended to the lower parts of the earth (*Eph.* iv. 9), it is concluded that good and bad were there; and as the parable of the rich man says, that, be-

tween Abraham, and Lazarus, and the rich man, a great gulf was fixed, it is concluded that the good in those regions were not only not tormented, but were separated from the wicked. It is not known when the word *limbus* first came into use; but as *inferi* (hell) seemed to convey the idea of the place of eternal damnation, a milder term was adopted.—*Encyc. Amer.*

'LINEN CLOTH.' For thirteen hundred years at the least, it has been customary to use a white linen cloth for covering the elements on the altar at the Holy Communion. And in agreement with so venerable and reasonable a custom, the Episcopal Church ordains, that the altar at the Communion time, shall have a '*fair white linen cloth* upon it.' It is also ordered, that, after all have received the Communion, the minister shall place on the Lord's Table, 'what remaineth of the consecrated elements, covering the same with a *fair white linen cloth.*' See CORPORAL.

In God's house, every thing should be done 'decently and in order;' not only for our own comfort and convenience, but especially to show our deep reverence for that Being to whose service these earthly temples are dedicated. And surely, among all the services of the sanctuary, none can have greater demands on our affection and respect, and in none can we more fully realize the presence of an All-seeing God, than the holy sacrament of the body and blood of Christ. Here, then, should every thing, even the externals of the rite, be pure and clean, strongly reminding us of that unspotted holiness which becomes us when we approach to 'such a heavenly feast,' and of the sinless perfection of that Divine Redeemer whose death and sacrifice we here commemorate.

LITANEUTICAL. Relating to Litanies.

LITANEUTICUS. A book forming a Collection of Litanies.

LITANIA SEPTIFORMIS. The sevenfold Litany instituted by Gregory the Great, and so called because he ordered the Church to go in procession in seven classes; first the clergy, then the laymen, next the monks, after them the virgins, then the married women, next the widows, and, last of all, the poor and the children. These processions, during which the Litany was sung, were held at Rome on the twenty-fifth day of April, being S. Mark's day.—*Stephens.*

LITANY. The term 'Litany' is used by ancient writers in many different senses. At first it seems to have been applied as a general appellation for all prayers and supplications, whether public or private. In the 4th century it was given more especially to those solemn offices which were performed with processions of the clergy and people. '*Public* supplications and prayers to God, on occasions of especial urgency, were certainly prevalent in the Church during the 4th and 5th centuries.' These supplications were called *Litanies* in the Eastern Church, whence the name passed to the West. Here they were known as *rogations* or supplications, until the name

of *Litany* became more prevalent than any other. 'The Church of England appears to have received the stated rogation or litany days of the Gallican Church at an early period, and from that time to the present, she has reckoned them among her days of fasting. Formerly in this Church, there were processions on all these days.'—*Origines Liturgicæ.*

The Litany of the Episcopal Church is not an exact transcript of any ancient form, though composed of materials of very ancient date. It differs essentially from the Romish Litanies, by containing no invocations to angels and departed saints. Our invocations are made to the three Persons of the Sacred Trinity, and to them alone, while the office of Mediator and Intercessor is throughout ascribed only to our Lord Jesus Christ.

In the original arrangement, the Litany formed a distinct service, not used at the time of the other services. But by later usage it has been united with the Morning Prayer, though still retaining its separate place in the Prayer-book. Formerly, there was a rubric, requiring that 'after Morning Prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner;'—and it was also required that 'every householder dwelling within half a mile of the Church, should come, or send some one at the least of his household, fit to join with the Minister in prayers.' The ordinary arrangement was to hold Morning Prayer at 8 o'clock, the Litany at 9, and the Communion at 10. This practice is still observed in some of the English churches; and Bishop White, in his Memoirs of the American Church, remarks, that when he was in England, being on a visit to the Archbishop of Canterbury, he observed that on Wednesday, he with the other bishops, retired to the chapel before dinner; and on accompanying them, he found that their object was to use the Litany, in compliance with the original custom.

The Litany is usually considered as embracing four main divisions, viz., the Invocations, Deprecations, Intercessions, and Supplications. These we have enlarged upon under their appropriate heads, to which the reader is referred.

In the American Prayer-book, the Litany differs from the English only in the alteration of local allusions, the change of a few obsolete words and phrases, and in the reading of the part called the Supplications being left discretionary.

LITANY-STOOL. A small low desk, or fald-stool, at which the Litany was formerly said in some of the ancient churches in England. It is not expressly required by any rubric or canon of the Church.

LITERÆ FORMATÆ. According to the rules and practice of the ancient Church, no Christian could travel without taking letters of credence with him from his own bishop, if he meant to communicate with the Church in

a foreign country. These letters were of several kinds, according to the different occasions or quality of the person who carried them. They are generally reduced to three kinds: *commendatory*, *communicatory*, and *dimissory*. The first were such as were granted only to persons of quality, or to persons whose reputation had been called in question, or to the clergy who had occasion to travel in foreign countries. The second sort were granted to all who were in peace and communion with the Church, whence they were also called *pacifical*, and *ecclesiastical*, and sometimes *canonical*. The third sort were given only to the clergy, when they were removing from one church to settle in another, and they were to testify that the bearer had the bishop's leave to depart, whence they were called *dimissory*. All these went under the general name of *formed letters*, because they were written in a particular form, with particular marks and characters, whereby they might be distinguished from counterfeits.—*Bingham.*

LITURGIC, or LITURGICAL. Relating to a liturgy, or a regular prescribed form of divine worship. A *liturgical* service (like that in the Prayer-book for example) is distinguished from one which is *extempore*, or composed by the minister while he officiates.

LITURGY. This term was originally used to denote the service or form employed in the celebration of the Eucharist. In the Eastern Churches that service was frequently called the 'divine' or 'mystical' liturgy; while in the West, though the term 'liturgy' was used, yet the name of 'missa' was more common. At the present day, the word is employed to designate the ordinary prescribed service of the Church, either with or without the Communion Office.

Much has been said, and with great reason, about the authority of pre-composed forms, and their obvious advantages over a mere extempore effort. In the first place, there are not only traces of them, but numerous examples in Holy Writ; and it would be safe to assert, that they are as ancient as the Church of God. The song of Moses on the overthrow of Pharaoh and his host, was evidently a form, or it could not have been sung (as it was) by Moses and the host of Israel. Surely they must have been acquainted beforehand with that sublime anthem, in which all had to bear a part. In the book of Deuteronomy we have a form of prayer enjoined by God Himself, to be used in the case of a man found slain by an unknown hand. By the same divine authority, a form of blessing was appointed to be used, as a standing order of the Church. (*Numbers* vi. 24–26.) In the journeyings of the Israelites, there was a stated form used by Moses on the setting forward, and also on the resting of the ark. But one of the most remarkable proofs in point, is the book of Psalms, which is a collection of forms used in the temple service. That these were written for the use of the congregation, as well as for the choirs, appears from the titles of several, and from

the responsive character of others. There was in them a peculiar fitness for this purpose; and they contain within them a breadth of meaning, a compass of design, which is as limitless as the emotions of the soul are various. The Christian Church received these from the Jewish, and has delighted in all ages to continue them as established forms, and to utter forth her praises and supplications in their noble language.

That the service of the Temple was mainly, if not altogether, conducted by set forms, is a fact so well established that it needs no argument. To deny it would be to reject countless testimonies and proofs, both ancient and modern. The synagogue worship was also by a prescribed form, the prayers of which are even now extant, and are standing proofs of this fact And from this we gather, that whenever our Saviour Christ attended divine worship in these sacred places, He must have united in the use of the public liturgies. As a collateral proof of this, it is observable that the bitterest enemies of our Lord never accuse Him of irregularity in undervaluing or neglecting the ordinary service, which would have been one of their first charges against Him, had it been true. And on the other hand, with whatever severity He inveighs against ecclesiastical abuses, He never attacks forms of prayer, nor cautions His disciples against joining in them, though it is manifest that they did this whenever they engaged in the ordinary public services. But this was not all. Our Lord actually composed a form of prayer at the request of His disciples, and gave it to them for their future use. His disciples wished for a form. Now here would have been a fair opportunity for the expression of His disapprobation, had there been reason for it. But though it had been a standing custom with the Jewish doctors to furnish their pupils with such forms, yet Christ did not number it with the corruptions of the Scribes and Pharisees, but sanctioned it with his best approval, in furnishing His disciples with the form called the Lord's Prayer.

After glancing at the evidence from Scripture, an appeal may be made to the practice of the universal Church; and here we claim as a historical fact, that from the earliest ages of the Christian Church, liturgies, or forms of prayer, have been in constant use. The writings of the Fathers abound with notices of them, and with the very forms themselves. Some of these liturgies bear the names of S. Mark, S. Peter, and S. James; and though it is not probable that they were written by these inspired men, yet, that they were used in the first ages of the Church, is unquestionable. The liturgy of S. James was well known by S. Cyprian in the early part of his life, which was less than one hundred years after the death of S. John. Ancient writers bring to our notice about fifty different liturgies. These prevailed in all the Churches, and were the standing order of divine worship; while, on the other side, there does not appear any proof that public extempore prayer was known in the services of the Church. If it be alleged, that

though precomposed prayers were in use at a very early date, yet they were, notwithstanding, an innovation on the original mode of conducting public worship, we ask for the evidence of such a remarkable change as is here implied. It is undeniable, that before the year 140 after Christ, liturgies were established throughout the universal Church, and we find no ancient writer stigmatizing them as a usurpation, and urging the greater claims of the extempore method. A change so remarkable and so general could not have taken place silently,—there would necessarily have been long and sharp contests about it. Strange it is that those who advance the plea, do not show us the warfare;—strange that, if the ecclesiastical world had thus been turned upside down, the vanquished made no complaint, but locked up their griefs in their own bosoms! The only explanation of the difficulty is, that no such change ever took place. Forms of prayer were from the beginning; and we can now lay our hand on the liturgies which were used in the early Church. We have the very prayers which Christians breathed out, when the Apostles were scarcely cold in their graves; the very prayers which were uttered by the martyrs, when put to death by the Roman emperors in the first ages,—which armed the souls of the most heroic men,—men who feared not torture, but joyously gave up their lives for the sake of Christ. Let the reader now balance fact against hypothesis, truth against speculation, and he cannot fail of the conclusion, that precomposed prayers have been coexistent with the Church, and are supported by the suffrages of Christ and His Apostles, with bishops, martyrs, confessors, and the concurrent testimony of the universal Church.

If forms of prayer rest on such authority, it might seem idle to notice objections; but for the sake of those who care little for authority, a remark or two may not be out of place.

It is objected—1st, That forms destroy or impair the *spirit* of prayer. If this be true, then Christ Himself, and the Apostles, and primitive Christians were less devout than we have been accustomed to suppose, and the true spirit of prayer has been scantily enjoyed in the public services of the Church through the long period intervening between the dawn of Christianity and the present age. Will the objector admit this? We think not; and yet it is a fair consequence of his allegation. But further: If forms are injurious to devotion, all Christian societies are exposed to the same bad influence. For, in point of fact, a liturgy is not more a form than a public extemporaneous prayer. The one is a *printed*, the other a *spoken* form. A minister may use a prayer conceived at the moment of utterance; and yet this very prayer becomes a form to every member of the congregation, as much so as if it had been composed and printed long before. There is no such thing in public use as absolute extempore prayer. We will retract this assertion so soon as we hear of a congregation in which *every individ-*

ual makes his own prayer, without following the leading of the minister or of any second person. This would be *bona fide* extempore prayer; but it becomes an actual *form* the moment that one person depends on the language of another. And such extemporaneous forms as are in common use, are more open to objection than an established liturgy; for in this, every one knows beforehand the nature of the petitions to be offered, and has opportunity to prepare himself to join in them 'with full purpose of heart;' while in the other case, the mind is incessantly distracted with a torrent of new words and phrases, all of which must pass in review before the judgment of the worshipper, in order that he may be in a condition to give his assent. We should say, then, that a prescribed form was infinitely more favorable to the cultivation of a devotional spirit, than one which besets the hearer with a constant train of novel expressions, and places him in the attitude of a critic, rather than that of an humble suppliant.

2. It is said that forms engender listlessness and spiritual languor, while extempore prayers excite and kindle the affections. But if the forms alluded to be those of the Episcopal Church, the fault must be in the worshipper; for those forms abound with the very language of Scripture, and have animated the souls of the holiest of men, yea, even at the scaffold and the stake. Extempore effusions, with less of inspiration about them, may, indeed, act upon the feelings and animal sensibilities; but all this may be 'strange fire,' and not the flame of true devotion. Dearer far than this, is that profound humility which should distinguish the penitent, bringing, with a throbbing heart, his lowly petition to heaven's gate, rather than approaching the Eternal Presence in a transient ecstasy, kindled up by the force of human eloquence, or the glitter of a poetical fancy.

It is only necessary to add, that while the Church interdicts the use of extempore prayer in *public worship*, she lays no restraint on Christians in their private devotions. Here there is less danger of abuse, and therefore all are free to adopt that mode which they best approve. Yet, even here, so admirable are the forms of devotion which have emanated from the pens of the saints of all ages,—so touching their appeals to divine grace,—so felicitous their delineation of every possible state of mind which a believer may experience, that it would hardly seem reasonable to abandon these for the imperfect and sometimes laborious expressions which the moment itself may suggest. Every pious man is not gifted with ability to look upon and depict the full breadth of his actual wants. There are many who, with devotional feelings of the highest character, are, notwithstanding, incapable in a great degree of declaring those very desires which reign in their hearts. In the pressing abundance of their inward thoughts, they have no definite conception of words and phrases in which to appeal to the mercy-seat of God; and after a crude and wearisome attempt, often rise from their knees

with the exclamation, 'Surely the half hath not been told!' These persons, in the soul-thrilling supplications of the shining lights of the Church, find a most welcome relief, and an invaluable treasure. And through the aid of memory, they are provided with fervent prayers and petitions, suitable to every variety of circumstance. There they look upon the imbodying of their own innermost desires, and have a double joy in this provision for their incompetency, and in the assurance of a community of experience with those whom all acknowledge to have been 'masters in Israel.' If such advantages attend forms for private use, the Church stands nobly vindicated in prescribing them for her public services. No other aim has she than the glory of God in the salvation of man; and if this may be promoted by teaching her sons to pray, as Christ taught His disciples,—by removing the impediments of supplication, and multiplying its facilities,—by withdrawing all temptations to vain-glory and personal display, then may we thank God for the 'goodly heritage' he has given us in a Church so faithful in her discipline, so wise in her counsels, so gentle and maternal in all her ministrations.

LITURGY, *History of the.* In the primitive Church, many of the liturgies were in the Syro-Chaldaic and Greek languages. But at the period immediately preceding the Reformation, the form in use was in Latin, and consisted of translations of some of the ancient prayers, combined with others of a later date, and all adapted to the superstitions which at various times had become interwoven with the services of the Church. What these superstitions were, may still be seen in the Roman Breviary and Missal, which abound with addresses to departed saints, adoration of the host,[1] worship of the Virgin Mary, of images, and of relics, with many other things of a like nature. This form of service was established by the law of the land and the canons of the Church, and thus no other could be adopted without censure and punishment. The fact of the whole being in a language not understood by the people (with the exception of those who had the benefit of a learned education), was in itself an obstacle which prevented them from joining with understanding in the service, and from deriving any considerable profit of a spiritual nature.

At the Reformation, therefore, two things were regarded as peculiarly necessary. These were, 1st, the translation of the service into the English or vulgar tongue, so that men might 'pray, not with the spirit only, but with the understanding also,' agreeably to S. Paul's instructions; and, 2d, the purging of the whole from those things which were superstitious, and which had no tendency to edify or benefit the people. It will be observed that our reformers had no design to introduce an entirely *new service*, but to purify that which had come down from the primitive Church, and restore

[1] The consecrated bread in the Eucharist.

it to that scriptural form which it had possessed in the earliest and best ages. The Reformers felt that it was both unreasonable and unjust to sweep away *the whole*, on the ground that *some part* had become corrupt They knew too well that the foundation of the existing liturgy was laid in Scripture, and had been sanctioned by the holiest and purest of men. They went about this work with no furious and fanatical zeal, but with calmness and full self-possession, accurately weighing all that was before them in 'the balances of the sanctuary,' and retaining only such portions as would survive the test, and outlive the most thorough and well-judged scrutiny.

The first step in this work was the appointment of a committee by the Convocation in the year 1537, to compose a book, which was entitled '*The Godly and Pious Institution of a Christen man*,' containing the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, and the seven sacraments, etc. This book, whatever errors were contained in it, was yet of no trifling consequence in the illumination of the public mind. In the years 1540 and 1543 it was republished, with corrections and alterations, and assumed the new title of '*A Necessary Doctrine and Erudition for any Christen man.*' This book was '*set furthe by the King, with the advyse of his Clergy; the Lordes bothe spirituall and temporall, with the nether house of Parliament, having both sene and lyked it very well.*'

In the year 1540, under Henry VIII., a committee of bishops and divines was appointed to reform the rituals and offices of the Church. And what was done by this committee was reconsidered by a Convocation two or three years afterwards, viz., in 1542–3. In the next year, the king and his clergy, ordered the prayers for processions and litanies to be translated into English, and to be publicly used. Finally, in the year 1545, the book called the 'King's Primer' was published, and in this were found the Lord's Prayer, the Creed, the Ten Commandments, the Venite, the Te Deum, and a variety of other hymns and Collects in English, several of which are in the same version in which we now use them.

So far, things had advanced in the reign of Henry VIII., relative to the purification of the service of the Church. The prudence with which the compilers proceeded cannot have escaped notice. No rashness is perceived in their conduct; but, as sound judgment dictated, the excrescences which deformed the face of the Church, were pruned away, little by little, without injuring the original and beautiful features themselves.

In the first year of Edward VI., the Convocation declared that the Communion ought to be administered to all persons under '*both kinds*,'[1] and an act of Parliament was made, ordering the Communion to be so administered. Immediately after this, a number of bishops and clergy were appointed to compose a uniform order for the administration of the Eucharist, according

[1] In the Romish Church the consecrated *bread only* is given to the laity.

to Scripture, and the practice of the primitive Church. This was performed in a few days at Windsor Castle; and the same persons, in the following year, entered upon a still nobler work, and in a few months finished the whole liturgy, by drawing up public forms, not only for Sundays and Holydays, but for Baptism, Confirmation, Matrimony, Burial of the Dead, and other special occasions, in which was included the above form for the Communion; and the whole book being thus framed, was set forth by the common agreement and full assent both of the Parliament and the two Convocations of the Provinces of Canterbury and York. The commissioners who were appointed to this work, were thirteen in number, among whom were Cranmer and Ridley, two of the great martyrs of the Reformation. They entered upon their task in May, 1548, and agreed to change nothing *for the sake of change*, but merely to endeavor, as far as circumstances would admit, to bring every thing back to the standard of the purer ages of the Gospel, by abolishing the erroneous doctrines, and, in particular, the unnecessary ceremonies which popery had introduced. In proceeding with this work, they carefully examined the Breviaries, Missals, and Rituals, together with the books of other offices at that time in use. These they compared with ancient liturgies, and the writings of the Fathers. Whatever they found consonant to the doctrine of Scripture, and the worship of early Christian Churches, they generally retained, and frequently improved. But they rejected the numerous corruptions and innovations which had crept in during the darkness of the latter ages.

Thus that excellent liturgy, which is the boast of our Church, was compiled by martyrs and confessors, and by other bishops and divines of profound learning and piety. And when we consider the purity of doctrine,—the freedom from every thing superstitious,—the beauty of language, and the strong devotional character with which it is pervaded, we cannot but wonder at seeing such a combination of excellencies come forth at a time when the Church was but just emerging into light; and we have no reason to doubt the justice of the declaration made at the time, that the compilers must in a special manner have been blessed with the aid of the Holy Ghost.

The Common Prayer-book we have now been describing, is generally known by the title of 'the first book of Edward VI.' In this book, the morning and evening services began with the Lord's Prayer, at the place where it occurs in our present books. A number of rites and ceremonies were also retained in it, such as the use of oil in baptism,—the anointing of the sick,—prayers for the dead,—the mixing of water with the wine of the Eucharist, and some other things of less importance. The book had not been published more than about two years, before some exceptions were taken at these things, as savoring too much of superstition. To remove

these objections, Archbishop Cranmer proposed to review it, and called to his assistance two foreigners, viz., Martin Bucer and Peter Martyr. The alterations consisted in the banishment of the above-mentioned rites, and in the addition of the Sentences, Exhortation, Confession, and Absolution, at the beginning of Morning and Evening Prayer, as they now appear. This book was called the second book of Edward VI., and is nearly the same with that now in use.

During the succeeding reign,—that of Queen Mary,—all that had been done was swept aside to make way for the worship of the Church of Rome, which she was determined to restore. Cranmer, Ridley, and Latimer, were brought to the stake, and the Reformation in England was threatened with a total extinction.

The reign of tyranny quickly passed, and on the accession of Elizabeth, the English service was revived, and another review of the liturgy was proposed, that it might be permanently established for the use of the Church of England. No very material alterations were made at this review; and the general satisfaction which was given by the authorized forms, warranted the hope that every thing objectionable had now been purged away, and that no further revision would be needed.

But in the beginning of the reign of James I., the Puritans, who had now become very numerous, petitioned for a reform of what they considered as abuses; and, in consequence, the king appointed a conference to be held at Hampton Court, between a select number of bishops and divines of the Church, and the principal leaders of the dissenters, the king himself being present to hear the objections, and, if necessary, to make such alterations as might satisfy all parties. But their objections proved to be so exceedingly unreasonable, that all hope of an agreement was at an end. Nothing more appears to have been done than the insertion of a few additional collects, and some further questions at the end of the catechism, with minor improvements of a similar nature.

Descending to the time of Charles II., we come to a memorable period in the history of our liturgy, when the descendants and disciples of those Puritans who had been so clamorous for a reform of ceremonies, and what they termed *abuses*, in the beginning of the reign of James I., were but too successful in their schemes of innovation. These restless persons, upon the restoration of Charles II., began to devise means for the suppression of the liturgy, or, at the least, for such a remodelling of it as would have amounted to much the same thing. They endeavored to prevail upon the king to discountenance the use of it in his own chapel. To this he replied, that 'he hoped to find the Liturgy received in many places, and that in his own chapel he would suffer no other form of worship.' Finding themselves disappointed in this, they attacked the use of the surplice, and begged that it

might be immediately discontinued. The king again repulsed them with the reply, that 'the surplice had always been reckoned a decent habit; that though, for the present, he might be obliged to connive at disorder, he would never sanction irregularity by his own practice, nor discountenance the ancient and laudable customs of the Church in which he had been educated.' For more than fourteen years, during the usurpation, the hierarchy had been overthrown, and the liturgy laid aside. But now, the bishops were reinstated, and the Church began to wear a gladdening aspect. In order to conciliate as much as possible those who raised objections to the liturgy, a review of it was authorized, and the persons selected for this work were Churchmen and Presbyterians in equal numbers, there being twenty-one of each. These were enjoined to compare the Common Prayer-book with the most ancient liturgies that had been used in the Church in the purest and most primitive times. They were to avoid, as much as possible, all unnecessary alterations of the forms and liturgy, with which the people were so well acquainted, from their having been so long received in the Church. These reviewers had many meetings at Savoy, but all to very little purpose. The conference finally broke up without any thing done, except that some particular alterations were made by the Episcopal divines, and the Office for the Baptism of those of Riper Years, with the form of prayer to be used at sea, and a few less material additions, were made. These, in the May following, were agreed to by the whole body of clergy, and, in a word, the whole liturgy was then brought to that state in which it now stands; and was unanimously subscribed by the houses of convocation of both provinces, on Friday, the 20th of December, 1661.

At an early day in the history of the Episcopal Church in the United States, it was found necessary to revise the liturgy, in order that it might be better adapted to the peculiar circumstances of the nation as independent of the British crown. For this purpose, in a Convention at Philadelphia, in the year 1785, a number of alterations were made, and a general review of the Prayer-book was begun, for the removal of local allusions, obsolete expressions, and the remoulding of prayers for the civil authorities. These alterations were afterwards printed, and acquired the name of 'The Proposed Book.' At the Convention in Wilmington (Del.), in October, 1786, the Nicene Creed, which had been omitted in the Proposed Book, was restored by general consent, while the Athanasian Creed was omitted. In 1792, the Ordinal was revised and underwent a few alterations which seemed necessary to accommodate it to local circumstances. At the Convention of 1795, a service was prescribed for the consecration of a church or chapel. This is substantially the same with a service composed by Bishop Andrews, in the reign of James I., and now used in the Church of England, though not publicly authorized. In 1801, the subject of the Arti-

cles was finally settled; for, after repeated discussions and propositions, it had been found that the doctrines of the Gospel, as they stand in the 39 Articles of the Church of England, with the exception of such matters as are local, were more likely to give general satisfaction, than the same doctrines in any new form that might be devised. In 1804, an Office of Institution was framed, to be used at the induction of ministers to the rectorship of Churches; and at the Convention of 1808, thirty hymns were added to the book of metre psalms.

Since that time, the liturgy has had no additions or alterations of any material consequence, excepting the increase of the number of hymns to 212, and the publication of a selection from the metre psalms, for the greater convenience of both clergy and people.

In the brief sketch here given of the history and progressive formation of our liturgy, none can fail to notice the exquisite care with which our reformers proceeded step by step from its beginning to its completion. It was not the offspring of rash and furious zeal,—there was no hasty and indiscriminate rejection of every thing ancient,—but calmness, sound judgment, fervent piety, and scriptural examination, were all united in this great and noble undertaking. In the liturgy we have the very words in which some of the most saintly of men chose to breathe out their devotions. There are the prayers of such men as Chrysostom, Gregory, and Crammer, with a 'noble army' of others, whose names are high in the estimation of every true Christian. And there we have the rich and heavenly spirit of the olden time,—the time when men 'walked with God,' and earnestly contended for the faith delivered unto them. If *we* shall ever catch the fervor of those primitive days, will it not be when the incense of prayer is offered in the same censer of antiquity? Blame us not, then, if we value our liturgy. It imbodies the anthems of saints. It thrills the heart with the dying songs of the faithful. It is hallowed with the blood of martyrs. It glows with sacred fire. Long may it resound in the temples of the crucified. Loud be its seraphic strains. Mighty its swelling chorus. Eternal the angelic hymn, GLORIA IN EXCELSIS DEO!

'LIVELY.' Living, animated, or capable of communicating and sustaining life. Hence the Scriptures are called 'lively oracles,' and in the Prayer for the Church Militant, the 'true and lively Word.' In like manner, by the expression in the Catechism, 'a lively faith in God's mercy, through Christ,' will be understood, a vigorous and influential belief in God as reconciled to us by the death of His Son, evidenced by a submissive and glad obedience to whatever He has commanded. See, also, the third Exhortation in the Communion Service.

LIVING. In the Church of England, an ecclesiastical benefice, or pastoral charge.

LOCKERS. In ancient English churches, these are cavities hollowed out of the substance of the wall, sometimes on the north side of the altar. They are usually square, and have no basin at the bottom. These had formerly small doors, and contained the cruets of wine and water, the towels, and other things needed in celebrating mass.—*Bates. Christ. Antiq.*

LOLLARDS, or LOLLHARDS. A name applied, in derision, to the followers of Wiclif. It was originally the designation of a sect in the fourteenth century, otherwise called the *Brethren and Sisters of Alexius*, because they had S. Alexius for their patron saint. As the priests in that age paid almost no attention to the sick and the dying, and wholly forsook and abandoned those infected by pestilential diseases, which were then very prevalent, certain pious persons at Antwerp formed themselves into an association for performing those pious offices. While the clergy, therefore, fled from the danger, and hid themselves, these persons visited and comforted the sick, conversed and prayed with them when dying, attended to the burial of such as died with the plague, and accompanied their remains to the grave with funeral dirges. For the last of these offices they acquired among the people the common appellation of Lollhards, or Singers.—*Murdock's Mosheim*, II., p. 392.

LORD'S DAY. The principal festival of the Christian Church, held in memory of our Lord's resurrection, and the triumphant evidence here given of the completion of the work of redemption. This festival, as distinguished from the ancient *Sabbath*, has been observed with great reverence from the earliest ages of Christianity. Under the title of 'the first day of the week,' it is several times alluded to in the New Testament, and was doubtless established by the Apostles under instruction from their Divine Master. In *Rev.* i. 10, it is designated 'the Lord's day,' at least the obvious presumption is, that the Apostle John here referred to the first day of the week. He could not 'mean the Jewish Sabbath,' as Bingham remarks, 'for then he would have called it so; nor any other day of the week, for that had been ambiguous, but the day on which Christ arose from the dead, on which the Apostles were used to meet to celebrate divine service, on which Paul had ordered collections to be made, according to the custom of the primitive Church. Seeing, therefore, he speaks of this as a day well known and used in the Church, it cannot be doubted that it was distinguished by this name from the received use and custom of the Church. For, otherwise, how could Christians have understood what S. John intended to signify by this name, if he had designed to denote any other day by it?' It does not appear that the name of 'Sabbath' was given to this day, but that of 'Sunday' was freely used by very early writers, as being the ordinary civil designation of the day, and, therefore, intelligible to all parties. It is used by Justin Martyr, Tertullian, Constantine, Valentinian,

and Theodosius, interchangeably with the other title of 'Lord's Day.' On this day it was that the early Christians assembled for the purpose of divine worship, and the celebration of the Holy Eucharist. There can be no doubt that the Eucharist was administered every Lord's Day, and that it formed the chief part of the primitive services. All the ancient liturgies are, in fact, so many communion offices, and it was not till a later period that the Sunday services were accounted complete, without the participation in the consecrated mysteries of the Eucharist.

The dignity and obligation of the Lord's Day were maintained and enforced by the canons of the Church, which prohibited all manual labor, public amusements, and legal proceedings (except in cases of necessity), and required all Christians to be present at divine service, under peril of ecclesiastical censure, and even excommunication, if contumacious. The day was always observed as a festival of the most joyous and animated description, and fasting was expressly prohibited, even on those Sundays which occurred in the season of Lent.

The reformed Church has been nobly instrumental in restoring the Lord's Day to that eminence which it maintained in the primitive age, but from which it had fallen in some degree during the intervening period. Men are not generally averse to the appropriation of a seventh day to a cessation of their ordinary pursuits and occupations; but the difficulty is in persuading them to hallow and sanctify that day, as eminently 'holy unto the Lord.' Christians have always grounded this on divine obligation, while others maintain it on the basis of simple expediency. By the one, it has been consecrated as heaven's own gift; by the other, as a period of mere relaxation, fortunately coinciding with the demands of a physical necessity. To correct this discrepancy, the Church asserted the divine obligation of the day, contending that, as God had spoken, man had no choice but to obey. Yet in detailing the mode in which the day should be observed, she has studied the spiritual benefit of her children by general laws, rather than their annoyance by judaical enactments. It is honorable to the Church that in this, as in other things, she has kept the middle path of truth, by requiring her sons to sanctify the day as a time of serene and heavenly enjoyment, equally removed from the abuses of secular mirth on the one hand, and of morose asceticism on the other.

LORD'S PRAYER. That admirable form of devotion which was provided by our Blessed Lord, at the request of His disciples. That it was designed to be used as a standing form, and was so used by the Apostles and early disciples, can scarcely be doubted; and that it was in general use in the primitive Church, is apparent from the testimonies of a cloud of witnesses. A few of these we shall cite. Tertullian, who flourished about the year 200, says: 'Our Lord gave his new disciples of the New Testament a

new form of prayer.' He calls it 'the prayer appointed by Christ,' and the 'ordinary or customary prayer, which is to be said before our other prayers; and upon which, as a foundation, our other prayers are to be built.' S. Cyprian, who died about 150 years after the Apostles, tells us that 'Christ himself gave us a form of prayer, and commanded us to use it; because, when we speak to the Father in the Son's words, we shall be more easily heard.' S. Chrysostom, who flourished about 300 years after S. John, calls it 'the prayer enjoined by laws, and brought in by Christ.' S. Augustine says, that 'we cannot be God's children, unless we use it;' and an endless number of other bishops and writers declare that this was given as a form of prayer, and that we are commanded to use it as such. So far, then, we see on what abundant authority the Church rests in her frequent use of the Lord's Prayer.

But besides this, the prayer itself is so divine and perfect that none more complete and authoritative can be conceived. It was given by one who was equally familiar with the extent of our wants and the inexhaustible fulness of the Godhead. In point of conciseness, simplicity, and pathos, it stands unrivalled. Though our Lord could have brought into use all the powers of brilliant language, sublime thought, and eloquent appeal, yet He calmly rejects them all, and as a lesson to His disciples in the Church of the future, adopts the plainest ideas, and employs the simplest expressions imaginable. In this concise prayer, it is to be remarked that He not only establishes the use of a form, but draws this very form from the liturgies then in use; for almost every word and phrase of the Lord's Prayer may be traced in the forms anciently employed by the Jews. Our Lord was not ashamed of liturgies, nor of planting that fruitful seed which (as the event has proved) has germinated, grown, and expanded itself into the liturgies which now give a protecting shadow to the Church Catholic. Long may we be grateful for this sacred boon, making it the model of our frequent supplications. This the Church has enjoined, 'nothing terrified' by the charge of a superstitious adherence to her pattern, or the fear of being guilty of 'vain repetitions.' The words of Him who died for us are too dear to be overruled by the dread of man's rebuke, too sacred to give place to the momentary effusions of even the best endowed among sinful men. Other words we may and do employ, as Christ, the Apostles, and the Christians of all times and places have done before us; but wo to the Church which will not pray as the Redeemer taught His disciples,—which brings its own complacent petition to the throne of mercy, and forgets 'the effectual fervent prayer' of the great Intercessor between God and man.

LORD'S SUPPER. See Communion, Holy.

LORD'S TABLE. See Altar.

'LOUD VOICE.' See 'Audible Voice.'

LOVE-FEAST. See AGAPÆ.

LOW-SUNDAY. It was a custom among the ancients, upon the first Sunday after Easter-day, to repeat some parts of the solemnity of that great festival; whence this Sunday took the name of Low-Sunday, being celebrated as a fêast, though of a lower degree than Easter-day itself.

LUCIFERIANS. The name of an ancient sect, so called from Lucifer, bishop of Cagliari in Sardinia, in the fourth century, whose opinions they embraced. Lucifer was remarkable for his prudence, austerity, and resolution; and was banished by the emperor Constantius for having defended the Nicene doctrine concerning the three Persons in the Godhead. He afterwards separated himself from the whole Church, on account of the act of absolution it had passed in favor of those who, under Constantius, had deserted to the Arians, but were willing to be restored and hold the true faith. It is at least certain that the small tribe that followed this prelate, under the title of Luciferians, avoided, scrupulously and obstinately, all commerce and fellowship both with those bishops who had declared themselves in favor of the Arians, and with those, also, who consented to an absolution for such as returned from this desertion, and acknowledged their error; and thus, of consequence, they dissolved the bonds of their communion with the Church in general. The Luciferians are also said to have entertained erroneous notions concerning the human soul, whose generation they considered as of a carnal nature, and maintained that it was transfused from the parents into the children.—*Mosheim.*

S. LUKE THE EVANGELIST. A holy-day is appointed by the Church for the commemoration of this distinguished Evangelist. He was born at Antioch, where there flourished schools of the liberal sciences. In these S. Luke received his education; and having completed his preliminary studies, applied himself to the study and practice of medicine.[1] He was 'the beloved physician' particularly mentioned by S. Paul, and 'the brother whose praise is in the Gospel.' After laboring with S. Paul, and accompanying

[1] The following observations on this point are by the author of the 'Gold-Headed Cane:'

'I have lately been reading the Gospel of S. Luke, and I need not point out to a scholar like yourself, and one who has paid so much attention to what I may call the medical history of the Bible, how much nearer the language of S. Luke, who was by profession a physician, comes to the ancient standard of classical Greek than that of the other Evangelists. To be sure, it has a mixture of the Syriac phrase, which may be easily allowed in one who was born a Syrian; yet the reading of Greek authors, while he studied medicine, made his language, without dispute, more exact. His style is sometimes even very flowing and florid,—as when, in the Acts of the Apostles, he describes the voyage of S. Paul; and when he has occasion to speak of distempers, or the cure of them, you must have observed that he makes use of words more proper for the subject than the others do. It is, besides, remarkable, that S. Luke is more particular in reciting all the miracles of our Saviour in relation to *healing* than the other Evangelists are; and that he gives us one history, which is omitted by the rest, viz.: that of raising the widow's son at Nain.'

him to Rome, he wrote the Gospel which bears his name. Subsequently to this he penned the Acts of the Apostles. Little is known respecting the sphere of his ministrations. It is affirmed by some that he visited Gaul, Italy, and Macedonia; by others, that on leaving Rome he returned to the East, and thence went to Africa, and converted the Thebans to the faith. That he finally suffered martyrdom, all are agreed.

'LUSTILY.' With vigor, and strength of voice.—*Psalm* xxxiii. 3.

LUTE. Fr. luth, lut. A stringed instrument of music, played like a guitar, and somewhat resembling it in form.

LUTHERANS. The followers of the doctrine of Martin Luther, the celebrated continental Reformer of the sixteenth century. The system of faith embraced by the Lutherans is comprised in the Augsburg Confession. The Lutherans acknowledge but two Sacraments, viz., Baptism and the Lord's Supper; but, though denying transubstantiation, they are supposed to believe in consubstantiation, i. e., that the matter of the bread and wine remains with the body and blood of Christ; they also permit the use of images in churches, private confession, the use of wafers in the administration of the Lord's Supper, and the exorcism in the celebration of baptism. With respect to government, in Sweden and Norway, the Lutheran Church is Episcopal in form; in Denmark, under the name of Superintendent, all Episcopal authority is retained; while throughout Germany, the superior power is vested in a Consistory, over which there is a president, with a distinction of rank and privileges, and a subordination of inferior clergy, differing in this respect from the parity of Presbyterianism.—*Eden.* The Lutherans retain the use of the altar for the celebration of the Holy Communion, some of the ancient vestments, and the mitre and pastoral staff for their bishops, at least, in Sweden. They likewise make use of lighted tapers in their churches, of incense, and a crucifix on the altar, and of the sign of the cross. Several of their doctors acknowledge that such materials add lustre and majesty to divine worship, and fix at the same time the attention of the people. The Lutherans retain the observance of several solemn festivals, after their reformation, as Christmas, Easter, and Whitsuntide; and among other holy-days, they observe Circumcision, Epiphany, the Purification or Candlemas, and the Annunciation. In 1523, Luther drew up a formulary of the Mass and Communion, for the particular service of the Church at Wittemberg. Without attempting to particularize the various parts of it, it may be observed that all the churches where Lutheranism prevailed, were obliged entirely to conform to it. However, those orders were never punctually obeyed. Some Lutheran countries have one ritual, and some another. There is a difference, likewise, in their liturgies, though, as to the fundamental articles, they all agree.—*Broughton.*

LXX. An abbreviation for the 'Seventy,' or Septuagint translation of the

Old Testament. The Septuagint, or Greek version of the ancient Hebrew Canon, takes its name from the number of persons employed in preparing it, which is generally stated at seventy, though in reality seventy-two. The work was accomplished under Ptolemy Philadelphus, more than two hundred years before Christ.

The sign LXX. is also used occasionally by the old divines for the seventy disciples of our Lord.

LYCH-GATE, LICH-GATE, or CORPSE-GATE. From leich, *a corpse.* A gate with a shed over it, at the entrance of a churchyard, where the bearers sometimes paused and rested, when bringing a corpse for interment.

LYCHNOSCOPE. A narrow window near the ground, very frequently found, in English churches, at the southwest end of a chancel, not infrequently at the northwest, and sometimes, though seldom, in other parts of the church. The name was given on the assumption (which is now, perhaps, universally abandoned) that its use was to watch the pasch-light from without the church. The theory now commonly adopted, and at least in part proved, is, that lychnoscopes were confessionals.—*Hook.*

M.

MACARIANS. The followers of Macarius, an Egyptian monk, who was distinguished towards the close of the fourth century for his sanctity and virtue. In his writings there are some superstitious tenets, and also certain opinions that seem tainted with Origenism. The name has been also applied to those who adopted the sentiments of Macarius, a native of Ireland, who, about the close of the ninth century, propagated in France the tenet afterwards maintained by Averrhoes, that one individual intelligence or soul performed the spiritual and rational functions in all the human race.—*Buck.*

S. MACARIUS (the elder), a celebrated hermit of the fourth century, said to be a disciple of S. Anthony, was born at Alexandria, in 301, of poor parents. He pursued the occupation of a baker till the age of thirty, when he was baptized, and afterwards retired, and led a solitary life. He passed sixty years in a monastery in Mount Sicca, and died about 391. Fifty homilies in Greek have been attributed to him.—*Rose.*

S. MACARIUS (the younger), a famous monk, a friend of the preceding, and a native of Alexandria, had nearly 5000 monks under his direction. He was persecuted by the Arians, was banished, and died about A. D. 394. The Rules of Monks, in thirty chapters, are attributed to him; and he also wrote a discourse, still extant, on the Death of the Just.—*Rose.*

MACCABEES, BOOKS OF THE. These apocryphal books take their

name from a Jewish family celebrated for their heroic resistance to the oppression of the Greek kings of Syria, in the second century before the Christian era. Though the name Maccabees is applied to the whole family of Mattathias, it belonged properly only to Judas, the third son of Mattathias, who was surnamed Maccabæus (the *hammerer*), on account of his prowess in war. Five books of the Maccabees have come down to us, the first and second of which are received as canonical by the Greek and Roman Churches, but not by Protestants. The first book contains the history of the Jews during forty years, from the accession of Antiochus Epiphanes to the death of Simon Matthes, B. C. 135. The second book begins with two letters which are not connected with each other, nor with the rest of the book. It then mentions some events which preceded the persecution under Antiochus Epiphanes, relates the acts of Judas Maccabæus, and concludes with the defeat of Nicanor, recorded in 1 *Macc.* vii.—*P. Cyc.*

MACEDONIANS. Ancient heretics, so called from Macedonius, whom the Arians made bishop of Constantinople in 342, at the same time that the orthodox contended for Paul. The appointment of Macedonius occasioned a violent dispute, to which the emperor Constantius put an end, by ratifying the election of Macedonius, and banishing his opponent. Subsequently, he fell into disgrace with the emperor, on account of his tyrannical administration, and this gave rise to parties and open conflicts among the people. Macedonius was afterwards deposed by the Council of Constantinople in 359, and this insult he revenged by broaching a new heresy, viz., that the Holy Spirit had no resemblance to either the Father or the Son, but was only a divine energy diffused throughout the universe, and not a Person of the Godhead. These heretics and their opinions were condemned in the second general council, held at Constantinople in 381. They were also called Pneumatomachi, and were ably refuted by S. Athanasius.

MADONNA, or MADONA. My lady. In the Romish Church, a term applied to the Virgin Mary. Hence, a picture of the Virgin is commonly called a Madonna.

MAGDEBURG CENTURIES. See CENTURIES, MAGDEBURG.

MAGISTER DISCIPLINÆ. Master of Discipline. The title of a certain ecclesiastical officer in the ancient Church. It was a custom in some places, particularly in Spain, in the time of the Gothic kings, about the end of the fifth century, for parents to dedicate their children very young to the service of the Church. For this purpose they were taken into the bishop's family, and educated under him by some grave and discreet person whom the bishop deputed for that purpose, and set over them, by the name of *Presbyter*, or *Magister Disciplinæ*, whose chief business it was to inspect their behavior, and instruct them in the rules and discipline of the Church. —*Buck.*

MAGNIFICAT, or *Song of the Blessed Virgin Mary.* In the English Prayer-book, one of the hymns appointed to be said or sung after the 1st Lesson in Evening Service. It consists of the song recorded in *Luke* i. 46, etc., beginning, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' In the American liturgy it has given place to the first four verses of the 92d Psalm.

'MAJESTIC MANNER.' In the preface to the Prayer-book, after recounting the labor spent in bringing the liturgy to its present state of perfection, God's blessing is invoked on every endeavor for promulgating the truths of the Gospel, etc., 'in the clearest, plainest, most affecting, and *majestic manner*,'—evidently referring to that dignity, awe, and sacred reverence which should ever characterize the worship of God, and the proclamation of divine truth.

MANASSES. The same as Manasseh; the eldest son of Joseph. The name of the person is often put for the tribe. 'Gilead is mine, and *Manasses* is mine.'—*Psalm* lx. 7. 'Before Ephraim, Benjamin, and *Manasses*, stir up thy strength.'—lxxx. 2.

MANASSES, *Prayer of.* A prayer forming a portion of the apocrypha of the Old Testament. It has never been recognized as canonical, even by the Church of Rome. In 2 *Chron.* xxxiii. 18, 19, there is mention of a prayer by this king, which is said to be written 'in the Book of the Kings of Israel,' and also 'among the sayings of the seers.' But it is evident that this composition, which abounds with deeply pious and penitent expressions, cannot be the prayer there alluded to; for it never was extant in Hebrew, nor can it be traced to a higher source than the Vulgate Latin version. As it is mentioned by no writer more ancient than the pseudo Clement, in the pretended apostolical constitutions, which were compiled in the fourth century, it is probable that this prayer was composed by some unknown person, who thought he could supply the loss of the original prayer.—*Horne's Introd.*

MANDATI DIES. See MAUNDY THURSDAY.

MANICHÆANS. The founder of this celebrated sect of heretics, was called Manes by the Greek writers, Manichæus by the Latins, and Mani by the Persians and Arabians. He was a Persian magian, astronomer, and painter, of the second half of the third century, who came over to Christianity, or rather introduced some Christian elements into the Zoroastrian religion. He is said to have been for some time a presbyter, but to have been excommunicated by the Christians. The object of Mani seems to have been the union of Christianity with Persian magianism. His religion, says Gieseler, rests on the assumption of two everlasting kingdoms coexisting and bordering on each other, the *kingdom of light*, and the *kingdom of darkness*, the former under the dominion of God, the latter under the *demon*,

or *Hyle*. After the borders had been broken through by a war between the two kingdoms, and the material of light had been mixed with the material of darkness, God caused the world to be formed by the *living spirit*, out of this mixed material, in order that by degrees the material of light here captured might be again separated, and the old boundaries restored. Two exalted natures of light, *Christ* and the *Holy Spirit*, the former dwelling in the sun and moon, the latter in the air, conduct this process of bringing back the material of light; while the demon and the evil spirits, fettered to the stars, endeavor to hinder them. In every man there dwells an evil soul besides the soul of light; and it is his commission to secure to the latter the sway over the former, to unite with it as much as possible of the element of light. After men had long been led astray by the demon, by means of false religions, *Christ* descended from the sun to earth in the appearance of a body, to lead them to the worship of the true God, and by His doctrine to help the souls of light in their struggles for liberty. But His instructions were not fully understood even by the Apostles, and after His death were still more falsified by Christians. Hence he promised a still greater Apostle, the παρακλητος, who should separate all that was false, and announce the truth in perfection and purity. This person appeared in *Mani* (or Manes). The Manichæans accordingly rejected entirely the Old Testament. All that they thought they could make use of in favor of their doctrine, belonging to the canonical and apocryphal writings of the New Testament, was regarded by them as a remnant of the original truth. Whatever was opposed to their views was supposed to be error which had been subsequently mixed up with the truth.

The worship of the Manichæans was very simple. They celebrated Sunday by fasting; the day of Mani's death by a yearly festival (βημα). Baptism, according to some, was not considered essential; others say that it was administered with oil, and the Lord's Supper belonged to the secret worship of the electi (perfecti, τελειοι). Mani himself sent out twelve Apostles to propagate his doctrine; in like manner, afterwards, the electi were constantly despatched for this purpose. Hence the party remained in very close union. At the head of them was one person, to whom twelve magistri, immediately, and next the seventy-two bishops of the Churches, were subordinate. Many followers were attracted by the historical form in which Mani endeavored to explain so much that is incomprehensible, and by the asceticism of his adherents. In the year 272, Mani returned to Persia, and won many followers by his symbolic pictorial illustrations of the doctrines which he pretended had been revealed to him by God. But in a disputation with the magi, he was convicted of corrupting the old religion, and thereupon was flayed alive by order of King Behram (Veranes), about 277; his skin was stuffed, and hung up for a terror at the gates of the city

Djondishapur. Soon after Mani's death, his sect spread in Asia, North Africa, Sicily, and Italy. The mysteriousness of its doctrine, and its show of ascetic holiness, sometimes attracted even profound and noble spirits, like Augustine, who was nine years a member of it. But it was violently persecuted in the Roman empire, first by Diocletian (A. D. 287), and afterwards by the Christian emperors, till in the sixth century it yielded and disappeared.—*Schaff, Hist. Ch. Gieseler, Ch. Hist. Rose. Burton.*

'MANIFOLD GIFTS.' Numerous, various, of divers kinds and effects; 'daily increase in them thy *manifold gifts* of grace.'—*Confirmation Office.* See SEVENFOLD GIFTS.

MANIPLE, or SUDARIUM. An oblong piece of embroidered silk, of the same color as the chasuble of the day, folded double, passed over the left wrist, and hanging down like a miniature stole. In Anglo-Saxon times it was held in the hand, and still more anciently, it was a plain white napkin.—*Hart.*

MANSE—MANSIO. The ancient name (as appears from old records) for an ecclesiastical residence, whether parochial or collegiate. In Scotland, it was peculiarly appropriated to parsonage houses; and now designates the residences of the ministers of the Presbyterian establishment. It was anciently applied also to the prebendal houses there. See *McUre's History of Glasgow.*

MANUAL. A book sufficiently portable to be carried by hand. The term probably originated when books were generally of far more ponderous dimensions than at the present day. By usage, the word now signifies a small treatise, book of devotions, or elementary work, fitted for general use, and convenient reference.

MANUAL. A portable book for the use of the clergy, containing the *Occasional Offices*, such as Baptism, Churching, Matrimony, and Burial of the Dead.

MANUDUCTOR. Lat. manus, *hand*, and ductor, *leader*. A choir leader. In the ancient Church, an officer who gave the signal for the choir to sing, and regulated the time by the motion of his hand.

MARCELLIANS. A sect of heretics in the second century, so called from Marcellus of Ancyra in Galatia, who was their leader. S. Epiphanius observes, that there was much difference of opinion with regard to the real tenets of Marcellus; but as to his followers, it is evident that they did own the three hypostases; for Marcellus considered the Son and Holy Ghost as two emanations from the divine nature, which, after performing their respective offices, were to return into the substance of the Father; and this opinion is altogether incompatible with the belief of three distinct persons in the Godhead.—*Mosheim.*

MARCIONITES. A sect of heretics in the second century, so called

from Marcion their founder. He was the son of the bishop of Sinope in Pontus, but having been guilty of an act of gross immorality, he was expelled from the Church by his own father, and eventually obliged to leave Asia. He then went, about the middle of the second century, to Rome; but on finding the Roman Christians unwilling to receive him, he joined the Syrian Gnostic Cerdo. He disseminated his doctrine by travelling about, but at last was about to apply for restoration to the communion of the Church, when his death intervened. The abhorrence of the Catholics for him is expressed in the report of Irenæus, that Polycarp, bishop of Smyrna, meeting with Marcion in Rome, and being asked by him: 'Dost thou know me?' answered: 'I know thee, the first-born of Satan.'

Marcion, though a Gnostic, differed somewhat from others of that name. He held that there were three moral principles, or primal forces; 1. The good and gracious God, whom Christ first made known; 2. The righteous world-maker (Demiurgus), who is the finite, angry God of the Jews; and 3. The evil matter, ruled by the devil. To free men from the yoke of the Demiurgus, Christ suddenly descended into Capernaum with the appearance of a body, and proclaimed to men the good Deity hitherto unknown. This Christ had no connection with the Messiah, announced by the Demiurgus in the Old Testament; though he called himself the Messiah by way of accommodation. He cast the Demiurgus into hades, secured redemption, and called the Apostle Paul to preach it. The other Apostles are Judaizing corruptors of pure Christianity, and their writings are to be rejected together with the Catholic tradition. Notwithstanding his violent antinomianism, Marcion taught and practised the strictest self-discipline. He required of the perfect Christians a strictly ascetic life, abstinence from marriage, avoidance of all earthly pleasures, and restriction to a few simple articles of diet. His sect spread in Italy, Egypt, North Africa, and Syria, and continued until the sixth century; but it split into many branches.—*Schaff, Hist. Ch. Gieseler, Ch. Hist.*

MARCOSIANS. An ancient sect in the Church, making a branch of the Valentinians. S. Irenæus speaks at large of the leader of this sect, Marcus, who, it seems, was reputed a great magician. The Marcosians had a great number of apocryphal books, which they held for canonical, and of the same authority with those received by the Church. Out of these they selected several fabulous stories concerning the infancy of Jesus Christ, which they set forth as true histories. Many of these fables are said to be still in use and credit among the Greek monks.

MARIOLATRY. The worship of the Virgin Mary.

S. MARK'S DAY. This day is designed for the commemoration of the Evangelist Mark. As there are several persons of this name in the New Testament, some difficulty has arisen in determining which of them was the

Evangelist. If we take the decision of antiquity, it will be in favor of Mark the convert, or son, as he is called, of S. Peter. It has always been understood that the Gospel which bears the name of Mark, was written under the inspection of S. Peter; and as Mark accompanied the Apostle in his labors and travels, abundant opportunity was thus afforded.

A Christian Church was established in Alexandria by the Evangelist Mark, of which he became the first bishop.

MARONITES. The name of a community of Christians belonging to the Western or Roman Church, and living on Mount Lebanon. They are neighbors and allies of (and in some places mixed with) the Druses, and like them, independent, in great measure, of the Turkish power. They derive their name from a monk named Maro, who, in the fifth century, collected a number of followers, and founded several convents in those mountains. When the Monothelite heresy prevailed in the East, in the seventh century, and was favored by the court of Constantinople, many Christians who did not embrace its tenets, took refuge in the fastnesses of Libanus, around the convents, and thus the name of Maronites was assumed by the population of the mountains. This is the account of the Maronites themselves; others pretend that the Maronites were Monothelites, who took refuge in Libanus after the emperor Anastatius II. had condemned their sect, in the beginning of the eighth century. In 1736, at a great synod held at Marhanne, the Maronite Church formally acknowledged the canons of the Council of Trent, but they retained the mass in the Syriac language, and the marriage of priests. Before that time they received the sacrament under both forms, as in the Greek Church. The Maronite population is said to be above 200,000 individuals, and to contain between thirty and forty thousand men fit for military service.—*P. Cyc.*

MARTINMAS. A festival, formerly kept on the 11th of November, in honor of S. Martin, bishop of Tours, in France, who, after distinguishing himself by destroying the heathen altars and images remaining in his day, died in the year 400, having been bishop about twenty-six years.

MARTYR. One who has suffered death for the sake of Christ and His religion. The holy Apostles, who were sent forth by our Blessed Redeemer to preach the Gospel, and make disciples in all nations, were many of them called to suffer death for His sake. Many, also, of those who were converted to the faith by their labors, were called to give the same testimony to the power of the Gospel. The first of these in the Christian Church was S. Stephen. His memory is celebrated on the day which bears his name. In the Collect for that day, he is expressly named the 'first martyr S. Stephen,' and we are there taught to pray God that we may 'learn to love and bless our persecutors, by following this blessed Martyr's example.' The Church loves to dwell on the memory of those who have yielded up even

their lives in a faithful attachment to their Redeemer, and who, from the midst of the fires, could rejoice in God and trust in His grace. In that beautiful hymn, the Te Deum, their memory is celebrated in the words, 'The noble army of martyrs, praise thee.' And well may they be counted 'an *army*,' whether we consider their numbers or their valor; and a '*noble* army,' because, as true soldiers of Christ, these have fought against sin with their lives in their hands, and in the apostolic phrase, 'have resisted unto blood.'

MARTYRDOM. The death of a martyr. The same name is sometimes given to a church erected over the spot where a martyr has suffered.—*Hook.*

MARTYROLOGY. A book containing the names of saints and martyrs, whose deaths or sufferings have been recorded.

The martyrologies draw their materials from the calendars of particular Churches, in which the several festivals, dedicated to them, are marked. They seem to be derived from the practice of the ancient Romans, who inserted the names of heroes and great men in their *Fasti*, or public registers.

The martyrologies are very numerous. Those ascribed to Eusebius and S. Jerome are reckoned spurious. Bede is the first who, in the eighth century, composed two martyrologies, one in prose, and the other in verse. Florus, the deacon of Lyons, in the ninth century, enlarged Bede's martyrology, and put it almost in its present condition. Valdelbertus, a monk of the diocese of Treves, in the same century, wrote a martyrology in verse, extracted from Bede and Florus, and now extant in Dacherius's *Spicilegium.* About the same time, Rabanus Maurus, archbishop of Mentz, drew up a martyrology, published by Canisius, in his *Antiquæ Lectiones.* After these, Ado, archbishop of Vienne, compiled a new martyrology, while he was travelling in Italy, where, in a journey from Rome to Ravenna, A. D. 857, he saw a manuscript of an ancient martyrology, which had been brought thither from Aquileia.

In the year 870, Usuardus, a monk of S. Germain des Prez, drew up a much larger and more correct martyrology than those above mentioned, and about the beginning of the next century, Notgerus, a monk of Switzerland, drew up another from Ado's materials. This gave rise to a vast number of different martyrologies during the six following centuries.

The moderns, at last, desirous to rectify the errors and defects of the old martyrologies, compiled new ones. Augustinus Belinus, of Padua, began this reform in the fifteenth century. After him, Francis Maruli or Maurolycus, abbot of Messina, in Sicily, drew up a martyrology, in which he has entirely changed Usuardus's text. John Vander Meulen, known by the name of Molanus, a doctor of Louvain, restored it with alterations and very

learned notes. About the same time, Galesinus, apostolic prothonotary, drew up a martyrology, and dedicated it to Gregory XIII.; but this was not approved at Rome. Baronius's martyrology, written some time after, with notes, was better received, being approved by Pope Sixtus Quintus, and has since passed for the modern martyrology of the Roman Church. It has been several times corrected, and was translated into French by the Abbot Chatlain, canon of Notre Dame at Paris, with notes, in the year 1709.—*Hook.*

MARY, VIRGIN. See VIRGIN MARY

MASS. Originally, the service of the Church. More particularly it denotes the order for the administration of the Holy Eucharist, but is now restricted, for the most part, to the ritual or Communion Office of the Church of Rome. The name is derived from the words 'Missa est,' i. e., *you are dismissed*, which expression was used in the ancient Church, as a notice to the catechumens to retire, on the commencement of the celebration of the Communion. When the prayers are merely read without chanting, it is called Low Mass; but when chanted or sung by the priest, with the assistance of a deacon or subdeacon, it is denominated a High or Grand Mass. The word occurs in the 31st Article of Religion, where the notion that in the Mass there is a true propitiatory sacrifice, is condemned as a 'blasphemous fable and dangerous deceit.'

In the mediæval Church, masses were distinguished according to the ceremonies which were used in them. *Missa solemnis*, *alta*, *magna*, was celebrated with the full attendance of ministers, deacon, subdeacon, acolytes, and with all the rubrical ceremonies. At the *missa publica* or *communis*, persons of either sex were permitted to attend. *Missa privata*, *familiaris*, *peculiaris*, *specialis*, *singularis*, was celebrated by the priest with only one attendant: as distinguished from High Mass, it was what is now called Plain or Low Mass; but as opposed to the *missa publica*, it means that, whether people were present or not, the priest alone communicated. In the *missa solitaria*, a priest consecrated and performed the service without any attendant; it was for a time not uncommon in monasteries, but was at length forbidden, and was always discountenanced in England. *Missa votiva* was said at the option of the priest, not agreeing with the office of the day, though subject to certain rules; some votive masses were fixed to be said at certain times, as the *missa pro defunctis*, on the second of November. *Missa præsanctificatorum* was an imperfect service, in which no consecration was made, but the priest communicated of the oblation which had been consecrated on a previous day: in the Greek Church, these masses are only allowed during Lent, except upon Saturdays and Sundays, and the Feast of the Annunciation; in the Latin Church it was limited to Good Friday. *Missa sicca* was at any time permitted, was a part only of the

service, without consecration, and without communion. The *missa nautica*, or *navalis*, was of this sort, and was allowed '*tempore navigationis, quando scilicet ob periculum effusionis non licebat celebrare*.'—See *Maskell's Ancient Liturgy, Addit. note*, pp. 146, sqq.

MASTER OF THE CEREMONIES. An officer in many foreign cathedrals, whose business it is to see that all the ceremonies, vestments, etc., peculiar to each season and festival, are observed in the choir. —*Jebb.*

MASTER OF THE SENTENCES. The name commonly given to the celebrated Peter Lombard, bishop of Paris, one of the founders of scholastic divinity,—so called from his great work of the *Sentences*, divided into four books, illustrative of doctrines of the Churches, in sentences, or passages taken from the Fathers.—*Dupin.*

MASTER OF THE TEMPLE. The principal minister in the Temple Church, in London, styled also the *Custos*, who since the time of Henry VIII., has been appointed by royal letters-patent, without institution or induction. This is a post of great eminence, and has been held by many able divines, as Hooker, Bishop Sherlock, and others.—*Hook.*

MATERIALISTS. A sect in the ancient Church, composed of persons who, being prepossessed with that maxim in philosophy, '*ex nihilo, nihil fit*,' *out of nothing, nothing can arise*, had recourse to an eternal matter, on which they supposed God wrought in the creation, instead of admitting Him alone as the sole cause of the existence of all things. Tertullian vigorously opposed them in his treatise against Hermogenes, who was one of their number.

Materialists are also those who maintain that the soul of man is material, or that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization. There are others called by this name, who have maintained that there is nothing but matter in the universe.—*Buck.*

MATHEMA. The Lesson. An ancient Greek name of the Creed. It was so called from the obligation the catechumens were under to learn it.

MATINS. The ancient name for early morning prayers, which usually began about daybreak.

'The hours of prayer in the ancient Church of England,' says Palmer, 'were seven in number, viz.: Matins, the 1st or Prime, the 3d, 6th, and 9th hours, Vespers, and Compline. The office of Matins, or Morning Prayer, according to the Church of England, is a judicious abridgment of her ancient services for Matins, Lauds, and Prime.'

MATRIMONY. That this holy state was of divine institution is not only evident from the Scriptures, but may be inferred from the fact that, in all nations and ages of the world, religious ceremonies have been used at its

celebration, which can only be accounted for by ascribing to them a common origin, and that of a holy and sacred nature.

Under the Christian dispensation, the solemnizing of marriage was at first considered as belonging exclusively to the ministers of the Church, and few exceptions are found to this rule. The aspect which marriage assumes in the New Testament, and its important bearing on the spiritual interests of the Church, were a sufficient justification of this, and hence the ancient Church of England insisted on the propriety, if not the obligation, of a celebration of the rite by persons in holy orders.

At the present day, the laws of England and the United States regard marriage as 'a civil contract by which a man and woman mutually engage to live together as man and wife.' In few religious acts do the civil laws interpose a modifying influence more imperative than in that of marriage. These are to be respected and regarded; but yet the private convictions of the great body of Christians are in favor of the sacred nature of the institution, and therefore generally provide for its celebration under the form of a religious ceremony. In the Episcopal Church, the rubrics to the matrimonial service enjoin a regard to the civil laws pertaining to marriage in the various dioceses, and, these being complied with, the form of celebration as a religious rite is set forth by her authority.

The form prescribed is one of great beauty and impressiveness, remarkable for the unity, regularity, and completeness of its structure, and not the less for that tranquil air of affection and deep solemnity with which it is thoroughly pervaded. The union of so many admirable qualities in a form of such brevity and compactness, should interpose a check against the slightest mutilation or abridgment of it (as in the omission of the ceremony of the ring), especially when it is remembered that the clergy are not at liberty to comply with a request to that effect, without the express sanction of the General Convention.

The Marriage Service opens with a solemn demand, addressed to the witnesses, and then to the parties themselves, that if any impediment is known why the marriage should not proceed, it is there and then to be declared by those acquainted with it. After this follows the declaration of mutual consent, similar to what was formerly called the Espousals, and which was originally a distinct service or form, preceding the actual marriage by many weeks or months. It is important to observe that this part of the office is chiefly designed to give assurance to the minister and others that the parties are mutually agreed,—that there is no collusion, artifice, or fraudulent proceeding in the case; but it is by no means to be confounded with the essential part of the ceremony, which follows immediately after. The one is an expression of consent *to be* married, and is therefore worded in the future—'I will' have this woman, or this man, etc.; the other is the actual

marriage, and is in the present tense—'I *M.* take thee *N.* to my wedded Wife' (or 'Husband'), etc.

Between these two forms stands a ceremony of very great antiquity. The minister, after asking, 'Who giveth this Woman to be married to this Man?' receives the woman 'at her Father's or Friend's Hands.' The antiquity of this rite is evident from the phrase so often used in Scripture, of *giving a daughter to wife;* and the universality of it appears from its being used both by heathens and Christians in all ages.—*Wheatly.*

After the marriage, a symbol or pledge is given by placing a ring on the woman's fourth finger. Of this we shall speak under the head of Ring; and for a remark on a word occurring in this part of the service, See Endow.

The remainder of the Office consists of prayers for God's blessing on the parties now joined together; the ratification by the joining of hands; the proclamation of the validity of the marriage; and the final blessing, with a supplication for divine protection in this life, and eternal happiness in the next. See Bans, Plight, and Troth.

S. MATTHEW'S DAY. S. Matthew, the Apostle whom the Church on this day commemorates, was called to the discipleship last of all the twelve.

He was by profession a publican, or, in our language, a custom-house officer, under the master Publicanus, who farmed the revenues from the Roman State.

'S. Matthew was employed to collect the duties laid on the fishing-trade, in the lake of Tiberias; and sitting at the receipt of custom, where he might have a clear view of ships and their lading, our Saviour passing by, saw him in the execution of his office. And notwithstanding the miracles which Jesus wrought in the country about Capernaum might probably make some impressions on him; yet so visible was the wonderful efficacy of the Holy Spirit of God in his conversion, that our Saviour said nothing more than, *Follow me.* And he arose and followed him accordingly, without the least hesitation.'

This Apostle wrote his Gospel about eight years after Christ's ascension, just before the Apostles dispersed themselves to carry the Gospel into foreign parts. The province assigned to S. Matthew for the exercise of his ministry was Ethiopia, whence it does not appear that he ever returned, but probably suffered martyrdom there.

S. MATTHIAS'S DAY. This day is kept by the Church in commemoration of S. Matthias. It is most probable that he was one of the seventy disciples: this is expressly affirmed by Eusebius and S. Jerome. After the death of Judas, he was chosen by lot into the number of the Apostles. His ministrations were given to one of the Ethiopias, where he suffered martyr-

dom. The mode of his death rests chiefly on an allusion in a Greek hymn, from which it seems probable that he was crucified.

MAUNDY THURSDAY. The Thursday before Easter, being the day on which our Lord instituted the holy sacrament of His body and blood. The name of Maundy, Maunday, or Mandate (Dies Mandati), is said to have allusion to the *mandate* or new commandment which, on this day, Christ gave to His disciples, that they should love one another, as He had loved them. It has also been supposed by others that the name arose from the *maunds* or baskets of gifts, which, at this time, it was an ancient custom for Christians to present one to another, in token of that mutual affection which our Lord so tenderly urged, at this period of His sufferings,—and as a remembrancer of that 'inestimable gift' of Christ, to be our spiritual food in the sacrament of His body and blood. Says a writer of the age of Wiclif, 'Christ made his *maundy* and said, Take eat.'

'The Gospel for this day is peculiarly proper to the time, as it treats of our Saviour's Passion. The Epistle contains an account of the institution of the Lord's Supper; the constant celebration of which, both in the morning and in the evening, after supper, rendered that portion of Scripture very suitable to the day.'

S. MAUR, CONGREGATION OF. A learned body of religious of the Benedictine order, in the Romish Church. The name is said to be derived from a village near Paris, where the Congregation was established in or about the year 1620. On the request of Louis XIII., Gregory XV. gave this order his approval by an apostolical brief, dated 17th of May, 1621; and it obtained some other valuable privileges from Urban VIII., by a bull dated 21st of January, 1627. The fame of this body attracted the attention of many other religious orders, several of which were brought into alliance with it. The literary world owes to them a series of valuable editions of ancient Greek authors, chiefly Fathers, during the seventeenth century. Among the most eminent of its members during that period, may be mentioned Jean Mabillon, Thierri Ruinart, Hugh Menard, and Bernard de Montfaucon, etc.—See *Mosheim.*

MAUSOLEUM. A sepulchral building; so called from Mausolus, king of Caria, to whose memory it was raised by his wife Artemisia, about 353, B. C.; hence all sepulchral structures of importance have obtained the name of *mausolea.* From its extraordinary magnificence, it was esteemed the seventh wonder of the world. According to Pliny, it was one hundred and eleven feet in circumference, and one hundred and forty feet high. It is said to have been encompassed by thirty-six columns, and exceedingly enriched with sculpture.—*Brande.*

MEDIÆVAL PERIOD. See MIDDLE AGES.

MEDIATION. In music. See GREGORIAN TONES.

MEDIATOR. One who stands between two parties not in agreement, to promote and effect a reconciliation. A title of our Blessed Lord, expressive of one of His offices,—the Mediator between God and man.

MEETING-HOUSE. A building designed and used for the worship of God, but not set apart, by an act of consecration, from all unhallowed, common, and ordinary uses. The term 'meeting-house' has reference to a place of assembly for *the people;* while that of 'Church' conveys also the higher idea of the dwelling-place of God. Churchmen are sometimes reproved by sectarians, for making such a distinction between 'meeting-houses' and 'churches;' as if, in so doing, they were needlessly uncourteous towards those who differ from them. The distinction, however, was formerly recognized by sectarians themselves, as may be seen in Buck's *Theological Dictionary*, article MEETING-HOUSE; and in the following extract from the New York *Evangelist* (1844): 'On this side of the Atlantic, the Puritans erected in every settlement a house of worship—such as was suitable to that "day of small things." These humble edifices they called "meeting-houses," for two plain reasons, neither of which can be pronounced absurd or inconsistent with heroism. First, they were desirous of fixing deeply in the common mind the true meaning of the word *church*, as it stands in the English Bible, denoting not a consecrated locality, nor a structure of wood and stones, but the assembly of believing souls. And secondly, they were determined to eradicate, if possible, from all minds in their community, those miserable superstitions about the superior efficacy of prayers and other religious acts in consecrated places,—of which they had seen so much in England, and which, in that country, are disgracefully abundant to this day.'

The descendants of the Puritans, however, appear to be now of another opinion, preferring to call their places of worship 'churches,' rather than 'meeting-houses,' and to bear the risk of running into 'miserable superstitions.'

MELATONI. A sect so called from one Mileto, who taught that it was not the soul, but the body of man which was made after God's image and likeness.

MELCHITES. Heb. or Syr. melec, or malek, *a king*. The designation of those Christians in Syria, Egypt, and the Levant, who, though not Greeks, followed the doctrines and ceremonies of the Greek Church, and submitted to the decisions of the Council of Chalcedon. They were called Melchites, i. e., royalists, or imperialists, by their adversaries, by way of reproach, on account of their implicit submission to the edict of the emperor Marcian, in favor of the above council.

The Melchites, except in some unimportant points, are in every respect professed Greeks. They are governed by a particular patriarch who resides at Damas, and assumes the title of Patriarch of Antioch. Not being gen

erally familiar with the Greek language, they have Arabic translations of the liturgy, and celebrate mass in that language.

MELCHIZEDEKIANS. The followers of Theodotus the younger, who put Melchizedek as mediator between God and angels, above Christ, the Mediator between God and man.

MELETIANS. A sect which sprung up in Egypt, in the Diocletian persecution, about A. D. 305, and lasted more than a century. It is said to have been occasioned by Meletius, bishop of Lycopolis, in Thebais, who, according to one statement, from zeal for strict discipline, according to another, from sheer arrogance, rebelled against his metropolitan, Peter of Alexandria, and during his absence, encroached upon his diocese, with ordinations, excommunications, and the like. Peter warned his people against him, and on returning from his flight, deposed him as a disturber of the peace of the Church. But the controversy continued, and spread over all Egypt. The Council of Nice endeavored, by recognizing the organization of twenty-nine Meletian bishops, and by other compromise measures, to heal the division; but to no purpose. The Meletians afterwards made common cause with the Arians.—*Dr. Schaff.*

MELITO, *bishop of Sardis.* An ancient apologist of the Church, and one of the most eminent bishops and prolific authors of his time, from whom Eusebius enumerates eighteen works. His Apology was composed about the year 170, and has been recently rediscovered in a Syriac translation, and placed in the British Museum, but not yet published (1858). We have an important fragment from him on the canon of the Old Testament. —*Dr. Schaff.* It is deserving of remark that Melito is the first Christian writer who has given us a catalogue of the books of the Old Testament. This is preserved by Eusebius, and agrees with that of the Jews, excepting that it does not contain the books of Nehemiah and Esther. He was also the author of various works, the titles of which may be seen in Eusebius and Jerome.—*Rose.*

MEMBER, CHURCH. One who, by the Sacrament of Baptism, has been initiated into the Church. We have no further object in here noticing the term, than to remind the reader of the impropriety of confounding it with that of 'Communicant,' the customary designation of one who partakes of the Lord's Supper. In some religious societies these are convertible terms, though in contrariety to their own standards. Hence, those who are baptized in infancy are not usually known as 'members of the Church,' till in a public profession they are admitted to the Lord's Supper, or, as the phrase is, till they have 'joined the Church.' The popularity of such erroneous language is no apology for it, when the merest glance at the New Testament may convince any one that *baptism* is the only initiatory rite known in the Christian Church; and consequently, that a baptized person,

whether an actual communicant or not, is a 'member' of the Church, having 'joined' that sacred fellowship already, by the sacrament instituted for that purpose. From this it follows, that when inquiry is made relative to the number of 'members' in any Church, reference should be had to the list of the baptized, and not to that of the communicants, if a correct answer is to be given.

'MEMORY.' In the prayer of Consecration in the Communion Service, this word has the sense of '*remembrance*' or '*memorial*.' '. . . . did institute, and command us to continue a perpetual *memory* of that his precious death and sacrifice.'

MENAION. The name which the Greeks give to the twelve volumes of their Church service. These volumes answer to the twelve months in the year, each volume taking in a month. In this book are contained the offices for the saints of every day, methodically digested.—*Hook.*

MENANDRIANS. The followers of Menander, who was a disciple of Simon Magus, and to all his master's heresies, added this of his own, 'that no one could be saved, except he was baptized in his name,' as Tertullian informs us. The reason of this innovation is assigned by Irenæus and Epiphanius, who tell us that he took upon him to be the Messias: for he taught that he was the person sent for the salvation of men; and to gather a Church by mysteries of his own appointing, to deliver men from the dominion of the angels, and principalities, and powers that made the world But this was so absurd a heresy, that as Epiphanius observes, it never prevailed much in the Church. Menander had promised his proselytes, as Tertullian says, 'that all who would be baptized in his name, should be immortal and incorruptible, and have the benefit of an immediate resurrection:' but experience in a little time confuted this foolery; for in a hundred years' time, none of his immortal apostles appeared to convince any doubting Thomas of the truth of such a pretended resurrection. And so this vain attempt upon the baptism of Christ quickly sunk by its own absurdity.—*Bingham.*

MENDICANTS. See Friar.

MENGRELIANS. Christians of the Greek religion, converted by Cyrillus and Methodius. They baptize not their children till the eighth year, and enter not into the Church (the men especially) till the sixtieth (others say the fortieth) year, but hear divine service standing without the temple. —*Hook.*

MENNONITES. A religious sect which sprung up in Holland and Germany, about the time of the Reformation, and which is identified by many writers with the Anabaptists, with whom the Mennonites held several leading doctrines in common. See Anabaptists. They received their appellation from Simon Menno, or Menno Simon, who was born at Witmar-

sum, a village in Friesland, in the year 1505. In 1536, he left the Roman Catholic Church, in which he was a priest, and joined the Anabaptists, among whom he became a teacher in the next year. He died in the year 1561, in the duchy of Holstein. His works were published in one vol., folio, at Amsterdam, in 1651.

MENSA MYSTICA. The mystical table. An ancient name of the Lord's Table, or the Altar.

MESSALIANS, or EUCHITES. An ancient sect of heretics, who resolved religion, for the most part, into prayer. It appears, however, that they did not reject baptism, but denied a principal part of its spiritual efficacy. They admitted that it granted remission of sins that were past, but denied that it added strength or ability from the Spirit to withstand sin for the future.—*Bingham.*

METHODISTS. A religious sect or body, which traces its origin to the Rev. John Wesley, a presbyter of the Church of England. Mr. Wesley was born June 17, 1703; was ordained deacon in 1725, by Dr. Potter, bishop of Oxford; and on September 22, 1728, was admitted to the priesthood by the same prelate, who subsequently became archbishop of Canterbury. It would appear that, about that period, there was, in large portions of England, a deficiency of that zeal, devotedness, and strictness of life, which, in later times, have become so happily developed in the communion of the Anglican Church. Sensible of this, several persons of thoughtful minds were stimulated to make special efforts for a more profitable enjoyment of the privileges which the Church offered them in her doctrine, sacraments, and devout ritual. As early as the year 1727, Mr. *Charles* Wesley (brother of John) 'had become deeply serious, receiving the Sacrament of the Lord's Supper weekly, and had prevailed on two or three of his fellow-students in the University of Oxford to do the same. These young gentlemen were in the habit of occasionally meeting together to arrange their studies and other employments by certain rules, which soon procured them the distinguishing title of *Methodists.* In November, 1729, Mr. John Wesley came to Oxford, and with Messrs. Morgan, Kirkman, Ingham, Broughton, Clayton, Hervey (author of "Meditations," etc.), Whitefield, etc., began "a regular observance of the fasts of the Church, the general neglect of which they thought was by no means a sufficient excuse for neglecting them." It is said that "they were all zealous members of the Church of England; not only tenacious of all her doctrines, as far as they yet understood them, but of all her discipline, to the minutest circumstances."' They proposed, it should be observed, not the formation of a new sect, but simply the carrying out, with renewed fidelity and earnestness, the established principles and usages of the Church of which they were members; and they especially devoted themselves to works of love, charity, and mercy, such as instructing

poor children, visiting the sick and the inmates of prisons, and admonishing and exhorting the negligent and irreligious. After pursuing these labors, with much success, for a number of years, the two brothers became interested in the spiritual welfare of the colonies in America, and in 1735, sailed from England, in company with General Oglethorpe, by whom the colony in Georgia had been settled three years before. Mr. John Wesley remained in Georgia till January, 1738, and becoming acquainted with some of the Moravian brethren (a company of them being in the same ship in which he returned to England), he was so much struck with their simplicity and pious devotion, that, on his arrival, he determined to model his own society on a plan nearly similar; and finally formed a union with them. This union, however, was not of long continuance; for differences soon sprang up, and Mr. Wesley and his friends, comprising twenty-five men and forty-seven women, withdrew from the Moravians in July, 1740, and formed a distinct society. For some time, also, Mr. Whitefield had labored in union and harmony with Mr. Wesley and his brother Charles. Whitefield's preaching had contributed not a little to the withdrawing of people from a regular attendance on the ministrations of the Church, and the preparation of them for organization in a partially separate body. At first the Methodists held their services in private buildings, or in the open air; and it is said that Whitefield often collected hearers to the number of 10,000, in the fields, churchyards, and at fairs, producing surprising effects by his eloquent applications of divine truth to the consciences of his auditors. In the course of time, the Methodists gave up, for the most part, the practice of field-preaching, and provided themselves with houses of worship, where they could be protected both from rude assaults and inclement weather.

All this time, however, they still retained much of their attachment to the Church of England, and used the Church liturgy, received the sacraments at the hands of her clergy, and found in Mr. Wesley a strong opponent to every desire for the formation of themselves into a schismatical sect, independent of the Church. This, however, did not interfere with the internal arrangements and discipline of the new society, nor with its outward administration. The country was divided into what were called 'districts,' and these into 'circuits,' consisting of the 'societies' embraced within a certain region. These societies were each divided into small companies of from ten to twenty persons, called 'classes,' each having a 'leader.' In each circuit were several preachers, one of whom bore the name of 'superintendent.' The 'conference' was an annual meeting of a number of the preachers, to make such arrangements and regulations as would be for the benefit of the whole body.

These various and peculiar points in the organization or constitution of the Methodist society, remain substantially the same to the present day,

with such modifications only as have been found expedient since the entire separation of the Methodists from the Church to which they originally belonged, and the wide extent to which the society has spread in various parts of the world.

The doctrines held by the Methodists are, in the main, the same as those of the Church of which Mr. Wesley lived and died a presbyter; though some peculiarities also exist, which may be found in several of Mr. Wesley's sermons, and his Notes on the New Testament.

Immediately after the American Revolution, a very remarkable change occurred in the ecclesiastical relations of the Methodists in the United States. Before this event, they were still included within the pale of the Church of England; but now a sudden and entire separation took place. 'The Methodist societies in America,' says Mr. J. Emory, one of their prominent writers, 'although under the spiritual direction of the Rev. John Wesley and his assistants, whom, under God, they regarded as their father and founder, yet, previously to the revolutionary war, were religious societies within the Church of England, without any provision among themselves for the administration of the ordinances.' He then adds:—'From that Church they were separated, let it be carefully observed, not by any *schism* or *faction*, or any species of misconduct on their part, but by the acts of Providence, and by circumstances wholly beyond their control. The Church of England had *ceased to exist* in America, and the Methodists here were absolutely compelled either to provide for themselves, or to live in neglect of the positive ordinances of Christ.' If Mr. Emory had said that the *jurisdiction of the bishop of London* over the Church in America had *ceased* with the Revolution, and that this portion of the Church of Christ still existed, and soon adopted vigorous and successful measures for an independent Episcopate, he would have spoken more truly, and shown that the Methodists were by no means obliged to separate 'by circumstances beyond their control,' or 'to live in neglect of the positive ordinances of Christ.' The circumstances of the Methodists and of the other members of the Episcopal Church, were, at the time, similar in many respects. Both were now deprived of aid from the mother country. But the Methodists, instead of calmly waiting for the relief which 'Providence' would have sent them, hurried into a needless separation, and eventually received as a 'bishop' one who was never consecrated to that high office, but merely appointed as a 'superintendent' by those who had no power to *ordain* even a deacon. The other portion of the Church, on the contrary, bore with patient submission the inconvenience of their isolated condition, and, before long, were relieved by an accession of true apostolical bishops, and the presence of the other orders of clergy, multiplying with the wants of the Church, and in all cases acting by the power of an incontestably valid commission. While the

Methodists were actively engaged in forwarding their own separate interests, the more regular portion of the Church was forming plans for the obtaining of an Episcopacy, which might have been a blessing to both parties. The year 1784 brought, in some degree, the measures of the two bodies to an issue. On the 2d of September, Mr. Wesley, with a council, it is said, of grave and pious presbyters, laid hands on the head of the Rev. Thomas Coke, LL.D., a clergyman of the Church of England, and declared him a superintendent (or, as afterwards called, a 'bishop') of the 'American Methodist Church.' On the 14th of November, in the same year, the Rev. Samuel Seabury, D.D., was duly consecrated to the Episcopate of the Protestant Episcopal Church in the diocese of Connecticut; so that the argument of *necessity* on the part of the Methodists could not here apply, even if ever valid.

On Dr. Coke's arrival in America, he proceeded to act as bishop, and ordained Mr. F. Asbury, first a deacon, then elder, and finally a superintendent or bishop,—all which acts (even on the supposition of his having authority to do them) were violations of his vows as a clergyman of the Church of England. Thus arose the ordinations, under which the American Methodists claim a right to the possession of a true ministry.

It is worthy of remark that Dr. Coke's subsequent conduct and writings prove that he was uneasy in his position, and conscious that his claim to be a bishop, and to have the power of ordaining, rested on a very insecure footing. In a letter to Bishop White, of Pennsylvania, dated April 24, 1791, he actually confesses:—'I am not sure but I went further in the separation of our Church in America than Mr. Wesley, from whom I received my commission, did intend. He did indeed solemnly invest me, as far as he had a right to do so, with Episcopal authority, but did not intend, I think, that an entire separation should take place. . . . . And this I am certain of—that he is now very sorry for the separation.' In this letter Dr. Coke pleads for a re-union with the Church, and says, respecting the ministers: 'I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way.' And further: 'In Europe, where some steps had been taken, tending to a separation, all is at an end. Mr. Wesley is a determined enemy of it, and I have lately borne an open and successful testimony against it.' It appears, also, that in April, 1813, Dr. Coke wrote a letter to Mr. Wilberforce, soliciting his interest to procure him an appointment as a bishop to India. But, as he well knew, that such an appointment could not be had without his consecration, the proposal amounted to a confession that as yet he was not a bishop, though he had presumed to act as one.

Such was the issue of an act performed by Mr. Wesley in extreme old age, intended, probably, for the better regulation of the affairs of the Meth-

odist society, but without at all affecting the ecclesiastical rank of the person designated as a superintendent. 'Never,' says one, 'did Wesley become a separatist; nothing could beguile him into that sin, nor could any circumstances impel him. As his days began, so did they proceed, and so were they ended, within the loved pale of the Church of England. Nor was it otherwise with his co-workers; guided by the rules of the same expansive and reverenced Church, they all labored; and if any separated from her, they separated *from Methodism and from Wesley.*'

METHODIUS, bishop of Olympus, and afterwards of Tyre, and author of a eulogy on the advantages of virginity, in the Platonic dialogue form, entitled *The Banquet of Ten Virgins.* He was a violent opponent of the peculiar opinions of Origen in regard to the doctrine of the creation, and of the resurrection of the present body, and suffered martyrdom about the year 311. Methodius wrote many works, the greater number of which are either lost, or exist only in fragments.

METRICAL PSALMS AND HYMNS. Several of the Psalms were translated into English metre during the latter part of the reign of Henry VIII. by Sir Thomas Wyatt, and printed in 1549. This version, however, is supposed to be lost. It has been thought that a reference to some metrical psalms existed in the 7th section of the 1st Act of Uniformity in the reign of Edward VI., 1549, authorizing the use of the Prayer-book, where it was enacted 'that it shall be lawful for all men, as well in churches, chapels, oratories, or other places, to use openly any psalm or prayer taken out of the Bible at any due time, not letting or omitting thereby the service, or any part thereof, mentioned in the said book;' but this was several years antecedent to the appearance of any regular version. The metrical Psalms called the 'Old Version' originated with Sternhold, who was groom of the robes to Henry VIII. and Edward VI. At the time of the revision of the Prayer-book (1551–2), he had versified thirty-seven psalms, which he set to music and sung to his organ, to the great delight of the young king. He continued the work until he had completed fifty-one psalms, which were published after his death, in 1553.[1] The Psalter was completed by Hopkins and others, and published in 1562, with about forty tunes adapted to the various metres used in the work. The title-pages of the early metrical psalters state that they were 'set forth and allowed to be sung in all churches, of all the people together, before and after Morning and Evening Prayer, and also before and after Sermons; and moreover in private houses, for their godly solace and comfort.' These metrical versions of psalms were thus not *required* to be used as an essential part of divine service, but were simply *allowed* to be sung at certain intervals, without disturbing the existing order of the services. This mere tolerance of metrical

[1] Strype. *Eccl. Mem.* Edw. VI. Bk. ii., ch. 22

psalmody, as a concession to a popular feeling of the times, was founded on a permission granted in the Injunction of Elizabeth, in 1559, to the effect, 'that in the beginning, or in the end of Common Prayers, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understanded and perceived.' The New Version of metrical psalms, which was authorized by the crown in the reign of William and Mary, was the joint production of two Irishmen, Dr. Nicholas Brady, chaplain to their majesties, and Nahum Tate, or Teat, the poet-laureate. It was intended to remedy the ruggedness of metre of the old versifiers, and gradually came into use in the Church. It was licensed by King William in 1696.

'By the same authority also, in the reign of Queen Anne,' says Bishop Mant, 'certain *hymns* were allowed to be appended as a supplement to the new version of Psalms, and were permitted by the Queen to be used in all churches.' The use of metrical hymns began in the Churches of the East,[1] and was brought into the West by Ambrose, bishop of Milan (374), who composed hymns in Latin to the glory of the Holy Trinity for the people to sing in church, to preserve them from the Arian heresy. Hilary also composed a book of hymns; and Mamertus, or Mamecus, bishop of Vienne, in France, collected the psalms, hymns, and lessons proper for the festivals, which were used in his church, and composed some hymns.[2]

Cranmer appears to have attempted to translate some of the fine old hymns from the Breviary, at the same time that he was putting forth the Litany in English (1544). In a letter written to Henry VIII., on the 7th of October in that year, he speaks of the suitable musical notation for that as also for other parts of the service. 'In mine opinion, the song that shall be made thereunto, would not be full of notes, but as near as may be for every syllable a note; so that it may be sung distinctly and devoutly, as be in the Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc dimittis*, and all the Psalms and Versicles; and in the Mass, *Gloria in Excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater noster*, and some of the *Sanctus* and *Agnus*. As concerning the *Salve festa dies*, the Latin note, as I think, is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless, they that be cunning in singing can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song.'

In Henry's Primer of the following year (1545), we find English versions of seven hymns, one for each service, according to the old division of the seven hours of prayer; but in Edward's reformed Primer the hymns are

[1] Augustine, *Confess.*, ix., 7. [2] Bingham, *Antiq.*, xiii., 5, § 7; xiv., 2, § 10.

omitted. They were entirely discarded from the reformed Prayer-book, with the single exception of the hymn, 'Come, Holy Ghost, eternal God,' which was inserted in the Ordinal (1549)—a position which it still retains. We have thus lost the hymns which had been sung for many centuries, suited to the times of day and to the festivals, although these formed the portions of the old service which admitted of the most easy adaptation to the genius of the reformers' music. And this is the more remarkable, since Luther had versified many of the hymns, together with some of the Psalms, the Lord's Prayer, many parts of his Liturgy, and even his Catechism, and the Augsburg Confession. In the reign of Elizabeth, however, certain hymns had been composed, and were referred to in the Injunction above cited. These hymns were metrical versions of the Canticles used in the Morning and Evening Prayer, the Lord's Prayer, the Ten Commandments, and others. The Puritans attempted to introduce such versions, instead of the Canticles, read or chanted, in the service; and the Committee upon Reform of the Prayer-book, in 1641, were prepared to sanction their irregularity; but in 1661, the revisers of the Prayer-book declared 'that singing of hymns in metre is *no part of the Liturgy*,' and therefore they refused to consider them, as not in their commission.—*Procter on the Common Prayer. Cardwell's Conferences. Bates's Christ. Antiq.*

METROPOLITAN. In the ancient Church, the bishop of the metropolis, to whom were conceded certain powers of jurisdiction over the other bishops of the province or district around. The office was originally one of mere superintendence, but by degrees became aggrandized by the appropriation of rights belonging to the Episcopate in general; thus, the consecration of bishops, both for his own and the neighboring provinces,—the summoning of provincial synods,—the hearing of appeals from the other bishops, etc., came, at an early period, to be among the special prerogatives of a Metropolitan.

In the Church of England the title is still given to the archbishop of Canterbury, together with a portion of the above privileges.

S. MICHAEL *and* ALL ANGELS. 'This festival is celebrated by the Church in thanksgiving to God for the benefits we receive by the ministry of the holy Angels.

'As this S. Michael is recorded in Scripture as an Angel of great power and dignity, presiding and watching over the Church of God, with a particular vigilance and application, and triumphing over the devil, it therefore bears his name.'

The festival of S. Michael and All Angels has been kept with great solemnity by the Christian Church since the fifth century, and was certainly celebrated in Apuleia as early as the year 493. It originated in some provincial festivals which were introduced between the third and ninth centuries, and

which were then combined into one common celebration on the 29th of September. Its observance was not enjoined upon the Greek Church before the twelfth century. Our Collect is taken from the Missal.—*Procter.*

MICHAELMAS. The festival of S. MICHAEL *and* ALL ANGELS, which See.

MIDDLE AGES, or MEDIÆVAL PERIOD. Writers differ very much in respect to the period included under what is commonly called the Middle Age, or Ages. By some, the reckoning is made from Constantine, 306 or 311; by others, from the fall of the West Roman empire, 476; or, from Gregory the Great, 590; or, from Charlemagne, 800. But, says Dr. Schaff, 'it is very generally regarded as closing at the beginning of the sixteenth century, and more precisely, at the outbreak of the Reformation, in 1517. Gregory the Great seems to us to form the most proper ecclesiastical point of division.'—*Hist. Ch.* Others think the æra of the invention of printing, 1450–1455, might be properly named as the termination of the Middle Ages.

MIDIANITES. The descendants of Midian, the fourth son of Abraham and Keturah, whose daughters seduced Israel to the worship of Baal-peor. 'Do thou to them as unto the *Midianites.*'—*Psalm* lxxxiii. 9.

MIDLENT. The fourth Sunday in Lent.

MIDSUMMER-DAY. The festival of S. John the Baptist, occurring on the 24th of June. This day was anciently celebrated by bonfires, and the carrying of lighted torches, as an emblem of S. John, who was 'a burning and shining light.'

MILITANT. The Church on earth is styled 'militant,' because it is in a state of *warfare* with sin, the world, and the devil. Hence, Christians are known as 'soldiers of Christ,' and are exhorted to 'put on the whole armor of God,' and to 'fight manfully' under the banner of the Captain of salvation. From these foes, and from all the dangers which here harass the servants of Christ, the Church in heaven will be free, and it is therefore denominated the Church *triumphant.*

MILLENARIANS. Those who hold the doctrine of the millennium. In the first ages of the Church, millenarianism was a very common belief. The thousand years' reign was represented as the great Sabbath which should begin very soon; or, as many supposed, after the lapse of the 6000 years of the world's age, with the first resurrection, and should afford great joys to the righteous. Till then, the souls of the departed were to be kept in the under world (Hades).—*Gieseler.* It was natural for millenarians to add to this belief, that the souls of the righteous, while they were in their separate abode, were anxiously looking forward to the time of the first resurrection, when they were to be released from their confinement; and their surviving friends did not think it improper to make it a subject of their own

prayers to God, that He would be pleased to hasten the period when those who had departed in His faith and fear might enter into their heavenly kingdom.—*Burton, Ch. Hist.*

'The Millenarian,' says Greswell, 'expects the following events, and, as far as he can infer their connection, in the following order, though that is not, in every instance, a point of paramount importance, or absolute certainty, on which room for the possibility of a different succession of particulars may not be allowed to exist:

'First, a personal appearance of the prophet Elijah, before any second advent of Jesus Christ.

'Secondly, a second advent of Jesus Christ in person, before His coming to judgment at the end of the world.

'Thirdly, a conversion of the Jews to Christianity, collectively, and as a nation.

'Fourthly, a resurrection of part of the dead, such as is called, by way of distinction, the resurrection of the just.

'Fifthly, the restitution of this kingdom to Israel, including the appearance and manifestation of the Messiah to the Jews, in the character of a temporal monarch,

'Sixthly, a conformation of this kingdom to a state or condition of society of which Christ will be the head, and faithful believers, both Jews and Gentiles, will be the members.

'A distribution of rewards and dignities in it, proportioned to the respective merits or good deserts of the receivers.

'A resulting state of things, which, though transacted upon earth, and adapted to the nature and conditions of human society as such, leaves nothing to be desired for its perfection and happiness.'

MILLENNIUM. A period of a thousand years, during which some think that Christ will personally reign on earth with His saints, before the general resurrection.

MINIMS. A religious Order, in the Church of Rome, whose founder was S. Francis de Paula, so called from the place in Calabria, where he was born in 1416. He composed his rule in 1493, and it was approved by Pope Alexander VI., at the recommendation of the king of France. This pontiff changed the name of *Hermits of S. Francis*, which these monks bore, into that of *Minims* (the *Least*), because they called themselves, in humility, *Minimi Fratres Eremitæ*, and gave them all the privileges of the religious mendicant or begging friars. In 1507, the holy founder of this order died, at the age of ninety-one years, and was canonized by Pope Leo X., in 1519. His order is divided into thirty-one provinces, of which twelve are in Italy; eleven in France and Flanders; seven in Spain, and one in Germany. It has, at present, about four hundred and fifty convents. The Minims have

passed even into the Indies, where there are some convents which do not compose provinces, but depend immediately on the general.—*Hook.*

'MINISHED.' An obsolete word, sometimes occurring in the Prayer-book. Thus, in *Psalm* xii. 1: 'The faithful are *minished* from among the children of men,' that is, 'the faithful are *become very few*, or are *scarce*, or *diminished* in number.' See also *Psalm* cvii. 39.

MINISTER. Originally, the term was synonymous with deacon; but by later usage, it has come to signify in popular language, a 'preacher,' without regard to his ecclesiastical rank, doctrine, or denomination. In the Protestant Episcopal Church also, the term is often applied to any of those, whatever may be their rank or degree, who have authority to preach, administer the sacraments, and perform the other services of God's house.

MINISTRY. In the Scriptures and the Prayer-book, this term frequently denotes the clerical office and its appropriate functions, as for example, 'the ministry of reconciliation;' 'make full proof of thy ministry;' 'seeing we have this ministry, we faint not.' Sometimes also it is used for the persons invested with the sacred office, and in this sense is of the same import as the word 'Clergy.' In the second Collect for Good Friday it is used in its widest signification, to embrace the duties and employment of all Christians as agents in the spiritual service of the Church;—'that every member of the same, in his vocation and ministry, may truly and godly serve thee.'

MINOR CANONS. Priests in collegiate churches, next in rank to the canons and prebendaries, but not of the chapter, who are responsible for the performance of the daily service. In cathedrals of the old foundation, they are not often found; their duties being generally performed there by the priest-vicars. There are minor canons at S. Patrick's, Hereford, and Chichester, and formerly were at Salisbury; and at all those places there are priest-vicars also; twelve minor canons at S. Paul's, and seven at Windsor, where there are only lay-vicars besides. At Hereford, they are responsible for the reading of the daily prayers, the vicars-choral for the Litany and Lessons; which seems to mark this office as being more presbyteral than that of the vicars.

In the cathedrals of the new foundation, there are no priest-vicars, but all the inferior clerical members are minor canons. They ought to be all priests, and skilled in church music, according to the statutes, a qualification required by the laws of all cathedrals. Formerly the minor canons were more numerous than now, being commensurate to the number of the prebendaries; e. g., 12 at Canterbury, 12 at Durham, 10 at Worcester; a number by no means too great for the due and solemn performance of the service. They were, in fact, but not in name, the vicars of the prebendaries.—*Jebb.*

MINORESS. A nun under the rule of S. Clair.

MINORITE. A Franciscan friar. See FRANCISCANS.

MINSTER. A church to which a monastery, or an ecclesiastical fraternity has been, or is, attached. The name is applied occasionally to cathedrals, as in the case of York Minster.

MINSTRELS' GALLERY. This gallery in a church, forming a sort of orchestra for the accommodation of vocal and instrumental performers though not uncommon in continental churches, is very rarely met with in England. There is a gallery of this sort over the altar-screen at Chichester cathedral, and another, much more remarkable, near the middle of the north side of the choir of Exeter cathedral. It is supported upon thirteen pillars, between every two of which, in a niched recess, there is a sculptured representation of an angel playing upon some musical instrument. Among these we observe the cittern, bagpipe, harp, violin, pipe, tambourine, etc. The roof of Outwell church, Norfolk, and the minstrels' column at Beverley, also exhibit a great variety of musical instruments anciently used in our churches, independently of the organ and the *regalls*, which was a small portable organ, having one row of pipes giving the treble notes, the same number of keys, and a small pair of bellows moved with the left hand.—*Hart.*

MINUCIUS FELIX. (Marcus.) One of the early Latin apologists of the Church. He was a jurist of great eminence, residing in Rome, and flourished, as some suppose, between A. D. 161 and 180, though others assign the later date of 220 and 230. His dialogue entitled 'Octavius' is still extant, and is said to have formed the model of Cyprian's work against idolatry. It throws considerable light upon the treatment of the Christians of those times, and is also a powerful exposure of the absurdities of paganism. Minucius was probably of North African descent, and embraced Christianity in adult life. His Octavius is in the form of a dialogue between two friendly lawyers, Cæcilius Natalis and Januarius Octavius, the former of whom defends heathenism, while the latter advocates Christianity, and at last gains the victory, and brings over his friend.

MISERERE. A designation of one of the Penitential Psalms, the fifty-first, taken from the first word in the Latin version, *Miserere mei, Deus.* Hence, a Miserere is the name given to any short office or anthem containing those words. Also, in church architecture, the name of certain elbowed stalls often found in ancient churches, with seats that may be turned up to give room for kneeling in the penitential parts of divine service.

MISSA BIFACIATA, or TRIFACIATA. Masses, in which the priest recited the service over and over again, as far as the offertory, and then concluded all with one repetition of the canon, or prayer of consecration.

MISSA NAVALIS. A mass celebrated on shipboard, in which all the usual ceremonies are retained, with the exception of the consecration and communion.—*Hart.*

MISSA PRÆSANCTIFICATORUM. A mass in which the elements used were those which had been reserved from a previous consecration. It appears from a canon of the Council of Trullo, that the Eucharist was sometimes reserved for the public use of the Church, to be received some days after its consecration, particularly in the time of Lent, when they communicated on such elements as had been consecrated the Saturday or Sunday in the foregoing week, which were the only days in Lent on which they used the consecration service, though they communicated on other days on such elements as they reserved out of the former consecration. The words of the canon are these:—'That on every day in the holy fast of Lent, except Saturdays and Sundays, and the feast of the Annunciation, the *Liturgy of the Pre-sanctified gifts* shall be performed.' This is best understood from another canon of the Council of Laodicea, which orders that the Eucharist should not be offered in Lent on any other day except the Sabbath and the Lord's Day. Not that they prohibited the Communion to be received on other days, for it was received every day, but on those days they received only that which had been consecrated before, on the Sabbath and Lord's Day, and what was reserved for the Communion of these days, without any new consecration.—*Bingham.*

MISSA PRIVATA. A mass offered up by a priest for the repose of a departed soul, in the presence only of the assisting acolyth.

MISSA SOLITARIA. Solitary mass, i. e., a mass in which the priest alone receives, without any other communicants, and sometimes says the office alone, without any assistants. Such are all those private and solitary masses in the Roman Church, which are said at their private altars in the corners of their churches, without the presence of any but the priest alone, and all those public masses, where none but the priest receives, though there be many spectators of the action. As there is no agreement of either of these with the institution of Christ, but a direct opposition to it; for that was designed to be a communion among many, ... so there is not the least footstep of any such practice in the primitive Church.—*Bingham.*

MISSA VOTIVA. A mass celebrated in consequence of a vow.

MISSAL. In the Romish Church, a book containing the services of the Mass for the various days of the year. In the ancient Church, the several parts of divine service were arranged in distinct books. Thus the Collects and the invariable portion of the Communion Office formed the book called the Sacramentary. The lessons from the Old and New Testaments constituted the Lectionary, and the Gospels made another volume with the title of Evangelistarium. The Antiphonary consisted of anthems and selected verses designed for chanting.

'About the eleventh or twelfth century, it was found convenient generally to unite these three [latter] books, and the volume obtained the name of the

Complete or Plenary Missal, or Book of Missæ. Of this description were almost all the liturgical books of the Western Churches, and the arrangement is still preserved in our own.'—*Palmer.*

MISSION. A power and legal authority from Christ to preach the Gospel, and exercise the other functions of the sacred ministry. This is usually called the ministerial *commission.* More strictly, mission is the act which qualifies a clergyman to officiate in a certain specified district, diocese, or parish. Palmer remarks, in his Origines Liturgicæ, that it certainly is essential that the true ministers of God should be able to prove that they have not only the *power* but the *right* of performing sacred offices. There is an evident difference between these things. If a regularly ordained priest should celebrate the Eucharist in the church of another, contrary to the will of that person, and of the bishop, he would indeed have the power of consecrating the Eucharist, it actually would be consecrated; but he would not have the right of consecrating, or, in other words, he would not have *mission* for that act. If a bishop should enter the diocese of another bishop, and, contrary to his will, ordain one of his deacons to the priesthood, the intruding bishop would have the power, but not the right, of ordaining; he would have no *mission* for such an act.

MISSION. An ecclesiastical station or district, in which one or more clergymen are placed, to introduce and promulgate the religion of Christ. In a secondary sense, the term is applied to the body of clergy thus employed at any missionary station.

In the Protestant Episcopal Church, missions are considered as either *domestic* or *foreign;* the former being the designation of those *within*, and the latter of those *without*, the United States. It is evident that those terms, however useful, are rather of a civil than an ecclesiastical character, and therefore are only used by the Church in reference to the local position of her missions. Without dilating further on these, we shall direct the reader to a real and important distinction, which, in the nature of things, must, at the present day, form the basis of missionary effort. The field being 'the world,' missions, if established at all, will be directed towards bodies of people *who profess Christianity*, or towards those *who do not.* Missions to Christian nations are one thing; missions to 'Jews, Turks, and Infidels,' are quite another, inasmuch as, though the object may be the same in both cases, yet the mode of proceeding (on Church principles), should be widely different. To the Apostles, the whole field was thrown open, and they entered it with the resolute determination of carrying the name of their Master to its remotest verge, and to overthrow, if possible, every refuge of heathenism in the wide world. To them, the entire ground was free, and made over to their jurisdiction by Him, whose is 'the earth and the fulness thereof.' With the exception of the Jews, all men were

given up to idolatry; polytheism had reared its myriad temples; its altars decked the groves, and the ripest intellects were enslaved by the reigning superstitions. Here was fair and ample ground for the missionary operations of the first heralds of the Gospel. And similar in kind are the duties of the Church Catholic of the present age, in relation to those sections of the field not yet reclaimed from idolatry. The heathen are a portion of Christ's inheritance, and their conversion to Him is not to be accomplished by the intervention of miracle (as long experience has proved), but mainly through the instrumentality of the Church, into which they will be gathered. That Church, it is reasonable to suppose, will, in its various and widely-scattered branches, regard with faithfulness proportioned to its light, the obligations resting upon it to evangelize and purge the dark places of the earth. Every such branch of the Church is under bonds to effect this object in the territory contiguous to it; and as the Church, by the providence of God, has long ago had its standard reared in almost every nation of the globe, there is room for strong hope, that ere long a mighty and united effort will be made by all portions of that divine society, to redeem from infidelity and heathenism, the 'souls benighted' in their respective vicinities. This would seem to be the natural and primitive mode of proceeding, and it sets in a strong light the obligations of the American Church to the native tribes treading her own soil, and that of the adjacent territories. Her position gives to these an imperative and righteous claim on her sympathies and services. Many of them are within her own dioceses; and on sound Catholic principles, it is as much her duty to occupy the ground, as it would be an intrusion on her rights for any foreign branch of the Church to interfere.

In the conducting of missions in countries where the Church is already established, and where the laborers sent forth must necessarily take their position under an existing ecclesiastical jurisdiction, there are difficulties of a peculiar and delicate nature always to be encountered. The first point to be ascertained is, whether we are in communion with that Church in which we purpose to establish a mission. If so, we declare *ipso facto* that such a Church is not under the ban of heresy or schism, and therefore none but friendly and courteous relations are to be maintained with it. A full, frank, and undisguised statement of our purposes is then due to the ecclesiastical authorities of that Church; and on their approval of those purposes, and their official consent to our carrying them into effect, the mission may proceed, without involving a breach of those ancient canons to which we have always professed to pay respect.

But if we are *not* in communion with that Church, a wider latitude may be granted. In the primitive Church, when a diocese was infected with heresy, it was allowed that orthodox bishops from the dioceses around

might enter and perform their Episcopal functions, without regarding the ordinary restrictions of the canons. This was a necessary precaution for the preservation of the faith, and the rule holds good in our own day. A foreign Church may possess the apostolic ministry, but if it has sunk into heresy, then there would seem to be no canonical obstacle in the way of our establishment of a mission within its bounds. But the proof of such heresy should be ample and decisive, warranted by the original standards of such a Church, and by the concurrent testimonies of our own and other ecclesiastical bodies. Till this is positively ascertained, a breach of order must be the consequence of our invasion of a foreign diocese, without special permission from the bishops holding jurisdiction in it. That the Protestant Episcopal Church is alive to the importance of these fundamental principles of missions, every Churchman will rejoice to find by recurring to the instructions given to our missionaries within the jurisdiction of foreign bishops.

MISSIONARY. A clergyman, whether bishop, priest, or deacon, deputed or sent out by the ecclesiastical authority, to preach the Gospel, and exercise his other functions, in places where the Church has hitherto been unknown, or in the infancy of its establishment. At first the term was generally restricted to those who were appointed to minister among the heathen or in foreign parts; but, by later usage, it embraces not only these, but such also of the clergy as are engaged on the same service, within the bounds of regularly organized dioceses.

MISSIONARY BISHOP. See Bishop.

MITRE. A kind of cap or head-dress originally worn by Jewish priests. In the Christian Church, the mitre was formerly used by the bishops, on solemn occasions, and is still worn in the Romish and some other ancient Churches.

The peculiar cloven figure of the upper portion of the Episcopal mitre, has been supposed to be emblematical of the form of the fiery tongues which descended on the Apostles on the day of Pentecost.

'The mitre does not appear,' says Hart, 'to have been introduced into this country [England] till after the Conquest, and has never been adopted by the Greek Church. The Russian and Armenian bishops wear, indeed, a sort of regal crown or diadem, but the patriarch of Constantinople, and the bishops immediately under his jurisdiction, celebrate divine service with their heads uncovered, while on other occasions they wear (as a part of their civil costume) a sort of loose drapery falling over the head, covering part of the forehead, resting on the shoulders, and having a cross embroidered upon it in front. It is something like an almuce, except in its material, which is of linen, cloth, or silk.'—*Eccl. Rec.*

MIXED CUP. Water mixed with the wine in the Holy Eucharist. It

appears from one of S. Cyprian's epistles, says Bingham, that the custom of the Church was to use wine mixed with water, and he pleads for both as necessary, from the command and example of Christ; adding some other reasons why it should be so—as, that the water represented the people, as the wine does the blood of Christ; and when in the cup the water is mingled with the wine, Christ and His people are united together. And so, he says, in sanctifying the cup of the Lord, 'water cannot be offered alone, as neither can the wine be offered alone; for if the wine be offered by itself, the blood of Christ begins to be without us; and if the water be alone, the people begin to be without Christ.' The third Council of Carthage seems to have had the same opinion of the necessity of water, when they determined that nothing should be offered at the altar but what the Lord Himself commanded—that is, bread, and wine mingled with water. Numerous other writers and councils refer to the same practice; yet, after all (continues Bingham), 'as there is no express command for this in the institution, notwithstanding this general consent of the ancient Church, it is commonly determined by modern divines, as well of the Roman as Protestant communion, that it is not essential to the sacrament itself,—as the reader that is curious may find demonstrated in Vossius, in his Dissertation upon this subject.'—*Bingham's Orig. Eccl.*, bk. xv., ch. ii., § 7.

MODUS DECIMANDI. In the Church of England: this is, when lands, tenements, or hereditaments, have been given to the parson and his successors; or an annual certain sum, or other profit, always, time out of mind, to the parson and his successors, in full satisfaction and discharge of all the tithes in kind of such a place.—*Grey's English Eccl. Law.*

MOLINISTS. A sect in the Romish Church who follow the doctrine and sentiments of the Jesuit Molina, relating to sufficient and efficacious grace. He taught that the operations of divine grace were entirely consistent with the freedom of the human will; and introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustines, Thomists, Semi-Pelagians, and other contentious divines. He affirmed that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingents that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them,

and of the influence which their circumstances and objects must have on their actions.—*Buck.*

MONARCHIANS. The same as the Patripassians, an ancient sect, holding the heresy of Praxeas, who denied any *real* distinction between the Father, Son, and Holy Ghost, and maintained that the *Father*, the sole Creator of all things, had united to Himself the *human nature* of Christ. Hence his followers were called *Monarchians*, because of their denying a plurality of persons in the Deity.—*Mosheim.*

MONASTERY. A house for the reception of religious devotees, but more properly applied to one for the habitation of monks.—*Gwilt.*

MONK. Gr. μονος, *alone;* whence μοναζειν, to *live alone;* and μοναχος, a *solitary*, or a *monk.* A monk may be considered as only another name for an anchoret—that is, a person who withdraws from society, a recluse; or for an eremite (corrupted into hermit), in Greek ερημιτης, i. e., a dweller in a desert or solitude. The practice of retiring from the world for mortification or pious contemplation, has been in use from time immemorial in the Brahminical and other religions of the East, and was known even among the Jews, long before the birth of Christianity. We need mention only the case of Elijah, to whom Catholic writers indeed are fond of referring as the founder of monachism.

In the earliest days of Christianity, many of the converts to the new religion, in their ambition to signalize themselves by extraordinary piety, adopted a remarkable severity of life and strictness of religious observance. The connection of these ascetics with the description of persons afterwards called *monks*, has been a subject of much disputation, the admirers and champions of the monastic system asserting the identity of the monks and ascetics, and their opponents maintaining that asceticism, as it existed in the primitive Church, and monachism, as it sprung up in a later age, were two things wholly distinct. It is, however, admitted on all hands that the immediate founders of monachism were two Egyptians, named Paul and Anthony. S. Jerome calls the former the author of that mode of life, the latter the illustrator. The first monastic community is said to have been established at Phaium, near Aphroditopolis, in the Thebais of Egypt, about the year 305 or 306—that is, after the cessation of the persecutions which had originally driven Anthony, Paul, and others to the deserts. Strictly speaking, however, this and other monasteries appear to have been founded rather by Anthony's disciples, and in obedience to the spirit which his example had diffused, than directly under his own influence.—*P. Cyc.* See Abbey, and Anchoret.

MONOPHYSITES. Gr. μονος, *sole, only one*, and φυσις, *nature.* Those who, according to the language adopted in the fifth century, maintain that there is but one nature in Christ—i. e., that the divine and human natures

were so united as to form only one nature. In the fifth century, Eutyches, in his zealous opposition to the doctrine of Nestorius (which seemed to imply that the divine nature was not incarnate, but only attendant on Jesus), ran into the opposite extreme of saying that in Christ there was 'only one nature, that of the incarnate Word,' His human nature having been absorbed, in a manner, by His divine nature. This doctrine occasioned a fierce controversy in the Church. Eutyches was denounced and condemned in a council assembled in Constantinople by Flavianus, bishop of that city. But in another council, held at Ephesus, in 449, under the presidency of Dioscorus, bishop of Alexandria, and successor to the famous Cyril, who had himself broached a doctrine very similar to that of Eutyches, this sentence was revoked, and Flavianus himself was not only condemned, but cruelly scourged by the soldiery. Following this was a scene of such disgraceful violence, as led to the branding of the Council of Ephesus with the name of 'an assembly of robbers.' Soon after, Flavianus appealed to Leo the Great, bishop of Rome, who, in his answer, condemned the doctrine of Eutyches, but could not obtain of Theodosius the convocation of another council. After the death of that emperor, his successor, Marcianus, convoked a council at Chalcedon, A. D. 451, which is reckoned the fourth general council of the Church, and which the pope's legates attended. By this assembly the acts of the Council of Ephesus were annulled. Dioscorus was deposed and banished, and Eutyches, who had already been banished by the emperor, was again condemned, and deprived of his sacerdotal office. The doctrine was at the same time expounded, that 'in Christ two distinct natures are united in one person, and that without any change, mixture, or confusion.' Eutyches died in exile; but several monks, especially in Syria, continued the schism, and excited the people against the partisans of the Council of Chalcedon, whom they stigmatized as Nestorians. The doctrine of Eutyches was perpetuated in the East, under certain modifications, which caused the sect to be subdivided under various names; all, however, who believed in one nature only in Christ, came under the general designation of *Monophysites.* (*Assemani, De Monophysitis.*) In the sixth century a fresh impulse was given to the Eutychian doctrine by one Jacob, a monk, surnamed Baradæus, who reconciled the various divisions of the Monophysites throughout the East, and spread their tenets through Syria, Armenia, Mesopotamia, and Egypt, found supporters among several prelates, and died himself bishop of Edessa, A. D. 588. He was considered as the second founder of the Monophysites, who assumed from him the name of *Jacobites*, under which appellation they still constitute a very numerous Church, equally separate from the Greek, the Roman or Latin, and the Nestorian Churches. The Armenians and the Copts are Jacobites, and so are likewise many Syrian Christians, in contradistinction to the Melchites, who belong to the

Greek Church. Jacobite congregations are also found in Mesopotamia.—*P. Cyc. Mosheim.*

MONOTHELITES. Gr. *μονος, sole, only one;* and *θελησις, will.* Those who believe that in Christ there was but one will. The Christians in the East who bear this name, trace their descent from the seventh century, and have been considered as an offshoot of the Eutychians or MONOPHYSITES (which See), though they pretend to be quite unconnected with them. They admitted the two natures in Christ, explaining that after the union of the two natures in one person, there was in Him only *one will* and one operation. This was an attempt to conciliate the Monophysites with the orthodox Church, and it succeeded for a time. It was approved of by many Eastern prelates, and even by Pope Honorius I., in two epistles to Sergius, patriarch of Constantinople, which are found in the acts of the councils. But the successors of Honorius condemned the Monothelites, and Martin I., in a bull of excommunication, A. D. 649, consigned them and their patrons (meaning the emperor Constans, who protected them) 'to the devil and his angels.' Constans, indignant at this, caused his exarch in Italy to arrest Martin, and send him prisoner to the Chersonesus. At last, under Constantine, who succeeded Constans, the Council of Constantinople, which is the sixth general council, A. D. 680, condemned the Monothelites, and with them Honorius himself.—*P. Cyc. Mosheim.*

MONSTRANCE, or EXPOSITORY. In the Romish Church, a sacred vessel (termed also the *soleil*, from its most usual form), in which the host is exhibited on solemn occasions to the gaze of the people, being seen through a circular piece of glass or crystal in the centre. It is of gold or silver, having generally radiations round it like the sun, with a lofty stem and a stand under it.—*Hart's Eccl. Records.*

MONTANISTS. A sect of heretics, which took its rise near Phrygia, about the middle or latter half of the second century. The Phrygians being of a somewhat imaginative turn, with a strong tendency, says Giesele r, to a sensuous, enthusiastic worship of Deity, were well fitted to exaggerate and abuse the doctrines of the supernatural gifts of the Spirit, the renunciation of the earthly, and the millennial reign of Christ. These subjects appear to have been peculiar favorites in Phrygia very early, where the oppression of persecution, and opposition to the speculations of the Gnostics, may have accelerated their one-sided development. Accordingly, *Montanus*, at Pepuza (about 150), in an ecstatic state, began to announce that the *Paraclete* had imparted itself to him for the purpose of giving the Church its manly perfection. Two fanatical women, *Maximilla* and *Priscilla* attached themselves to him as prophetesses; and thus a party was formed, the adherents of which, vainly presuming that they alone possessed the last revelations of the Spirit, as *πνευματικοι*, full of spiritual arrogance,

looked down upon other Christians as ψυχικοι. These new prophets did not wish to alter the received creed, but to confirm it anew. On the other hand, they prescribed new and rigorous fasts, forbade second marriage, attributed extraordinary value to celibacy and martyrdom, manifested profound contempt for every thing earthly, and taught that incontinence, murder, and idolatry, though they did not exclude from the grace of God, shut a person out forever from the Church. At the same time, they were not afraid to proclaim aloud the end of the world, and the millennial reign as near at hand. By this means they excited first of all, dislike and opposition in their vicinity. Their opponents were satisfied for the most part, with disputing their prophetic gift as not genuine; and on this ground alone they were excluded from communion by the Churches of Asia Minor. Some, however, led on by opposition to further inquiry, began to reject even the support which Montanism had in the doctrines of the Church at that time. In this respect, those afterwards called *Alogi*, went farthest, who not only denied the continuance of charismata in the Church, and Millenarianism, but rejected the Apocalypse, and even the Gospel of John. The Montanists, in Asia, who had their peculiar ecclesiastical constitution, continued down to the tenth century. In the Western Church, Montanism obtained many friends, without giving rise to an external division; and even Victor, bishop of Rome, at one time showed an inclination towards favoring this sect. There is, however, no evidence of Montanism having made much progress at Rome, though in other cities, and the regions around, it gained such numbers, that resistance became necessary. Several councils were therefore held, from time to time, which condemned the Montanistic errors, and several works were written with the same view. See *Gieseler*, *Ch. Hist.*

MONUMENT. Usually, a material object or structure with which the memory of some remarkable event or person is designedly associated. By means of this, the memory of the particular object for which the monument was made or erected, is kept up in the minds of observers, and perpetuated from one age to another. Under the class of monuments of a religious character, are memorial churches, altars, windows, school and other buildings, besides the structures reared in cemeteries, in commemoration of the dead.

MONUMENTAL FIGURES IN CHURCHES. In old churches in England, particularly those in country parishes, may often be seen figures, in stone or marble, reclining on monumental sarcophagi. Sometimes the figures represent females,—old ladies in ruffs and farthingales,—but more frequently males, and generally chieftains, in some kind of armor. Ordinary observers are for the most part puzzled with respect to the degree of antiquity of these figures, but the archæologist is acquainted with certain

marks and appearances which guide him pretty surely to the era of their execution. There are few persons who do not feel an emotion of pleasure at beholding an object of art which has existed for ages; and that pleasure is increased tenfold when he is able to ascertain some circumstance connected with it—such as the time at which the monument was raised, the station or degree of the person whom it is meant to commemorate, when the record of such facts has been obliterated by time. To guide the lingerer in old churches to this sort of knowledge, we request his attention to the following facts.

Antiquaries have ascertained that monuments of the earliest date are stone sarcophagi, the top formed prism-shaped, like the sloping roof of a house, for the purpose of allowing wet to run freely off; for they were always placed in the open air. Such very ancient monuments are without inscriptions, their form being the only guide to their probable date. It appears that it was not till the year 1160 of the Christian era that these stone coffins with prismatic roofs began to be ornamented. From that period, carvings, chiefly of a grotesque character, but occasionally of armorial bearings (adopted at the beginning of the twelfth century), appear on them. They are the earliest specimens of sculpture; but they rise in excellence, completeness, and beauty as the dates advance. The sloping roofs gradually disappear with the progress of sculptured emblems. Not content with merely carving the cover of the monument itself, figures were cut separate therefrom, and the roof flattened for them to be laid on it. This state of art seems not to have been arrived at till the thirteenth century, so that the spectator may be sure that a monument with a flat top is not of greater antiquity than that period, whether supporting an effigy or not. Of figures, there are various kinds. Those which have their hands laid on their breasts, with chalices in them, denote that the person commemorated was a priest. Prelates are always represented with their insignia—pontificals, crosiers, or mitres. Knights, again, are to be known by their armor. Most of them are lying flat on their backs, and several with their legs crossed. In this case they have been either crusaders (from *crux*, a cross) or married men; beside the latter, a statue of the wife is sometimes laid. The various descriptions of armor by which the effigies of ancient military men are covered, are sure guides to the era of their existence. Warlike figures of the earliest date are found in tegulated or scale armor, like that of William Longspear, earl of Salisbury (son of Henry II. by Fair Rosamond), in Salisbury cathedral, who died in 1227. Chain armor, or mail composed of small iron rings, is seen on figures of later date, extending from the reigns of Richard Cœur de Lion to that of Henry VIII. A specimen of this kind of armor may be observed in Hichendon church, Buckinghamshire. Plate armor seldom appears on knightly effigies more ancient than the latter

reign. Female figures adorned with a mantle and a large ring, though they afford no clue to a date, denote that the deceased had taken the vow of chastity. Armorial *quarterings* of arms annexed to tombs show them to have been raised subsequently to the fourteenth century; while supporters were not adopted till Richard II.'s time.

At a later period, arches were raised over sepulchres, to protect them from the weather; but gradually, sepulchral monuments were removed within doors, and built in churches. In process of time, it was found that these arched monuments took up too much room, even in the most spacious cathedrals. To lessen this evil, a plan was devised which gave rise to the practice of annexing chapels to the churches, expressly for containing such mausoleums. These chapels are in many instances only separated from the main body of the building by iron rails, and entered by doors from the aisles. This practice was not commenced till the fifteenth century.

Even figures in the ordinary sculpture, or half relief, multiplied so much that a less elaborate mode was at an early period adopted as mementos of individuals. This was by simply engraving or incising the effigy on slabs or on brass plates. Among the earliest recorded instances in England, may be mentioned the tomb of Joselin, bishop of Wells, placed by him during his lifetime in the middle of the choir, and described by Godwin as formerly adorned with a figure of brass. He died in 1242. The date of the earliest existing specimen is about 1290; it is the figure of Sir Roger de Trumpington, who accompanied Prince Edward in the holy wars, and is represented with his legs crossed. An interesting addition, hitherto unnoticed, has recently been made to the small list of sepulchral brasses of this early period, which represent knights in the cross-legged attitude; it is preserved in the Church of Pebmarsh, Halstead, in Essex.

Although recumbent effigies continued to be either sculptured or engraved on the tombs till the seventeenth century, yet other devices were meantime adopted. Immediately after the Gothic ages of chivalry, more solemn emblems of mortality were employed than effigies—whether knights or priests—attired in 'their habits as they lived.' Skeletons in shrouds began to be used by the fifteenth century; and these were succeeded by corpses (generally portraits) in shrouds, with the head bound up, and the feet tied. Sometimes images of children were placed at the feet; and cherubim figured at the corners of the tomb. The most remarkable of these tombs have, as it were, two stories; in the upper one lies the shrouded corpse, while the lower compartment contains a skeleton or emaciated human body. Such sepulchral devices, always displeasing, even when well executed, were chiefly adopted for ecclesiastics.

Besides the different effigies, and the clothing they are represented in, together with the other various ornaments carved upon tombs, the antiquary

is guided to the date of their erection, and to the statue of the person they were designed to commemorate, by the situations in which they are found. The most important class of sepulchres were those of saints and other holy persons who, on account of the great veneration in which they were held, were 'enshrined,' the shrines being usually placed on the east of the altar, though when numerous in any convenient part of the church. According to the sanctity of the deceased, so were his remains elevated above the ground. The bodies of unsainted men of exemplary piety and mortification were placed on a level with the surface of the earth; the coffins of saints of the second class rested on the flooring of the edifice, while the remains of the martyrs were elevated. Effigies of saints, usually carved in wood, are placed above the shrine, to excite devotion. Monuments built up within the substance of walls are chiefly those of the founders of the chapel, or else of persons who had rebuilt that part of the edifice in which such mementos are found. Tablets or figures fixed *against* the walls, or let into the pillars of churches, did not come into use till after the Reformation. The actual burial-place of the founders of churches or chapels was the porch; for it was formerly the custom of worshippers, on entering the sacred edifice, to pray for the souls of its founders and benefactors. Thus Leofric, earl of Mercia, and his celebrated countess, Godiva, were buried in the porch of the Abbey-church, Coventry, which they had founded. The heads of the religious houses were generally interred in their chapter-houses or the cloisters; and rectors or vicars in the close vicinity of the altar, or in the chancel of the church to which they belonged. Lords of manors and patrons were often interred in the chancel, and sometimes within the rails.

The most obvious guides to the date of tombs are, of course, inscriptions. As, however, many of these exist without giving any information regarding the time at which they were cut, consisting simply of an epitaph, the following facts, taken in connection with other evidences presented on the tomb itself, will lead to a near conjecture as to its age. During the first twelve centuries churchyard epitaphs were all written in Latin, and the first inscribed funeral monuments are those bearing the names of Romanized Britons in Cornwall or Wales. These are written in capital letters; but a small hand was introduced about the seventh century. Lombardic capitals became general on tombstones in the thirteenth century, when epitaphs in the French language began to appear, which continued to be used till the middle of the fourteenth century, generally in German-text letters. From that period vernacular English and Roman print have been commonly employed for monumental inscriptions, though the clergy and learned have, as might be expected, always preferred the Latin.—*Chambers' Edinburgh Journal.*

MORAVIANS. See Unitas Fratrum.

'MORIANS' LAND.' A part of Africa, now called Abyssinia. 'The *Morians' land* shall soon stretch out her hands unto God.'—*Psalm* lxviii. 31, *Prayer-book version.* '*Ethiopia* shall,' etc.—*Bible version.*

MORNING PSALM. The sixty-third Psalm, commencing thus, 'O God, thou art my God, early will I seek thee,' was commonly sung at Morning Service in the ancient Church, and on that account was called the *Morning Psalm.*

'MORNING WATCH.' Among the Hebrews the night was divided into four 'quarters,' termed *watches:* the 1st was called the beginning of the watches; the 2d, the middle watch, because it lasted till midnight; the 3d began at midnight, and ended at three o'clock in the morning; the last, called the *morning* watch, began at three o'clock, and ended at six in the morning.—*Calmet.* 'My soul fleeth unto the Lord before the *morning watch*, I say before the morning watch.'—*Psalm* cxxx. 6.

MORSUS. The brooch or clasp with which the cope was fastened.

MORTAL SINS. In the Romish Church a distinction is made respecting sins, some being called *mortal*, and others *venial* sins. *Mortal* sins are those which are in their nature gross, and committed knowingly, wilfully, and deliberately; while under the name of *venial* sins are comprised all sins of ignorance and negligence, and such as are considered small in their nature.

The Rev. R. Hart observes: 'The initials of the seven mortal sins are included in the word SALIGIA: viz., *Superbia* (pride), *Avaritia* (avarice), *Luxuria* (luxury), *Invidia* (envy), *Gula* (gluttony), *Ira* (anger), *Acedia* (recklessness or despair).

'These sins, which entail the penalty of everlasting death, are supposed to be fully remitted by the absolution pronounced by the priest in the Sacrament of Penance, *quoad culpam*, but not *quoad pœnam;* for it is believed that a certain *temporal* punishment (proportionate to the nature of the offence) is still entailed upon the penitent, and must be expiated either by *satisfaction* and good works in the present life, or in purgatory hereafter.

'According to this doctrine, the salvation wrought for us by the blood of Jesus was neither full nor complete; it was *a commutation of punishment,* and not *a free pardon.*

'Although contrition, confession, and satisfaction, are said to be the parts of this alleged sacrament, a *perfect* contrition is by no means deemed an essential qualification for the benefits which it is designed to confer. According to the doctrine of the Council of Trent, they may be attained *through the medium of this sacrament*, where there is only a servile fear of punishment without any mixture of love. This imperfect repentance is termed by the Schoolmen *attrition*, and it has been even a question among

them whether an explicit resolution to abstain from sin for the future was to be considered an essential requisite.'

'We also make a distinction of sins,' says Dr. Hook; 'we call some sins deadly, and others infirmities; we consider the commission of some sins as not inconsistent with a state of grace, whereas by others the HOLY SPIRIT may be grieved, done despite unto, and quenched, so that the sinner shall be spiritually dead; he shall die a second death.

'But here is the difference between us and the Romanists; although we speak of some sins as of less, and of others as of greater enormity, we consider every sin to be in its nature mortal; that by many little sins a man may be damned, even as a ship may be sunk by a weight of sand as well as by a weight of lead; and that they are not damnable to *us*, only from the constant intercession of CHRIST. Whereas negligences and ignorances, and sins of less enormity, are by the Romanists not regarded as sins at all in the proper sense of the word.

'Hence *we* are forever relying directly upon CHRIST for pardon and for mercy, while they rely upon their own merits. They appeal to the justice of God; we, knowing that by His justice we must be condemned, confide in His mercy. *They* say that venial sin is not in itself mortal; *we* regard all sin as mortal in itself, but rejoice to know that if any man sin (any man in a state of justification, and on that account, not sinning habitually and wilfully), we have an advocate with the FATHER, JESUS CHRIST the righteous, and He is the propitiation for our sins.'

MORTMAIN. When, in former times, lands were given to some ecclesiastical person or corporation, and to their successors, as such lands were never to revert to the donor or his heirs, and by that means the services and other profits due for the same were extinct, therefore the bequest or donation was called a gift *mortua manu*, or by mortmain. Against this practice the English statutes of mortmain are directed.

MORTUARIES, MORTUARIA. Gifts left by a man to his parish church, as a recompense for his personal tithes and offerings not duly paid. They were first introduced at the Council of Ænsham. In the time of the Plantagenets, noblemen frequently bequeathed their best horses, with armor and caparison, to be led before their bodies in the funeral, and to be then delivered as mortuary-fees to the clergy. This was the origin of the practice of leading horses at the funerals of persons of distinction. Mortuaries were changed into money payments in the reign of Henry VIII.—*Eden.*

MOSAIC. Gr. *μουσαικον*, *polished*, *elegant.* In painting, a species of representation of objects by means of very minute pieces of stones or pebbles of different colors, carefully inlaid upon a ground generally of metal. In S. Peter's, at Rome, are to be seen some works of this sort on a magnificent scale. The art was practised at a very early period, and was reintro-

duced to Italy by the Byzantine Greeks. *Mosaic-work* is the inlaying of pavements, walls, etc., with small dies of different-colored stones or glass, in regular figures, or to represent historical or other subjects.—*Brande's Encyc.*

MOTETT. In Church music, a name somewhat indefinitely applied to pieces of music, often very elaborate, composed for several voices, and on subjects taken from the Scriptures or from the hymns and canticles of the Church. Motetts are, for the most part, short compositions in various styles, not differing essentially from anthems.

MOTHER CHURCH. The great 'Ecclesia Matrix,' or Mother Church, was that of Jerusalem, where the Gospel was first preached, and from which all other Churches were derived. This title, indeed, was given to it by the second General Council of Constantinople. But this distinction was also granted to such other principal Churches as were planted immediately by the Apostles, and from which the neighboring Churches were afterwards derived. The term was further applied in early times to the chief Church of a province, where the metropolitan presided, and afterwards to a cathedral or bishop's church in a diocese, as distinguished from the parish churches around.

The term as now used, is strictly primitive, denoting the relation existing between any branch of the Church Catholic and those which have sprung from it. Hence the Church of England is properly the 'Mother' of that in the United States, the latter having derived its Episcopacy and liturgy from it.

MOTHER OF GOD. Gr. Θεοτοκος. A title which Nestorius, in the fourth century, refused to give to the Virgin Mary, and concerning which a bitter contest sprung up between him and Cyril, bishop of Alexandria. Nestorius pleaded with Cælestine, bishop of Rome, that he rejected the expression not absolutely, but only in a certain false sense which had been put upon it by his enemies. His unsoundness in the faith, however, was sufficiently evinced on other grounds, and he was condemned in councils held at Rome and Alexandria (430), and finally in the General Council of Ephesus, A. D. 431.

'The Council of Ephesus,' says Bishop Beveridge, 'caused the Nicene Creed, and several passages out of S. Cyprian, S. Basil, Athanasius, Gregory Nazianzen, and many others, to be read in the council. And from them they gathered, and therefore pronounced, that according to the Scriptures, as interpreted by the Catholic Church, Christ, though He have two natures, yet He is but one person, and by consequence that the Virgin Mary might properly be called Θεοτοκος, because the same person who was born of her is truly God as well as man; which, being once determined by a universal council to be the true sense and meaning of the Scripture on this point, hath been acknowledged by the universal Church, ever since, till this time'

MOURNERS. Lat. Flentes. In the ancient Church, a class of penitents, or rather candidates of penance. Their station was in the church-porch, where they lay prostrate, begging the prayers of the faithful as they went in, and desiring to be admitted to do public penance in the church.

MOVEABLE FEASTS. Those holy-days of the Church which, instead of being fixed to certain days of the year, depend on the festival of Easter; and being calculated from it, are subject to its mutations.

'MOVED BY THE HOLY GHOST.' See the first question addressed to deacons at their ordination:—'Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration?' Reply:—'I trust so.' Solemn and important as this inquiry is, it will not justify the conclusion, that the Church here expects in the candidate a direct, special, and evident 'call' to the work of the ministry, similar in kind to that which existed in the case of S. Paul; for if this were so,—if there were this 'special revelation to the mind of the candidate,'—the Church and its bishop would be bound to submit to it; and every such person could demand ordination, however apparent his disqualifications. Besides, as no sensible proof of the call could be given, the bishop would be compelled to rely on the mere word of the candidate, and thus be exposed to every kind of deception from those who ignorantly mistake the working of their own imaginations for the impulses of the Spirit of God.

In the question proposed, the Church recognizes the truth, that all holy dispositions,—every good thought and religious purpose,—come from the influence of God's Spirit on the mind. 'The fruits of the Spirit are in all goodness, and righteousness, and truth.' This is the burden of Scripture, and it is interwoven with every part of the services of the Church. 'If, then, agreeably to the expressions which follow in the question of serving God for the promoting of His glory, and the edifying of His people, a man be desirous of taking on him the ministerial office, under a sufficient knowledge of the purposes for which it was instituted, accompanied by a due regard for them; and if he be desirous of devoting his time, his talents, and his labors to so holy and benevolent a use, surely it is not less to be ascribed to the Holy Spirit than any good work which he may perform.'—*Bp. White, On the Ordination Offices*, p. 14.

MOYER'S LECTURE. In England, a lecture established by Lady Moyer, or, as she is styled in her will, 'Dame Rebecca Moyer, late of the parish of S. Andrew, Holborn, in the county of Middlesex, widow.' This will ordains that twenty guineas a year shall be paid to an 'able minister of God's word,' whose duty it shall be 'to preach eight sermons every year on the Trinity, and Divinity of our ever-blessed Saviour, beginning with the first Thursday in November, and to the first Thursday in the seven sequel months, in S. Paul's, if permitted there, or, if not, elsewhere, according to

the discretion of [her] executrix.' The lecture was founded in the early part of the eighteenth century, and was continued till about 1773; but as there was no compulsory clause in the will to perpetuate the lecture, the probability is that, in the course of time, the property fell into other hands, and the lecture was discontinued.

MS. An abbreviation for 'manuscript.' The plural is written MSS.

MULLIONS, or MUNNIONS. In pointed architecture, the upright posts or bars in the frame-work of a window, which serve to divide it into several lights or vertical compartments.

MURAL. Lat. muralis, from murus, a *wall.* Belonging to, or connected with, a wall. Thus, a monumental tablet affixed to a wall is called a *mural* monument; an arch inserted into, or attached to, a wall is called a *mural* arch; and columns placed within or against a wall are called *mural* columns.—*Gwilt.*

MUSIC. Music, whether considered as a science or an art, has always had an important connection with the liturgical services of the Church, and, in almost all religious bodies, forms a considerable part of public worship.

The great and only object of adoration is God. The motive of our praise lies in His goodness to us, as our benevolent Creator, Preserver, and Friend, —more especially in His unbounded love, as exhibited in our redemption, and in our prospects of immortal blessedness, through the sufferings and death of Jesus Christ.

It is a beautiful thought, that while God requires our praise, He does not overlook our own gratification. He has laid its chief exercise in the most delightful and rapturous of all sciences. There was evidently nothing to bind the Almighty to this selection. He might have chosen other modes of thanksgiving in preference to this; but, from the earliest ages, He has appropriated and hallowed music as the acceptable channel of praise. And as the pleasure derived from this is to be referred to a certain degree of perfection in the ear, He has, in like manner, made this so far universal, that even the rudest barbarians gather delight from its possession. Thus it is kindly ordained, that in the utterance of God's praise, we shall have a still further enjoyment in the loveliness of the outward exercise.

The character of the music employed in the worship of God may be estimated from the dignified nature of the duty. It should, therefore, be as *excellent* and superior as circumstances will admit. This follows from the obvious rule, that all our offerings to God should be in the best of their kind. Reason alone will sanction the rule; and wherever revelation touches upon this point, it lends its sanction and corroboration. The sacrifices under the Jewish law were of animals without spot or blemish. The gifts were to be of the first-fruits. The Temple was of the most costly grandeur. Every thing devoted to God was to be free from imperfection; and we have

no intimation that the essence of the principle has ever suffered a change. It is not to be imagined that the thought will be entertained that the Almighty can be too worthily served. The Christians of former ages erected magnificent and highly decorated edifices for His worship, and spared neither taste, science, nor expense in their adornment; for it is a notion of modern times alone that every thing connected with the service of God should be of the plainest and simplest grade. The same rule, then, will apply to the praises of the sanctuary. But, alas! when we turn to the fact, instead of the swelling anthem and the pealing chorus, the thanksgivings of our churches are too often given in strains whose meagerness would make an angel weep. Time was when the most gorgeous and sublime music in the world was employed in exalting the Redeemer's name. The impassioned language of the Te Deum, and the heavenly enthusiasm of the Psalter, received a new and impressive grandeur from the dress in which they were arrayed. But now, the world has stolen from the Church her rightful property, and we can no longer look to the sanctuary for the highest models of musical science. The very name of Church music has become a by-word and a synonyme for dulness and monotony. Who will not say that God's service should tell of better things, and that we are bound to magnify His fame in nobler songs?

But the music of the Church should also be *practicable.* Our Maker never expects that which we are incapable of rendering; but he does demand the exercise of our actual ability. It is not required that every private Christian shall prove himself a deeply read theologian; neither does God, in every case, look for displays of refined musical taste. But all men have powers which they suffer to remain latent. These must be brought into action. The man who hid his Lord's talent in the earth, was justly condemned for his negligence. However little might be that committed to him, it was his duty to turn it to account, and to study its improvement for his Master's glory. Now, while the songs and praises of the Church should be adapted to the various capacities of those who are to offer them, this need not rob them of their excellence; for many of the most sublime anthems are of remarkable simplicity, while, on the other hand, difficulties abound in compositions of inferior value. He whose heart is touched with the love of Christ, will not shrink from labor and exertion, that he may the better extol his Saviour's name, but will rather endeavor to perfect himself in the outward expression of that love and gratitude which reigns in his heart. Practice is necessary to qualify for this exercise, and we would not suppose that any intelligent Christian will neglect it. He may, at the first, over-estimate the difficulty of joining audibly in the praises of the Church, and may also underrate his own powers; yet patience and attention will soon overcome all ordinary obstacles, and enable

him to mingle his triumphs with those of the congregation around him. The plea that the music heard in our churches is too elaborate and scientific for the use of ordinary worshippers, is not so valid as is commonly supposed. The great mistake lies in the people not knowing what they really can accomplish, if they make the trial. They are too diffident of their own abilities. To join in the work of praise, it is not required that every one shall be equally gifted or trained, with those who compose our choirs. It is only binding on us to do the best we can,—to lift up our voices according to the ability which God has given, and then the duty and the obligation are acceptably met. We are aware of nothing that can justify absolute silence amidst the praises of God's temple, but the fact of physical inability. If the Creator has denied to any one that ordinary perfection of voice and ear, by which almost the whole race of men are able to utter and distinguish sounds, then, but not till then, may a justifiable excuse be rendered. But before advancing such a plea, let a fair and repeated trial be made, that there be not ascribed to defective organization, that which should rather be charged to defective gratitude, and positive negligence. Few persons are absolutely unable to sing. The same man who denies God His due in the Church, can enliven his laboring hours with songs of vastly more difficult execution. The parlor and the drawing-room can ring with melody, and yet the simple strains of the psalm will be pronounced unattainable. The plea of impracticability is therefore groundless in the majority of cases, and needs no other answer than the effort of a willing mind,—an answer which we would to God that it might universally receive.

MUSICAL INSTRUMENTS. Though these are not essential to the due performance of divine worship, yet their value as secondary aids to devotional feeling, will not be questioned by those familiar with a liturgical service. Their use, in this light, stands on high authority. They are linked with all the praises of the Old Testament, and the instrumental force of the Temple, was scarcely surpassed by the strength of the vocal choirs. It would appear, too, from the sacred writings, not only that such instruments were approved by Almighty God, but that very little difference between them was made in reference to their eligibility and fitness for use in divine worship. When the shout and the anthem of praise were to be given, it mattered little what were the qualities and powers of the instruments at hand,—all were claimed for God, and all were sure to be pleasing to Him. But after all, this is one of those subjects on which men have sometimes been infinitely more precise and fastidious than their Maker. Between them and the 'man after God's own heart,' it would be instructing to draw a contrast, and trace the wide diversity of their opinions. David was not afraid to praise God by instrument as well as by voice. What is it that throws such an air of transport over the latter portion of the book of

Psalms? And what is it that thrills even the soul of the objector on reading it? Is it not the sublime scene presented of a world called to unite in an acclamation of praise, and to bring harp, trumpet, and cornet, to make a joyful noise unto the Lord the King? It is a feeble evasion to say that though all this was well enough under the Jewish dispensation, yet it has long since passed away. The truth is, that God was worthily praised in this manner before the Jewish Church or State were organized or heard of; and if a better argument were wanted, we would point to the New Jerusalem, and show what is to be the live-long worship of eternity. Objection therefore is vain. And we contend that God has both shown His approbation of instruments in general, and left us the fair inference that all are equally proper (so far as the principle is concerned) to be used in His service. All the difference must arise from the results of association, and conventional feeling and usage. Apart from this, and considered as a question of religious principle, we would scarcely believe that any one could cheat heaven of its praises, and give up his intellect to the profound inquiry, whether God were best pleased with a string or a pipe!

MYNCHERY. The Saxon name for a nunnery; a term still applied to the ruins of certain nunneries in England.—*Gloss. of Archit.*

MYRRH. A gum procured from a tree found in Africa. There appear to have been two kinds of myrrh mentioned in Scripture, one used in the preparation of perfumes (*Ps.* xlv. 9), the other employed in the process of embalming the bodies of the dead. Myrrh was also mixed with wine, and given to those who were about to suffer a violent death, for the purpose of destroying in a measure their sensibility to pain.—*Prov.* xxxi. 6, and *Mark* xv. 23.

MYSTERIES. Rude dramas on scriptural subjects, which were favorite spectacles in the Middle Ages, and represented at solemn festivals.—*Eden.*

MYSTERY. Something secret, hidden from human comprehension, or revealed but in part. The term is applied both to doctrines and facts, as the mystery of the Sacred Trinity, and that of the calling of the Gentiles. By the usage of the Church, it also denotes that inscrutable union, in the sacraments, of the inward and spiritual grace with the outward and visible sign. Hence, in the early Church, the sacraments were denominated 'mysteries,' and the term derived a still greater force from the secrecy which was observed in the administration of those ordinances. More especially, however, was the Holy Communion thus designated, as we learn from the ancient Fathers, who speak repeatedly of the 'sacred' and 'tremendous mysteries,' in allusion to this sacrament. With this application the term appears in our own Communion Office, where Christ is said to have 'instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death.' We are also exhorted so to

prepare ourselves that we may be 'meet partakers of those holy Mysteries;' and, after their reception, thanks are rendered to God that He has vouchsafed 'to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of [his] Son our Saviour Jesus Christ.'

'MYSTICAL.' Having a hidden, allegorical, or secret meaning. In the baptismal offices we read, 'sanctify this water to the *mystical* washing away of sin;' from which it would be absurd to infer that the mere physical application of water can remove sin; and yet, on the other hand, the fact that the remission of sin is associated with baptism, rests on scriptural authority. There is, therefore, a secret operation of God's grace in cleansing the soul, linked to the sacramental application of water to the body; and the concurrence or coexistence of these the Church regards as a 'mystical washing away of sin.'

Again: in the Communion Office, the faithful recipients are said to be 'very [true] members incorporate of the mystical body of Christ.' Now *how* the Church can constitute 'the body of Christ,' will appear to any one an inscrutable *mystery*, if he will but divest himself of the familiarity of the terms. As to the fact, it is indisputable; but the manner is beyond our full comprehension, partaking in some measure of the nature of allegory, and strictly *mystical*. It is worth while to add, that the Church does not recognize the notion of an *invisible* Church as constituting this 'mystical body,' composed of those only who shall be finally saved; for she goes on to pray for the assistance of God's grace 'that we *may continue* in that holy fellowship'—a petition somewhat irrelevant if such an hypothesis be adopted.

'MYSTICAL BODY.' See the preceding article.

MYSTICS. A religious party which arose towards the close of the third century, distinguished by their professing pure, sublime, and perfect devotion. They contended that if the Spirit prays within us, we must resign ourselves to His motions, and be guided and swayed under His impulses by remaining in a state of inaction. They assumed that the Divine nature was diffused through all human souls, or that the faculty of reason was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. It was therefore their belief that they should think little of all human affairs, turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influences of a material world; and that the soul would necessarily return to God when the spirit was thus disengaged from the impediments that prevented so happy a union; and in this blessed frame they would not only enjoy inexpressible raptures from their communion with the Supreme Being, but also be invested with the inestimable

privilege of contemplating truth undisguised, uncorrupt, and pure, while others beheld it in a vitiated and delusive form.

The number of the Mystics increased in the fourth century, under the influence of the Grecian fanatic who gave himself out for Dionysius the Areopagite; and by pretending to higher degrees of perfection than other Christians, their cause gained ground, especially in the Eastern provinces, in the fifth century. In the twelfth century, these Mystics took the lead in their method of interpreting the Scriptures. In the thirteenth, they were the most formidable antagonists of the Schoolmen; and towards the close of the fourteenth, many of them resided and propagated their tenets in almost every part of Europe. Near the end of the seventeenth century, the Mystics were exposed to some very severe treatment. Michael de Molinos, a Spanish priest resident at Rome, in high reputation for sanctity, published, in 1681, his *Way* or *Guide* to a *spiritual* or *contemplative* life, that is, *Institutes of Mystic Theology;* in which he was thought to recall from the lower world the capital errors of the old *Beghards* and *Beguins*, and to open the door for all iniquity and wickedness. The substance of the book was, that in the pursuit of the supreme good, the mind must be drawn away from all intercourse with corporeal objects, the efforts of the understanding and the will be all hushed, and the mind be wholly merged in God, from whom it originated. Hence his followers received the name of *Quietists.* This book was at once attacked by sounder minds, because it tended to discredit all external religion, and banish the divinely established sacraments, worship, and ordinances of the Church. Molinos was called to account for his doctrine, and was thrown into prison, notwithstanding that he had many friends, and enjoyed the partiality of the pope, Innocent XI. In 1687, he renounced the errors charged upon him, but was delivered over to perpetual imprisonment, in which situation he died in 1696, at a great age. He left many disciples and followers. It is said that a considerable portion of the inhabitants of Spain, France, and the Netherlands, eagerly entered upon the way of salvation, as he pointed it out. In France, the Quietistic doctrine was supposed to be disseminated by the writings of Madame Guyon, a lady of distinction, of no bad intentions, and exemplary in her life, but of a fickle temper, and one whose feelings measured and controlled her religious belief; than which nothing can be more fallacious. Her opinions were examined by great and dignified men, pronounced erroneous, and were formally confuted by Bossuet. Fenelon, however, contended that Madame Guyon had been unjustly treated, and he himself adopted some of her opinions. For this, he was assailed in turn by Bossuet, who finally procured from the pope a condemnation of twenty-three propositions, said to be found in a book of Fenelon, but without mentioning his name. Fenelon meekly submitted, and publicly read the sentence against himself, though some think, he never

abandoned the opinions thus condemned by his superiors in office.—*Gieseler. Mosheim. Encyc. Brit.*

N.

NAG'S HEAD FABLE. A foolish story or invention of the Romanists, set forth for the purpose of discrediting the consecration of Archbishop Parker, and thereby invalidating the orders of the Church of England. The Romanists assert that the consecration was irregular, both as to the place where it was performed, which they say was at the Nag's Head tavern, Cheapside, and as to the manner of doing it. It is further objected that three of the four bishops then present were only bishops elect, and had no sees, and that the other was a suffragan.

The story, which has long since been abundantly refuted, and which is now given up by the best authorities among the Romanists, was as follows: The queen issued forth her warrant, directed to the bishop of Llandaff; to Dr. Scory, elect of Hereford; Dr. Barlow, elect of Chichester; Dr. Coverdale, elect of Exeter; and to Dr. Hodgkins, suffragan of Bedford. All these persons met at the Nag's Head tavern, where it had been usual for the dean of the Arches, and the civilians, to refresh themselves, after any confirmation of a bishop; and there one Neale, who was Bonner's chaplain, peeped through a hole in the door, and saw all the other bishops very importunate with Llandaff, who had been dissuaded by Bonner to assist in this consecration, which he obstinately refusing, Dr. Scory bid the rest kneel down, and he laid the Bible on each of their shoulders and heads, and pronounced these words, 'Take thou authority,' etc., and so they stood up all bishops. This story was certainly invented *after* the queen's reign; for, if it had been true, it is so remarkable that some of the writers of that time would undoubtedly have taken notice of it. But Bishop Burnet has discovered the falsity of it, from an original manuscript of the consecration of this very archbishop, which was done in the chapel at Lambeth, on Sunday, the 17th of December, in the first year of the queen's reign, where Dr. Parker came a little after 5 o'clock in the morning, in a scarlet gown and hood, attended by the said four bishops, and lighted by four torches, and there, after prayers, Dr. Scory preached, and then the other bishops presented the archbishop to him; and the mandate for his consecration being read by a doctor of the civil law, and he having taken the oaths of supremacy, and some prayers being said, according to the form of consecration then lately published, all the four bishops laid their hands on the archbishop's head, and said, 'Receive the Holy Ghost,' etc. And this was done in the presence of several other clergy. See *Archbishop Bramhall's 'Consecration and Succes-*

sion of Protestant Bishops Justified,' with the additions in vol. iii. of his works. Oxford, 1844.

NAIN. A city of Palestine, where Jesus restored a widow's son to life, as they were carrying him out to be buried.—*Luke* vii. 11--17. It is now a small hamlet, called Nein, about three miles southeast from Mount Tabor.

NAME *at Baptism*. The modern practice of giving names to infants at baptism is most probably in accordance with primitive usage, and might have been adopted from the custom of the Jews naming their children when they circumcised them. No mention of the practice is made in the New Testament, or by Justin Martyr, Tertullian, Origen, Cyprian, or by any of the early ecclesiastical writers. In fact, we find that many of these writers, and others, such as Constantine, Ambrose, Augustine, and Gregory, retained their original names after they had received adult baptism. There are, however, numerous instances of persons receiving new names at their baptism, and it appears that it was customary to register the names of all candidates, when they were received as catechumens, in the registers of the Church, and those of their sponsors also.

The Church, grounding its practice on *S. James* ii. 7, compared with 1 *Peter* iv. 15, required that the name of the person to be baptized should have some reference to the Christian religion, or some Christian virtue. S. Chrysostom says that the names ought to refer to some holy persons. The Council of Nice forbade the use of names of heathen gods.—*Bates' Christ. Antiq.*

'Of old,' says the Rev. R. Hart, 'the bishop used to pronounce the person's name at the time of Confirmation; and if it was desirable that the name given at baptism should be altered, it might be done by the bishop pronouncing a new name when he administered the rite. This custom was continued in our reformed liturgy till the last review in the time of King Charles II.'—*Eccl. Records.*

NAME OF JESUS. See Bowing *at the Name of Jesus.*

NANTES, EDICT OF. An edict of toleration, promulgated by Henry IV. of France, in 1598, which restored the Protestants to all the favors which had been granted them in former reigns, and gave them the liberty of serving God according to their conscience, and a full participation in all civil rights and privileges. This edict was revoked by Louis XIV., in the year 1685, at the instigation of the Jesuits.—*Hook.*

NARTHEX. In some ancient churches, a kind of large portico or ante-nave, at the west entrance of the building. It was usually separated from the nave itself by folding-doors, which were left open during those parts of the service in which the catechumens and penitents were allowed to participate; from the circumstance of their standing in the *narthex*, it was also

called *Catachumeneum*, and from the doors προπυλαιον.—*Hart's Eccl. Records.*

NATALE, NATALIS, or NATALIS DIES. The Martyr's Day, and sometimes the day of the death of a saint who is not a martyr. The last day of such a saint is usually called *Depositio.* See BIRTH-DAYS.

NATALE EPISCOPI. The birthday of the bishop. In the early Church, the day of a bishop's consecration was frequently called his *birthday*, and in many places it was solemnly observed among the anniversary festivals of the Church.

NATALES. Anciently, the four principal feasts in the year—Christmas, Easter, Pentecost, and All Saints.

NATATORIUM. An ancient name of a baptismal font, or a baptistery.

NATIVITY OF CHRIST. See CHRISTMAS.

'NAUGHTY.' Used in the Prayer-book in its original sense of *wicked* or *corrupt*, e. g., 'this miserable and *naughty* world.'—*Visitation of the Sick.* 'The congregation of *naughty* men.'—*Psalm* lxxxvi. 14. See also the Exhortation in the Ordering of Priests. Old writers use the word in the same strong sense. Bishop Jewell remarks, that in separating from communion with the Romish Church, we have 'put ourselves apart . . . from the infection of naughty persons and hypocrites.'—*Apology*, p. 112. Latimer has this use of the word: 'When the end is naught [naughty, or evil], all is naught.' And again, 'We ought to be punished when we do naught.' 'The will of God is, only to receive them who come to him in the name of His Son our Saviour, who lament their own sins, and confess their own *naughtiness* and wickedness.'—*Sermon, On the Birth of Christ.*

NAVE. In cathedrals and other ancient churches, the ground-plan is that of a cross. The portion of the building occupying the upper or head division of this, is usually called the *choir*, the central wings the *transepts*, and the longer part, or main body of the edifice, the *nave.* More strictly, the nave is the central portion of the latter, as distinguished from the aisles on its sides. Old writers sometimes give the word as *nef*, but it always signifies the central portion of an ecclesiastical edifice.

'The word "nave," or "naf," is a Saxon word, and signifies properly the middle of a wheel, being that part in which the spokes are fixed; and is thence transferred to signify the body or middle part of the church. Bingham, however (*Orig. Eccl.*, b. viii., c. 5, §§ 1, 2, pp. 405, 406), derives it from ναος or *navis*, and says it was originally a square building between the narthex and the sanctuary or chancel: and the modern German word for nave is *schiff*, which seems to support the latter derivation.'—*Stephens.*

NAZARENES. A name given to those Christians who, about A. D. 66, at the commencement of the Jewish war, are said to have retired from Jerusalem to Pella, on account of their strict adherence to the Mosaic law.

Some of them are supposed to have retained the name of Nazarenes, and others that of Ebionites; though this point has been disputed. At all events, the Nazarenes, or Christians who adhered to the Mosaic law, began to be known *as a sect* about this time. It seems to have been also a name given generally to Christians by the Jews, and which had primarily been used to denote those who revolted from the Romans,—'a ringleader of the sect of the *Nazarenes*.'—*Acts* xxiv. 5. *Eden.*

NAZARETH. A small town of Zebulon, in Lower Galilee, celebrated for having been the residence of Christ for the first thirty years of His life, and from which He probably received the name of *Nazarene.*

NECESSARIANS. Those who maintain that moral agents act from necessity, though, on their own part, there still remains a degree of freedom—'Man is a *necessary* agent, strictly, if all his actions be so determined by the causes preceding each action, that not one past action could possibly not have come to pass, or have been otherwise than it hath been,—nor one future action can possibly not come to pass, or be otherwise than it shall be. On the other hand, it is asserted, that he is a *free* agent, if he be able at any time, under the causes and circumstances he then is, to do different things; or, in other words, if he be not unavoidably determined in every point of time by the circumstances he is in, and the causes he is under, to do any one thing he does, and not possibly to do any other thing.'

NECESSARY DOCTRINE AND ERUDITION *of a Christian Man.* A book put forth by Henry VIII., in the year 1543, in advance of the legal prohibition of reading the Scriptures. It was called the King's Book, in contradistinction to the 'Institution of a Christen Man,' which was known as the Bishops' Book. The 'Necessary Doctrine' was not, like the other, sanctioned by the authority of convocation, but was composed by a committee originally nominated by the king, their compositions receiving the stamp of his personal approbation. Henry himself had a considerable share in the execution of the work, the chief part of which was corrected by his own hand; and evidence still remains of the diligence with which he had collected the opinions of his bishops and divines on the different points of discussion. The preface was probably written by himself; and among other matters, contains a vindication of the prohibition of the Bible.—*Eden.*

NECESSITY. We introduce this term for the purpose of noticing what is called the 'plea of necessity,' as urged by those who have attempted the vindication of ministerial orders *not* derived from the Apostles through the succession of bishops. At the rise of several of the more respectable communities of non-episcopalians, this plea was brought forward as the ground on which they proceeded in raising up a ministry based on Presbyterian or lay ordination. See EPISCOPACY. It was contended that bishops were not to be had; that in the existing state of things no time was to be lost; and

that, *therefore*, the course adopted was not only prudent, but justifiable. By their own confession, then, this was an act of irregularity, differing essentially from the established course of things in the Church. For what is a work done in necessity, as here understood, but an act performed under the impulsive force of circumstances, contrary to fixed laws and usages, and in direct opposition to the actor's own understanding of what is right?

But it is questionable whether such a thing as this absolute necessity ever has existed, or ever *can* exist in the Church. On the continent, it is more than probable that by proper effort and by a slight exercise of patience, Episcopal ordination might have been obtained. At all events, necessity could never put into the hands of presbyters the *power* to ordain. The transmission of the ministry was not committed to them, and consequently they could not impart it to others. Let us suppose that, by some dread event, all the bishops of the American Episcopal Church were with one stroke removed. What would be the result? Undoubtedly, an application to the Church of England, or to some other branch of the Apostolic Church, for a supply of duly ordained or consecrated ministers. One or two wavering voices might perchance be heard, calling for the adoption of some expedient to save appearances at the cost of apostolic order; but far otherwise would be the acclamation of the great body of the Church. Here would be an opportunity for the advancing of the plea of necessity; but who does not see its fallacy? If the power of ordination was lodged *only* in the successors of the Apostles, with them it must remain, and, independently of them, it is impossible to obtain it, except by the direct gift of God *testified by miracle.* The plea of necessity by the continental reformers and their followers involved, therefore, a double *petitio principii:* 1. That presbyters had the *power* or *ability* to ordain; and 2. That they had the *right.* Both these we deny, because we read not in Scripture or history that they ever possessed them. Necessity may, in some things, have *no law;* but in ordinations the matter is worse, for it has *no power.* If the whole world were deprived of its bishops, no body of men whatever could forge the first link of a new chain of them,—ordination would be impossible; and as divine Providence would have thus *extinguished* the apostolical commission, no mortal man (even in such dire necessity) would be justifiable in aiming at the creation of a new ministry. How slight, then, was the ground on which the above reformers proceeded in the formation of a ministry hitherto unheard of in the wide world!

NECROLOGY. Gr. *νεκρος*, *dead*, and *λογος*, *discourse.* A collection of biographical notices of deceased persons, published shortly after their deaths. The list of deceased benefactors to a monastery, cathedral, etc., was also anciently termed a necrology.—*Brande.*

NEMINE CONTRADICENTE, or *Nem. Con.* 'No one opposing.'

NEMINE DISSENTIENTE, or *Nem. Diss.* 'No one dissenting.' The above terms are frequently found in Journals of Convention, and other documents containing business proceedings.

NEOLOGIANS. Gr. *νεος*, *new*, and *λογος*, *doctrine*. A name given to the German rationalists, who resort to the novel expedient of reducing the standard of the doctrines and facts of Scripture to the level of unassisted human reason.

NEOPHYTE. Gr. *νεος*, *young*, and *φυτος*, *plant*. In the primitive Church, an appellation given to the converts to Christianity who had just received baptism, and were thus *newly planted* in Christ. The same name is still given, in the Romish Church, to converts made by missionaries among the heathen, to any person entering on the priestly office, and to those persons newly received into the communion of the Church.

NEPOTISM. Fondness for nephews. A word invented to express a peculiar characteristic of many high ecclesiastics in Roman Catholic countries, and more particularly of popes; a propensity, namely, to aggrandize their family by exorbitant grants and favors, conferred on members of it; literally, on nephews (nepotes). Many of the highest and wealthiest families of the Roman nobility owe their elevation entirely to this species of patronage.—*Brande.*

NESTORIANS. The followers of Nestorius, bishop of Constantinople, who lived in the fifth century. They believed that in Christ were not only two *natures*, but two *persons;* of which the one was *Divine*, even the *Eternal Word*, and the other, which was *human*, was the man *Jesus;* that these two persons had only one *aspect;* that the union between the *Son* of *God* and the *Son* of man was formed in the moment of the Virgin's conception, and was never to be dissolved; that it was not, however, a union of nature or of person, but only of will and affection; that Christ was, therefore, to be carefully distinguished from *God*, who dwelt in Him as His temple; and that Mary was to be called the mother of *Christ*, but not the mother of *God.* This heresy was condemned by the fourth general council, that of Ephesus, A. D. 431, in which all are anathematized who refuse to call the Virgin Mary the mother of *God.* See *Badger's Nestorians and their Rituals.*

'NETHERMOST.' Lowest, deepest; 'the *nethermost* hell.'—*Ps.* lxxxvi. 13.

NICE, COUNCIL OF. The first general council, called by the emperor Constantine, in the year 325, and assembled at Nice in Bithynia. At this council the number of bishops present is said by Eusebius (*de vita Constantini*) to have been more than 250. In later times the number is given as 300 or 318, the latter being now generally assumed as the true reckoning. The principal object of the council was the settlement of the controversy respecting the doctrine so actively disseminated by Arius. This was resolutely argued, and condemned as contrary to the received faith of the

Church. The true doctrine was also more accurately and fully expressed in the Creed, in order to guard against any future heresy.

NICENE CREED. See CREED NICENE.

NICHE. A cavity, hollow, or recess in a wall or buttress, for an image. It has generally a canopy over it, and a projecting bracket at the foot, on which the image is placed.—*Bloxam.*

NICOLAITANES. A name occurring in the Revelation of S. John (ii. 6–15) as belonging to a sect or class of people, whose errors were very offensive to God. It has been thought by some that Nicolas, the 'proselyte of Antioch' (*Acts* vi. 5), was their founder; but this is improbable, and without sufficient historical support. Gieseler remarks that according to Irenæus and Tertullian, Nicolas is said to have been the founder of the party; but according to Clemens Alexandrinus, he was merely the unconscious cause of the appellation, on account of a saying of his which was misunderstood by others. The circumstances of this are stated by Eusebius. (*Eccl. Hist.*, III., ch. xxix.) Whoever were the Nicolaitanes, and whatever were the errors for which they were condemned by our Lord (*Rev.* ii. 6–15), it is generally admitted that there is no substantial reason for believing that they were connected with Nicolas, who was one of the most zealous and holy of the first Christians, and a deacon of the Church at Jerusalem. See *Calmet.*

'NIGHT-WATCHES.' See MORNING-WATCH.

NIMBUS. Lat. In painting and sculpture, a circular disk round the heads of divinities, or sovereigns and saints.

NINETEENTH DAY *of the month.* In the Morning Service of the Church it is directed that on the nineteenth day of any month, the 'Venite Exultemus' (or Psalm beginning, 'O come, let us sing unto the Lord') shall not be said or sung. The reason is, that it occurs on that day in the regu lar portion of Psalms, and would thus occasion an unnecessary repetition.

NINTH HOUR. Three o'clock in the afternoon, according to the Jew ish reckoning, which began at six o'clock in the morning.

NOCTURNS. Services anciently held during the night. In the Romish Breviary, the Psalter is divided into portions consisting of nine Psalms, each of which portions is called a nocturn. These were designed to be read at these nightly assemblies, with other services appointed in order for the various nights.

Nocturnal services 'were derived from the earliest periods of Christianity. We learn from Pliny, as well as from Justin Martyr, Tertullian, and various writers of the first three centuries, that the Christians, in those times of persecution, held their assemblies in the night, in order to avoid detection. On these occasions they celebrated the memory of Christ's death in the holy mysteries. When persecutions had intermitted and finally ceased, although the

Christians were able to celebrate all their rites and did administer the sacrament in the daytime, yet a custom which had commenced from necessity was retained from devotion and choice, and nocturnal assemblies for the worship of God in psalmody and reading still continued.'—*Origines Liturgicæ*, I., p. 202.

NOETIANS. A sect so called from Noetus, a native of Ephesus or Smyrna, the contemporary of Origen, and master of Sabellius. They acknowledged only one person in the divinity, and denied the distinct and proper personality of the Word and Spirit, and consequently were accused of maintaining that God the Father had suffered on the cross. For this opinion, Noetus and his followers were called *Patripassians.*

NOMINALISTS. A term originally applied to a scholastic sect which arose in the eleventh century. Its founder was John Roscelin, a churchman of Compiègne, who asserted that general terms have no corresponding reality either in or out of our minds, being, in truth, words, and nothing more (*flatus vocis*). This doctrine naturally excited great consternation among the schoolmen, with whom, hitherto, all that was real in nature was conceived to depend on these general notions or *essences.* Its promulgator underwent much persecution for his opinions, and was ultimately compelled to retract them, as inconsistent with the doctrine of the Trinity, as it was then stated. He found, however, an able successor in the person of Peter Abelard, who attracted numerous disciples by his dialectical skill and eloquence, and, with his followers, whom he led in a body to Paris, was the occasion of founding the celebrated university of that city. After his death, the ancient realism was restored to its supremacy; nor do we meet with a nominalist until the thirteenth century, when William of Occam revived his doctrine under some modifications. . . . . The controversy is one which has excited great attention among modern philosophers, among whom Hobbes and Dugald Stewart may be considered strict nominalists, while Locke and Dr. Thomas Brown style themselves conceptualists. There are, however, expressions in Locke's writings which would rather stamp him as a realist. —*Brande.* See *Hallam's Literature of the Middle Ages*, vol. I.

NOMINATION. The act of naming, recommending, or appointing a person for some employment or office. In the Church of England, the term is used for the right of presenting a clergyman to a benefice or ecclesiastical living. In common law, however, there is a difference between *nomination* and *presentation;* the former being properly a power which a man has, by virtue of a manor, or otherwise, to appoint or name a clerk to a patron of a benefice, to be by him presented to the ordinary.—*Rees' Cyc.*

NON-CONFORMISTS. See Conformity.

NONES. A canonical hour of prayer, about two or three A. M. See Hours, Canonical.

NON-JURORS. In English history, that party among the clergy of the national Church who considered that they were so bound by their oath of allegiance to King James II. that, after his abdication, they could not take the oath of allegiance to William and Mary. As many of these clergy, at the same time that they opposed a conscientious resistance to the usurpations of James II., had nevertheless continued to preach submission to his authority, on the principle of his divine right by hereditary succession to the obedience of his subjects, it became impossible for them with consistency to submit to a monarch crowned only by authority of parliament. Efforts were made, but without effect, for the adoption of some plan by which they might be excused from taking the oath. In consequence, eight bishops, besides the primate Sancroft, with about four hundred clergy, were excluded from their sees and benefices.

The bishops thus ejected were Ken, bishop of Bath and Wells; Turner, of Ely; Frampton, of Gloucester; Lloyd, of Norwich; White, of Peterborough; Thomas, of Worcester; Lake, of Chichester; and Cartwright, of Chester. These *Non-jurors* denied the Episcopal mission of those who occupied the place of the deprived bishops during their lifetime, and prepared the way for a division in the Church, not only by ministering privately among those who held their opinions, but by ordaining presbyters and consecrating bishops. A rival communion was thus maintained for more than a century: Dr. Gordon, who died in November, 1779, is supposed to have been the last nonjuring bishop: he left behind him two or three presbyters. See D'Oyly's *Life of Sancroft*. *Procter* on the *Common Prayer*.

The members of the Episcopal Church in Scotland, were long denominated non-jurors; but upon the death of Prince Charles Stuart, in 1788, their bishops, and the great majority of the people, avowed their attachment to the royal family, and resolved to pray for the existing sovereign.—*P. Cyc.*

NON-RESIDENCE. In England, the fact of clergymen being habitually absent from, or not resident in, their parishes or benefices; a practice grown very frequent, and occupying several months in the year, notwithstanding the liability of incurring the penalties of a statute of Henry VIII. against it. During this non-residence of the rector, the burden of parish duty is discharged by the curate.

'NORTH SIDE.' In the early part of the administration of the Holy Communion, the minister is required, by the rubric in the English Prayer-book, to stand 'at the *north side* of the table.' In ancient times, it was a general custom to place the head or upper end of churches towards the east, and near that end of the building the altar was placed. This custom prevailed in England at the time when the Prayer-book was framed. Now as it frequently happened that if the priest stood immediately *in front* of

the altar, there was some interposing obstacle which prevented him from being seen and heard by the people, it was ordered that he should stand at one end of the altar; and choice was made of that on the priest's *right* hand (as he looked towards the people), which was of course the '*North* side,' as prescribed in the rubric. In consecrating the elements, he is directed to stand '*before* the table.'

In the American churches, the east and west position is not always retained; but the rubric is complied with by the priest standing at that end of the altar which *would be* the north, if the altar itself stood towards the east.

'NOTABLE CRIME.' In the Ordering of Deacons and Priests, any offence of a sufficiently serious character to justify a suspension of the ordination of a candidate. The bishop, at the beginning of the Ordination Office, requires, that if any of the people know 'any impediment, or *notable crime*,' in the person about to be ordered, 'for the which he ought not to be admitted to' the Order of Deacon or Priest, the accuser shall come forth, and declare 'what the crime or impediment is.'

By 'notable' is to be understood something of a highly flagrant and scandalous nature, known to the accuser as a sufficient reason (if proved) for the rejection of the candidate. Hence, in the rubric following the bishop's demand, the words '*notable* crime' are made synonymous with '*great* crime,'—with such a crime as will justify the bishop in proceeding no farther till it is disproved.

Similar remarks will apply to the use of the word '*notorious*,' in the rubric before the Holy Communion.

NOVATIANS. The followers of Novatian, or Novatianus, a presbyter of Rome, who was stigmatized as a schismatic and heretic, and founded a sect of this name in the third century, which continued to flourish till the end of the fifth. The aim of Novatian was to deny readmission into the Church to all persons who, in time of persecution, or on other accounts, had once lapsed from the faith. In this extreme severity of sentiment, he was opposed by the greater number of the clergy of Rome, and especially by Cornelius, upon whose election to the See (A. D. 251), Novatian, who was a disappointed candidate, rebelled against his authority, and withdrew from communion with him. After this, he procured from three country bishops his own consecration as bishop of Rome, and established himself as the rival of Cornelius. The latter then held a council, and excommunicated Novatian and his party, who then formed themselves into a distinct sect. The Novatians were also known by the title of Cathari, or Puritans, a name given them by the Greek writers, on account of their strictness of discipline, or assumed by themselves to express the high sense they entertained of the excellence attainable by, and necessary to, all professors of Christianity.

Novatian, during the controversy at Rome, received much assistance from Novatus, a presbyter of Carthage, who had already been engaged in a similar dispute with Cyprian, the bishop of that city. 'The similarity of name in the two leaders of schisms at Rome and Carthage,' says Burton, 'has been the cause of some confusion; but it is demonstrable from the letters of Cyprian, that there was a presbyter at Rome, named *Novatian*, who was equally factious with *Novatus* of Carthage, and who acquired still greater celebrity.'

NOVICE. Lat. novitius. A person admitted into a religious community as an inmate, for the purpose of preparing to become a member. The state of preparation is termed *novitiate*. During the period of the novitiate the novice is still at liberty to relinquish his intention.

NOVITIATE. A year or period of trial, appointed for the testing of persons seeking admission to a monastery or a religious order. The object is to ascertain whether they have a 'vocation' and the necessary qualities for living up to the rule, to the observation of which they are to bind themselves by their vow.

NULLATENENSES. Titular bishops, having no dioceses.

NUMERI. The Latin title of the book of Numbers, occurring in the 6th Article of Religion.

NUNC DIMITTIS. In the English Prayer-book, the first words, in Latin, of the Song of Simeon ('Lord, now lettest thou thy servant depart in peace,' *Luke* ii. 29), appointed as one of the hymns to be used after the Second Lesson in Evening Prayer. In the American Prayer-book a portion of the 103d Psalm is used in its stead.

NUNCIO. An envoy of the pope to the court of an emperor or king, to negotiate ecclesiastical affairs. Previously to the Council of Trent, the papal nuncios acted as judges in the first instance of matters which lay within ecclesiastical jurisdiction; but since that time they have been formed into a kind of court of appeal from the decisions of the respective bishops. This jurisdiction, however, holds good only in those countries which still hold themselves subject to the decretals and discipline of the Council of Trent.—*Brande.*

NUNS. In the Romish Church, female devotees, who, like the monks of the other sex, seclude themselves in religious communities, and make profession of perpetual chastity.—*Brande.*

NUREMBERG, DIET OF. See Diet.

NYMPHÆUM. Anciently, a fountain or cistern in the area before a church, in which the worshippers washed before entering the building. It was also called *Cantharus*, or *Phiala*.

O.

OBIT. Lat. obitus. In the Romish Church, a service performed for the repose of a departed soul.

OBITUARY. Lat. obituarium. A register in which are enrolled the names of deceased persons for whom *obits* are to be performed, and also the days of their burial. Also, the book containing the foundation or institution of the several obits in a church or monastery.

OBLATION. In the consecration of the Eucharist, a solemn act by which an offering is made of the elements to God. This portion of the Communion Office does not appear in the present English Prayer-book, but was in that of Edward VI., from which it has been adopted, and incorporated into our liturgy, by an act of the General Convention. See COMMUNION, HOLY.

OBLATIONARIUM. The credence, or side-table in a chancel.

'OBLATIONS.' Gifts and offerings. Any thing which we offer to God as an act of worship, or in testimony of our homage to Him. In the ancient Church, the people were accustomed at the Communion, not only to present money at the altar, by way of alms, but also bread, wine, the fruits of the earth, and other things, as offerings or 'oblations' to God, for the use of such as were in adversity and need. In allusion to this, we pray, at the Communion, that God would mercifully accept 'our alms and *oblations*,' which are here presented to Him by the priest, at the altar.

OCCASIONAL PRAYERS AND THANKSGIVINGS. Those which are proper only on particular occasions, and not to be regularly used in the services of the Church. A variety of these may be seen in the Prayer-book, immediately after the Litany, as for example: A Prayer for Congress, to be used during their Session; A Prayer for a Sick Person; A Thanksgiving for a Safe Return from Sea. The occasional prayers are entirely English compositions; since the Collects in the special Masses for Rain, for Fair Weather, and in Time of War, can hardly be said to have furnished a hint towards their expressions. The prayers *In the time of Dearth and Famine*, were admitted in 1552; the second form was left out in 1559, and only restored, with alterations, in 1661. The prayer *In the time of War and Tumults*, belongs to 1552, and also that *In the time of any common Plague or Sickness.—Procter.*

OCTAPLA. See TETRAPLA.

OCTAVARIUM. A collection of services to be said within the octaves, or eighth days after feasts.

OCTAVE. The 'Octave' is the *eighth day* after any principal festival of the Church. In ancient times it was customary to observe these days with much devotion, including the whole period, also, from the Festival to the Octave. 'It was thought that the subject and occasion of these high Festivals called for their being lengthened out in this manner; and the period of eight days was chosen, because the Jews celebrated their greater feasts, some for seven days, and the Feast of Tabernacles for eight days. Such Jewish institutions being only types and shadows, the Christians thought it ft not to have their Commemorations of shorter duration.'

In our Prayer-book we retain the observance of the Octaves of Christmas, Easter, and Ascension, by using, for seven days after each of these festivals, an appropriate 'Preface,' in the Communion Service, if that sacrament is administered on any of those days. The Preface for Whitsun-day is, however, only to be used for *six* days after, because the seventh (or Octave of Whitsun-day) would be Trinity Sunday, which has a Preface of its own.

ŒCONOMUS. A steward. In the ancient Church, an officer who managed the revenues of a diocese, under the inspection of the bishop.

OFFERTORIUM. A book containing the offertory sentences sung at the Holy Communion. The name '*offertorium*' was also given to a vessel in which the oblations of the faithful were received, at the administration of the Holy Communion. It was a large, deep metal dish, embossed in the centre with some scriptural subject or sacred emblem.

OFFERTORY. The verses of Scripture near the beginning of the Communion Service, which are appointed to be read while the wardens or other fit persons are collecting the alms and offerings of the people. These verses are intended to remind the congregation of the duty of supporting the ministrations of the Church, giving in charity to the poor, and of the love which God bears to those who, of their abundance, are willing liberally to contribute to the relief of 'such as are in need.'

OFFICE. This term, besides its ordinary sense, denoting a certain station, charge, or trust, committed to a person by a competent authority, is also used as a designation of an ecclesiastical or devotional form; thus the form set forth for the Institution of Ministers is called an 'Office.' Bishop Sparrow remarks that 'the Common Prayer-book contains in it many holy *Offices* of the Church; as Prayers, Confession of Faith, Holy Hymns, Divine Lessons, Priestly Absolutions, and Benedictions.' See, also, the first prayer in the form for the Consecration of a Church.

OFFICERS, *Ecclesiastical.* The Church is a *Society*, and, like all other societies, has its proper officers. These are the ministers of the Church, the bishops, priests, and deacons. But as the Church is a society founded by Christ Himself, so must its officers derive their authority from Him. Therefore, at the beginning, He gave this authority to the eleven Apostles, and

afterwards to S. Paul. But as these would soon be taken away by death, He also gave them power to ordain others to fill their places as apostles or bishops; and by these latter, another race of bishops was appointed (succeeding to them), and thus, by continued chains of bishops, one following another, the legitimate authority which Christ gave to the first Apostles, has come down to those who now govern the Church. From this it follows, that the officers of the Church act by divine, and not by human authority.

Under the title of Church officers, but in an inferior sense, may also be included, Church-wardens, and Vestry-men, who are appointed by the congregations to take charge of the *temporal* affairs of the Church.

OFFICIAL, *a.* Pertaining to office and the powers conferred by it. Thus, when bishops consecrate, ordain, or confirm, or when presbyters and deacons perform those ministerial acts which belong to their respective offices, they exercise their *official* powers, as those who have authority to minister in the Church.

OFFICIAL, *n.* Popularly, one who holds an office. More strictly, an ecclesiastical judge appointed by a bishop, chapter of a cathedral, or archdeacon, etc., with charge of the spiritual jurisdiction.—*Blackstone.*

OG. A king of Bashan, of the race of Rephaim, noted for his gigantic stature.—*Psalm* cxxxvi. 20.

'OLD ADAM.' See the first of the short Collects in the Offices of Baptism, immediately after the Questions. 'O merciful God, grant that the *Old Adam* in this Child may be so buried, that the new man may be raised up in him,'—i. e., that the corrupt and evil inclinations inherited in consequence of the transgression of our first parent, may be mortified and subdued, a new and holier train of dispositions, called in Scripture, the putting on of Christ, or of the new man, being here solemnly assumed.

'OLD FATHERS.' An expression used in the 7th Article, for the ancient prophets, patriarchs, and Old Testament saints: '. . . they are not to be heard, which feign, that the *Old Fathers* did look only for transitory promises.' See TRANSITORY PROMISES.

'ONLY.' In the GLORIA IN EXCELSIS, we read, '. . . thou *only* art holy; thou *only* art the Lord.' The verses immediately preceding this, contain a fervent and repeated appeal to the divine mercy, on the ground of our own sinfulness. From this we turn to an acknowledgment that holiness belongeth alone to God,—'thou *only* art holy,' while we are defiled with sin;—'thou only, O Christ' (excluding all inferior beings), 'with the Holy Ghost, art most high in the Glory of God the Father.'

OPHITES. See SERPENTINIANS.

OPUS OPERATUM. An expression frequently occurring in discussions respecting the efficacy of the sacraments, importing a necessary spiritual

effect flowing from the outward administration (from *the thing done*), irrespectively of the moral qualities of the recipient. This doctrine is alleged as one of the corruptions of the Church of Rome; and, if carried out, would obviously equalize, in a great measure, the benefits received by the worthy and the unworthy who approach the altar, and would justify the administration of baptism to the heathen, not only on consent, but by the application of physical force.

In a certain sense, it is unquestionably true that all the appointed means of grace have an effect *ex opere operato*, inasmuch as the act itself, though inefficacious in its own nature, is an institution of God, and consecrated by him as an instrumentality not to be made void at the caprice of man. Thus, the preaching of the Gospel is inevitably a savor of life or of death. The administration of baptism is invariably an admission into the Church, even in the case of a Simon Magus. But that the use of an appointed ordinance goes beyond this, and results in all cases in a moral effect on the individual, and in the insuring of higher portions of divine grace *ex necessitate*, is contrary to the views of the Church, the doctrine of Scripture, and the preservation of man's free agency.

ORARIUM. See Stole.

ORATIO QUOTIDIANA. See Quotidiana Oratio.

ORATION. A prayer. Thus the Lord's Prayer was anciently called the 'Daily Oration.'

ORATORY. A place of prayer, or a house designed for public worship, but in which the sacraments are not usually administered. In the writings of the primitive Fathers, churches in general are not unfrequently called *oratories*, or houses of *prayer*. By later usage, and at the present day, the term is applied to small chapels, frequently private property, erected for the convenience of families, or institutions of learning.

In the Romish Church, the term has a further application to small antechambers or retiring places, furnished for private devotion.

ORATORY, PRIESTS OF THE. A religious order, founded by Philip Neri, in 1574, for the study of theology, and for superintending the religious exercises of the devout. The members are not bound by the monastic vows. In Italy, the order still exists; but the more important Congregation of the Fathers of the Oratory of Jesus in France,—which was founded in 1611, at Paris, and has contained several distinguished members, as the philosopher Malebranche, the orientalist Morin, and the liberal theologian Richard Simon,—is no longer in existence. The Italian order follows, as did the French, the rule of S. Augustine.—*Encyc. Amer.*

ORB. Lat. orbis. A knot of foliage or flowers placed at the intersection of the ribs of a Gothic ceiling or vault, to conceal the mitres of the ribs.—*Gwilt.* Also, a blank window or panel. *Gloss. of Archit.*

ORDAIN. To admit to the sacred offices of the ministry, by investing the candidate with the required authority. See ORDINATION.

ORDER. A form or service appointed by the Church, for any specified object. Thus the Morning and Evening Service in the Prayer-book, is called 'The *Order* for Daily Morning (or Evening) Prayer.' See also, 'The Order for the Administration of the Lord's Supper.'

The word is also used in reference to the degrees of rank in the Christian ministry, as when we speak of 'the Order of Deacons,' 'the Order of Priests.'

In its more common sense, it refers to those instructions and directions which it is the minister's place to give in relation to the proper performance of divine worship,—as, when it is declared to 'be the duty of every minister . . . . to give order concerning the tunes to be sung at any time in his church.'

ORDERING. The ordaining or conferring of ministerial authority upon priests or deacons. (The word *consecration* being more usually applied to the ordaining of a bishop.)

The forms used on such occasions are called 'The *Ordering* of Deacons,' and 'The *Ordering* of Priests.' The word takes its meaning from the original verb 'to order,' or 'to ordain,'—of the use of which the following examples may be given :—'The bishop, commending such as shall be found meet to be *Ordered*, to the prayers.' 'The bishop shall cease from *Ordering* that person.' 'Whosoever are consecrated or *ordered* according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and *ordered*.'

ORDERS. See ORDER.

ORDERS, HOLY. The official authority and commission which are given in the act of ordination to the ministers of Christ. Thus, when any one has been invested with the ministerial office, he is said to have 'received Orders,' or to have been 'admitted to Holy Orders.' Candidates or students for the ministry are, for the same reason, denominated 'Candidates for Orders.' A bishop, also, is said to 'confer Orders,' when he ordains. The question whether a person is 'in Orders' is, therefore, equivalent to the inquiry whether he has been lawfully ordained as a minister in the Church of Christ. The canons of the Church prohibit the ordaining of deacons under the age of twenty-one years, of priests under twenty-four, and require that a bishop shall be at least thirty years old at the time of consecration.

ORDERS, RELIGIOUS, are congregations or societies of monasteries living under the same superior, in the same manner, and wearing the same habit. Religious orders may be reduced to five kinds, viz., monks, canons, knights, mendicants, and regular clerks. *White* order denotes the order of regular canons of S. Augustine. *Black* order denotes the order of S. Benedict. *Military* orders are those instituted in defence of the faith, and privi-

leged to say mass, and such are prohibited marriage. Of this kind are the knights of Malta, or of S. John of Jerusalem. Such also were the knights Templars, the knights of Calatrava, of S. Lazarus, Teutonic knights, etc.—*Buck.*

ORDINAL. Properly a ritual, or book containing orders. But, by usage, that division of the Prayer-book which consists of the forms for the ordination of priests and deacons, and the consecration of bishops. The Ordinal is thus the appointed form for ordination. The bishop, also, who alone administers it, is termed (in his own diocese) the Ordinary.

ORDINALE, ORDINARIUS, DIRECTORIUM SACERDOTUM, also called Pie or Pica. A book regulating the whole duty of the canonical hours; especially as related to the variations occasioned by the moveable feasts.—*P. Choir.*

ORDINANCE. A law, rule, decree, or edict from a competent authority, requiring a thing to be done, and prescribing the mode, if not otherwise known. Also, an institution, observance, or appointment, in religion, established either by direct command of God, or in agreement with his expressed will. Ordinances are in part visible or outward acts, usually involving some rite or ceremony.

ORDINARY. One who exercises the ordinary or immediate jurisdiction in ecclesiastical affairs. Thus, the bishop is the ordinary within the bounds of his own diocese, having its spiritual jurisdiction. In a wider sense the term is applied, though not in the American Church, to clergymen of the inferior grades, having a limited jurisdiction committed to them. In the 138th canon of the Church of England, we read, 'That no Bishop or Archdeacon, or their Vicars, or Officials, or other *inferior Ordinaries*, shall depute, or have more Apparitors to serve.' The Ordinary in Newgate is the clergyman who attends in ordinary upon condemned malefactors, and administers to them the offices of religion.

ORDINATION. The act of conferring holy orders, or the right and authority to execute the offices of the Christian ministry. Ordination is not to be confounded with the *designating* or *setting apart* of a person to the work of the ministry; for in strictness, any one may do this for himself, or it may be done for him by his parents or guardians, and involves nothing but what any layman may perform; whereas ordination is the actual *communication of authority* from a legitimate source, to execute those functions which appertain to the several orders of the ministry. Neither is ordination to be viewed as the appointing of a person to *the spiritual charge of a particular congregation;* on the contrary, every ordained clergyman is to be held as a minister of the *Church Catholic*, and his location in any particular sphere of labor is a mere accident, not affecting the validity or the extent of his spiritual powers.

The authority conveyed in ordination is either of human or divine origin. If human, then is it a matter of slight consequence, and there is nothing to hinder any layman from imparting it but the canons, customs, and usages of the Church. On such an hypothesis, the Church might begin a ministry *de novo*, every year or month; and, for any obligation to the contrary, we might be Episcopal in the summer, Presbyterian in the fall, and spend the winter in Congregationalism. But this is not the view of the Church; certainly not the doctrine of Scripture. In God's Church, none can minister but whom God sends. Hence the other hypothesis is the true one. Standing on divine right, the powers of the ministry do not come from councils, canons, or decrees, neither from Apostles nor bishops in themselves, but from the great Head of the Church, who is the only source of ministerial authority. The first ordinations in the Christian Church were performed by the Redeemer Himself; and with these the ministry would have ended (in the absence of a direct communication from heaven), had He not confided to the Apostles, who were the first bishops proper, the solemn prerogative which He Himself exercised, viz., that of transmitting the ministry to others, and of handing down the ordaining power from bishop to bishop, till the end of time. The power of ordaining was undoubtedly imparted to the Apostles, and they exercised it in the cases of Timothy, Titus, and others, conveying to these the same extraordinary function. They also ordained elders or presbyters in all the Churches, but did not commit to these the ability to ordain. This is manifest from the fact, that no evidence can be found in the New Testament of their possessing or exercising it; and, since the Apostles' days, it has never been acknowledged as a function of the presbyter's office (much less that of the deacon's) in any part of the universal Church. The divine authority of the ministry, then, has come down to our day by regular transmission in the lines of bishops, and from them alone can now be obtained a right to minister in sacred things. To avoid repetition, the reader will further consult the articles APOSTLE, BISHOP, CHURCH, EPISCOPACY, JURE DIVINO, and UNINTERRUPTED SUCCESSION.

In the Church of England, it is ordered that 'no person shall be admitted a Deacon before he shall have attained the age of three and twenty years complete, and no person shall be admitted a Priest before he shall have attained the age of four and twenty years complete.' The Church in the United States prescribes that 'Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's orders on any one until he shall be twenty-four years old.' And 'no man shall be consecrated a Bishop of this Church until he shall be thirty years old.'

OREMUS. Let us pray. 'This,' says the Rev. J. Jebb, 'was formerly used before the Collects, when the change from the litaneutical or versicular form

was made to that of the continuous oratio; and this discrimination is still made elsewhere, as in our Litany.'

ORGAN. A well-known musical instrument, or rather a combination of instruments, consisting of numerous pipes of wood and metal, supplied by mechanical contrivances with wind from a bellows, and placed under the command of a single performer's fingers on the key-board. The organ, in its ruder form, is an instrument of great antiquity, though it did not come into very general use till about the eighth century. 'There is an epigram of Julian the Apostate, which describes an organ exactly: an organ is spoken of by Cassiodorus, A. D. 514, and by Ammianus Marcellinus, lib. xiv., c. 6. Bellarmine says, that this instrument was first used in churches, A. D. 660; Cardinal Cajetan says that it was not used in the primitive Church, and gives this as a reason why it is not used in the pope's chapel. Hospinian, an ultra-Protestant writer, contends against the use of the organ, on the authority of S. Paul, 1 *Cor.* xiv. So strongly prejudiced were other writers of the same school against organs, that Newte, in his preface to Dodwell on Music, after mentioning the report of Balæus, that organs were introduced in the year 660, adds, "or rather, that it may not want the mark of the beast of the Revelation, as the Magdeburg Centuriators say, 666." According to Hospinian, it was in the pontificate of Sextus IV., that pedals were introduced. Bingham quotes a passage from Thomas Aquinas, to show that instrumental music was not considered canonical in his time, A. D. 1250; but when we consider the authorities referred to above, it seems that Thomas Aquinas could only have been alluding to a local custom; certainly Gervas, a monk of Canterbury, A. D. 1210, mentions that organs were introduced one hundred years before his time; and Dr. Burney mentions a missal of the tenth or eleventh century, among the Barbarini MSS. at Rome, where an organ is alluded to. The first organ seen in the West, was that sent to King Pepin about the middle of the eighth century. At the time of the Reformation, organs were considered as among the vilest remnants of Popery, by all the more enthusiastic partisans of Protestantism. And by those who carried out the principles of ultra-Protestantism to their legitimate extent at the Great Rebellion, organs were so generally demolished, that scarcely an instrument of the kind could be found in England at the Restoration; and foreigners were brought over to play on those which were then erected. It is satisfactory to see such prejudices wearing away.'—*Hook.*

The Rev. J. Jebb, speaking of the *position* of the organ, says: 'The Organ was placed on *one side of the choir*, generally the north, and towards the east end. GERVAIS relates that in the twelfth century such was its position in Canterbury Cathedral, on the north side, over the transept arch. This seems to have been universal throughout Europe. . . . . The present

usual position over the Choir-Screen, does not appear to have been general till the Restoration: a contrivance which in Parish churches completely blocks out the chancel. . . . . The Organ ought never, in any instance, to stand over the Choir-Screen. This position is modern, and never contemplated by the original architects of our churches. . . . . There is a less objectionable practice adopted in many Collegiate churches abroad, of placing the Organ over the great West door. However this has the bad effect of blocking up in part the Western window. This custom is not older than the seventeenth century, when Holland was seized with the mania of building gigantic and noisy Organs. . . . . The English Cathedral Organ, it should be remembered, is intended to be an accompaniment to a Choir, not a vehicle for Voluntaries or Concertos, as abroad, where its choral use is generally subordinate. Of late, the Organ has been restored to its ancient position (*on the side of the Choir.* See CHOIR), in the Cathedral of Canterbury, the Parish church of Leeds, and the Temple church in London. . . . . In the Roman Choirs, though the regular Clerical members still retain their proper places in their stalls, the secularity of more modern times has introduced *hired laymen* in addition, mere stipendaries, and often *theatrical singers*, into a gallery, to execute that operatic style of music, which abroad has very much superseded the school of Palestrina and Allegri . . . . but as our Church Music and Church Singers are not yet so degenerated, there is no reason why we should copy this bad example. . . . . *Hired Women Singers* ought never to be suffered in the House of God. They may join, of course, in the music, as private individuals. . . . . The Organ is of daily use in all regular English Choirs. Abroad, it is not, in general, used except on Festivals and their Eves: the plain chant being kept up without the Organ. It is unknown to the Greek Church. In the Western, it was employed first about the ninth century, earlier than some historians have supposed. It ought to be remembered that one of the greatest improvements in the Organ, that of the *Swell*, was made by an English artist. . . . . It remains to observe, that according to the universal, at least very general, custom of Europe, the Organ is *silent* during the whole of *Passion-Week*, and in some Cathedrals, during *Wednesdays* and *Fridays in Lent.*'—*On the Choral Service.*

ORIEL, or ORIEL WINDOW. A large bay or recessed window, in a hall, chapel, or other apartment. It ordinarily projects from the outer face of the wall, either in a semi-octagonal or diagonal plan, and is of various kinds and sizes.—*Gwilt.*

ORIENTATION. Lat. oriens. In church architecture, a term employed to indicate the easterly direction or position of the choir and chancel of a church. It was customary, in all cases where practicable, to build churches with the chancel at the east end, and the nave extending towards the west,

and in such cases it is said that *orientation* was preserved, or has been properly considered in the plan.

ORIGEN. One of the most learned of the ancient ecclesiastical writers. He was born at Alexandria, A. D. 185, and early instructed by his father in the Holy Scriptures, and the study of the liberal sciences. He also received instruction from Clement of Alexandria and Ammonius. From a very early period of his life he gave proofs of singular vigor of understanding and most of those elements which promise greatness, so that, as Eusebius says, his father gave most hearty thanks to Almighty God, the author of all good, that he had honored him to be the father of such a child. At the age of eighteen he became the conductor of the school for elementary instruction in the faith at Alexandria, and large numbers flocked to his lectures. After the death of the emperor Severus, under whom Origen's father had suffered martyrdom, he went to Rome, and found many friends and admirers; but at the desire of his friend Demetrius, bishop of Alexandria, he returned to that city and resumed his instructions. At this time a tumult occurred, which induced him to flee to Palestine. It was there that he was subsequently admitted to the priesthood, by some bishops at Cæsarea, greatly to the offence of his own bishop Demetrius, who, in the bitterness of resentment, endeavored to raise accusations against him. Notwithstanding this, he continued to give instruction at Alexandria, so far as he was allowed, to all who came to him. In the year 231 Demetrius died, and Origen, no longer persecuted, was permitted to enjoy his fame in tranquillity. In 237 he visited Athens, and afterwards Arabia, where he was successful in recalling Beryllus, bishop of Bostra, to the orthodox faith and the renunciation of an heretical opinion concerning our Lord. Under Decius a new persecution arose, and Origen, being regarded as a pillar of the Church, was thrown into prison, and subjected to the most cruel sufferings. Exhausted by this severity, he died at Tyre in the year 254.

Of his works there are extant only his Exhortation to Martyrdom; portions of a book De Principiis, directed against heretics; commentaries, homilies, and scholia on the Holy Scriptures. Besides these exegetical works, he distinguished himself by his critical talent in his *Hexapla*, of which an edition was published by Montfauçon. His works, complete in four vols., folio, were published by De la Rue, Paris, 1733–59.—*Abridged, from Rose's Biog. Dict.*

ORIGENISTS. An early sect of Christians, who pretended to draw their opinions from the writings of the celebrated Origen. They maintained that Christ was the Son of God only by adoption, and denied the eternity of future punishment. They existed in considerable numbers in the fourth, fifth, and sixth centuries, and their tenets spread among the monks of Egypt.

ORIGINAL SIN. The Scriptures teach us that the sin of Adam not

only made him liable to death, but that it also changed the upright nature in which he was originally formed into one that was prone to wickedness; and that this liability to death and propensity to sin were entailed from him upon the whole race of mankind. 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.'—*Rom.* v. 12. The term *original sin* was first used by Augustine, and before his time it was called 'the old guilt,'—'the ancient wound,'—'the common curse,' or 'the old sin.'—*Tomline.*

ORNAMENTS. A term formerly applied to those garments and marks of distinction which were worn by the clergy at the administration of divine service, and also to the furniture, vessels, decorations, etc., of churches. Thus, by the first rubric of the English Prayer-book, it is declared, 'that such *Ornaments* of the Church, and the Ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.'

Dr. Pinnock, writing on this subject, gives the following table of the '*Goods* and *Ornaments*' of churches, remarking, first, that 'those which must of necessity be provided, if they are required, at the cost of the Parish, are in *Italic* letters, to distinguish them from such as are only optional, and from those which are of but modern introduction, and of rare occurrence:'

THE ORNAMENTS OF THE CHURCH.

1. *Alms-Basin.*
2. —— *Chest.*
3. *Bells* (and Bell-Ringers).
4. *Bier.*
5. *Books.*
6. Clocks, Chimes.
7. *Communion-Plate, etc.*
8. ———— *Table.*
9. *Coverings, Cloths, etc.*
10. Credence-Table.
11. Cross.
12. Evergreens, Flowers.
13. *Font.*
14. Images, and Pictures.
15. Lectern.
16. Lights.
17. Litany-Stool.
18. Monuments.
19. Organ (and Organist).
20. *Parish-Chest.*
21. *Pulpit.*
22. *Reading-Desk.*
23. Royal-Arms.
24. *Scripture Sentences.*
25. Sedilia.
26. *Surplice.*
27. *Table of Degrees.*
28. *Ten Commandments.*
29. Vestry-Furniture, and other Goods.

ORTHODOX. Gr. *ορθος*, *right*, *true*, and *δοξα*, *opinion.* Correct and sound, in matters of faith, as delivered in Holy Scripture, and taught from the beginning in the Church.

ORTHODOXY. Soundness in the true faith, or doctrines of religion, as taught in the Word of God, and maintained in the primitive ages of the Church.

O SAPIENTIA. These are the opening words of the first of a series of anthems, one of which was sung with the *Magnificat* every evening, in the Church of England, before the Reformation, for the eight days preceding Christmas-Eve; that sung on the 17th of December, beginning 'O Sapientia.' Each of these is a pious sentiment or ejaculation, appropriate to the season. They are here given in an English translation:

Dec. 17. *O Sapientia.* O Wisdom, which camest out of the mouth of the Most High, reaching from one end to the other, mightily and sweetly ordering all things; Come and teach us the way of understanding.

Dec. 18. *O Adonai.* O Lord and Ruler of the house of Israel, who appearedst to Moses in a flame of fire in the bush, and gavest him the law in Sinai; Come and deliver us with an out-stretched arm.

Dec. 19. *O Radix Jesse.* O Root of Jesse, which standest for an ensign of the people, at whom kings shall shut their mouths, Thou to whom the Gentiles shall seek; Come and deliver us now, tarry not.

Dec. 20. *O Clavis David.* O Key of David, and Sceptre of the house of Israel, Thou that openest, and no man shutteth; and shuttest, and no man openeth; Come and bring the prisoner out of the prison-house, and him that sitteth in darkness and in the shadow of death.

Dec. 21. *O Oriens.* O Day-spring, brightness of the everlasting light, and Sun of Righteousness; Come and enlighten them that sit in darkness, and in the shadow of death.

Dec. 22. *O Rex Gentium.* O King and Desire of all nations, thou Corner-stone who hast made both one; Come and save man whom Thou formedst from the clay.

Dec. 23. *O Emmanuel.* O Emmanuel our King and Lawgiver, hope of the Gentiles, and their Saviour; Come and save us, O Lord our God.

—*Parish Choir.*

OSCULATORIUM, viz., *pacis ad missam;* the *Pax* for the holy kiss, as used in the ancient Church. It was a piece of wood or metal, with a picture of our Blessed Saviour, the Blessed Virgin, or the like, painted or embossed upon it. This was kissed by the priest during the celebration of mass, and afterwards handed to the people for the same purpose; a custom which probably originated in the ancient kiss of charity, which was used by the Christians at the service of the Eucharist.—*Bates.* See PAX.

P.

PACIS ANGELUS. See ANGELUS PACIS.

PÆDOBAPTISTS. Gr. παις, *a child*, and βαπτιζω, *I baptize.* A general name including all those who hold that baptism should be administered in infancy or early childhood. The name is employed irrespectively of differences on other points, simply in allusion to this particular circumstance, and with the view of distinguishing those who baptize infants from the Baptists who do not.

PALL, PALLIUM. Gr. ὠμοφοριον, ἱερα στολη, *pallium super-humale, pectorale; ephod*, was originally worn by all bishops, but at a subsequent period only by archbishops, metropolitans, and patriarchs.—*Bates's Christian Antiquities.* It was a woollen mantle which the Roman emperors were accustomed, from the fourth century, to send to the patriarchs and primates of the empire, and which was worn as a mark of ecclesiastical dignity. In the fifth century, the patriarchs, with the consent of the emperors, began to send the pall to the archbishops on their entrance into their dignity. It was customary to regard the giving of the pallium to archbishops as a sign that their election was confirmed by the patriarchs. Since the twelfth century, it has consisted of a white woollen band or fillet, three or four fingers broad, which is thrown over the shoulders outside of the sacerdotal vestments, - one band hanging over the back, and another, somewhat longer, over the breast, and both ornamented with a red chaplet.—*Encyc. Amer.*

PALM CROSS. A cross or crucifix of stone raised upon steps, and often erected near the south entrance of a parish church. It was decorated with branches for the procession on Palm-Sunday, whence it took its name. There are many very early specimens of the Palm Cross in Cornwall; but that which stands to the south of Eyam church, in Derbyshire, is especially deserving of attention, being beautifully sculptured.—*Hart.*

PALM-SUNDAY. The Sunday next before Easter. It is so called in memory of Christ's entry into Jerusalem, when the people welcomed Him by cutting down branches of the palm-trees, carrying them in their hands, and strewing them in the way. The festival has always been observed with great solemnity.

PARABOLARII, or PARABOLANI. Among the Romans, these were bold, adventurous men, who hired out themselves to fight with the wild beasts upon the stage or amphitheatre. Now, because the Christians were put to fight for their lives in the same manner, and they rather chose to do it than deny their religion, they therefore got the name of *Paraboli* and *Parabolani*, which, though it was intended as a name of reproach and mockery, yet the Christians were not unwilling to take it to themselves, being one of the truest characters that the heathens ever gave them.—*Bingham.*

PARADISE, or PARVISE. Lat. Paradisus. Fr. Parvis. A court, portico, or atrium, in front of a church, usually surrounded with cloisters, either wholly or in part. Sometimes the term is applied to a churchyard or cemetery, or to the principal or regular cloister-garth of a monastery.—*Gloss. of Archit.*

'The south porch—called also the *Parvise*, because a parochial school was usually held there—was the first object which arrested the attention on approaching the church; and, indeed, the various uses to which it was applied, rendered it one of the most important parts of the sacred edifice, for

anciently baptisms, marriages, and the churching of women were performed at the church door. Here also the children of the parish were instructed, deeds were executed, and causes both civil and criminal were decided,—though towards the end of the twelfth century it was forbidden "to try *causes of blood* in consecrated places." Over the entrance of the south porch there was usually an image of the saint to whom the church had been dedicated, as appears from the niches which are still commonly seen there. Very frequently there is a room over the porch.'—*Hart's Eccl. Rec.*

PARATORIUM. The prothesis, or side-table, near the altar of a church. It was so called because, in the primitive Church, when the offerings were received, preparation was made out of them for the Eucharist.

PARCLOSE, PERCLOSE. An inclosure, screen, or railing, such as may be used to protect a tomb, to separate a chapel from the main body of a church, to form the front of a gallery, or for other similar purposes. It is either of open work or close.—*Gloss. of Archit.*

'PARDONS.' In the Romish Church, *pardons* or indulgences are releasements from the temporal punishment of sin; the power of granting which is supposed to be lodged in the pope, to be dispensed by him to the bishops and inferior clergy, for the benefit of penitents throughout the Church. In the theory of pardons, the point is assumed, that holy men may accomplish more than is strictly required of them by the divine law;—that there is a meritorious value in this overplus;—that such value is transferable, and that it is deposited in the spiritual treasury of the Church, subject to the disposal of the pope, to be, on certain conditions, applied to the benefit of those whose deficiencies stand in need of such a compensation. A distinction is then drawn between the temporal and the eternal punishment of sin; the former of which not only embraces penances, and all satisfactions for sin in the present life, but also the pains of purgatory in the next. These are supposed to be within the control and jurisdiction of the Church; and, in the case of any individual, may be meliorated or terminated by the imputation of so much of the overabundant merits of the saints, as may be necessary to balance the deficiences of the sufferer.

The privilege of selling pardons, it is well known, was frequently granted by the pope to monastic bodies in every part of the Church; and the scandals and disorders consequent upon them, was one of the first moving causes of the Reformation.

These remarks will illustrate the language of the Episcopal Church in her 32d Article, viz.: 'The Romish doctrine concerning Purgatory, *Pardons*, etc., is a fond [foolish] thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.'

PARISH. The portion of territory embraced under the spiritual jurisdiction of a priest: or the persons residing within such a district, forming

an organized ecclesiastical body, and usually worshipping in the same church. The term 'parochia' was originally applied to a territory embracing several churches, such as was afterwards denominated a 'Diocese.' In this was the Cathedral or Bishop's church, where divine service was statedly performed, and to which the people resorted from the country adjacent. This church formed a radiating point or centre, from which the priests were occasionally sent out by the bishop, to instruct the people in the more remote parts of the parish or diocese, and to administer the sacraments. In the course of time, these priests established smaller churches in places where the population was numerous, and these were consecrated as oratories or chapels, having dependence on the Cathedral, or Mother-Church. In England, the secondary parishes thus formed were far less numerous than at present, one of them frequently extending over a whole baronial territory. By later usage, they have been multiplied to meet the wants of an increasing population, and are accurately defined by boundary lines, and other ecclesiastical regulations.

In the United States, where parish boundaries are not defined by law, or settled by Diocesan authority, the canons of the Church provide that 'they shall be defined by the civil divisions of the State, as follows:

'Parochial boundaries shall be the limits, as now fixed by law, of any village, town, township, incorporated borough, city, or the limits of some division thereof which may have been recognized by the bishop, acting with the advice and consent of the Standing Committee, as constituting the boundaries of a parish.

'If there be but one church or congregation within the limits of such village, town, township, borough, city, or such division of a city or town as herein provided, the same shall be deemed the parochial cure of the Minister having charge thereof. If there be two or more congregations or churches therein, it shall be deemed the cure of the Ministers thereof; and the assent of a majority of such Ministers shall be necessary.

'When, under Diocesan authority, a new parish is constituted, and its boundaries defined, this Section shall be applicable to the same as so established.'—*Digest*, *Title* I., *Can.* 12, § 6.

PARISH-BOOKS. Certain books or documents, held by a Rector or Vestry, in which, from time to time, are recorded the state and condition of the parish, the transactions of the Vestry, and, in general, all business details relative to the temporal concerns of the Church.

PARISH LIBRARY. A collection of religious books provided for the use of the people of a parish, and usually kept in the vestry-room or church buildings, to be lent to the members of the congregation.

PARISHIONER. Any one who belongs to a parish.

PARITY. The same with *equality* or similarity of rank. The word is

used chiefly in relation to the views of those who hold that in the Christian ministry there should exist but *one degree* or *grade* of office,—or, in other words, that there should be among ministers an *equality* or *parity*, all being alike in point of rank. Whereas, in the Episcopal Church, as with the Apostles, there exist the three orders or degrees of bishops, priests, and deacons, making an *imparity* or *inequality* of rank. See IMPARITY.

PAROCHIAL. Pertaining to a parish.

PAROCHIALE. A book of occasional offices for parish priests.

PAROCHIAL RECOGNITION. In the institution of a minister into a church, the public acknowledgment of him by the people, as their chosen and lawful pastor, signified by the church-warden presenting him the keys of the church, and in behalf of the parish, ratifying the relation in which he stands.

PARSON. A clerical designation seldom used in the American Church. In England, it 'properly signifies the Rector of a parish Church; because during the time of his incumbency he represents the Church, and in the eye of the law sustains the *person* thereof, as well in suing, as in being sued, in any action touching the same.'—*Goddolph.* It has been remarked by a divine of the Anglican Church, that 'the appellation of *parson* is the most honorable title that a parish priest can enjoy; for such a one, as Lord Coke observes, can be said, "Vicem seu personam ecclesiæ gerere:" to become the representative or personal substitute of the Church.'—*Laws relating to the Clergy.*

PARSONAGE. In its proper sense, this term signifies 'a parish Church, endowed with a house, glebe,' etc. It is so used in the ecclesiastical enactments of the Church of England; for example, 'Every Archbishop and Duke may have six Chaplains, whereof every one shall and may purchase license or dispensation, and take, receive, and keep two *parsonages* or benefices with cure of soul.'—*Act of* 21 *Henry VIII., concerning Residences.* Throughout the act from which this is quoted, and in both canon and civil law, the word *parsonage* is used as synonymous with the church and its temporalities.

In the United States, the term is usually employed in a more restricted sense, to denote the house belonging to a church, and assigned as the residence of the minister. In this sense, the church and parsonage are regarded as distinct things.

'PARTICULAR CHURCH.' See Article XXXIV., where it is said that 'every *Particular* or *National Church* hath authority to ordain, change, and abolish Ceremonies or Rites;' i. e., this power is not confined to the legislation of the Church *in general*, or throughout the world, but belongs to each of those great divisions which unitedly form the Church Catholic. Matters of mere *form* are variable, and may be adapted to the

climate or genius of the people; but matters of *faith* stand on the higher ground of revelation, and are therefore common to the entire Church, and of invariable obligation. Hence the Article does not claim any authority in the Church to alter, ordain, or abolish these, but limits its power to things of its own institution.

PARVIS. See PARADISE.

PASCH. Gr. *πασχα*. The passover. Also a name of the Festival of Easter.

PASCHAL. Pertaining to the passover. The lamb offered in this Jewish festival, being a prominent type of Christ, the terms *paschal* and paschal lamb are often used in application to the Redeemer. An example occurs in the Proper Preface for Easter-day, in the Communion Office; thus, '. . . . thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world.'

PASCHAL LAMB. See PASCHAL, and PASSOVER.

PASSING-BELL. It was formerly a custom of the Church to give notice by the tolling of a bell when any one was about to depart this life. The object of this was to secure the private prayers of the faithful in behalf of the person dying. The care of the Church over her children is beautifully depicted in this custom and in the canons referring to it. 'When any is *passing out* of this life,' says the 67th canon of the Church of England, 'a bell shall be tolled, and the Minister shall not then slack to do his last duty.' The people were thus solemnly invited 'to put up their last and most affectionate prayers for their dying neighbor, and to help their friend in those extremities, which themselves must assuredly one day feel. However, if *their* prayers are wanted, it is more requisite that the minister should be diligent in *his*, who should therefore constantly be sent for when these agonies approach, that so he may assist the dying soul in its flight to God, and alarm the living by such an example of mortality.'—*Wheatly.*

PASSION. Suffering. In Theology, the last sufferings of our Blessed Redeemer. Hence the designation of Passion-Week, in which these events are commemorated by the Church. 'Christ took on himself human nature,' says Latimer, 'being willing to deliver man out of this miserable way, and was content to suffer cruel *passion* [sufferings] in shedding his blood for all mankind.'

PASSION-SUNDAY. The fifth Sunday in Lent, or that which precedes Palm-Sunday. From the fifth Sunday to Easter was formerly called 'the Passion,' and hence the Sunday itself was Sunday in the Passion,—the sixth Sunday in Lent having the name of Palm-Sunday. The whole time of the Passion was called the Great Week, *Hebdomadas*, or, in mediæval style, *Hebdomada Magna*, consisting of the *fourteen days* before Easter, of which the first was Sunday in the 'Passion,' or *Passion-Sunday*, and the

second *Palm-Sunday.* The council of Laodicea (*can.* 46) name this period *Hebdomas Passionis*, the Week of the Passion. In the Reformed Church, Passion-Sunday seems to be that which was previously called Palm-Sunday. —*Hampson's Med. Kal.*

PASSION-WEEK. Since the Reformation, this term appears to have denoted only the *second* week of the *Hebdomas Passionis*, or *Hebdomas Magna.* Archbishop Laud, in his 'Narration of his Trial,' by referring to the usage of a thousand antecedent years, seems to employ it in the enlarged sense, for the *fortnight* before Easter. In the reign of Henry V., when the following date was written, it is the second week before Easter: 'Wrote at Evereux the Monday next byfore Passion Sunday.'

PASSOVER or PASCHA. A festival among the Jews, which derives its English name from God's *passing over* the houses of the Israelites, and sparing their first-born, when those of the Egyptians were put to death. The name of *passover*, or *paschal lamb*, was likewise given to the lamb slain in memory of that deliverance. That the passover had a typical reference to our Saviour has been the universal belief of the Christian world in all ages, and is mainly grounded on passages in S. John and S. Paul. Christ is said to be our passover; His blood being shed to protect mankind from the divine justice, as the blood of the paschal lamb which was sprinkled upon the door-posts of the Israelites' houses preserved them from the visitation of the angel of the Lord.—*Brande.*

PASTOPHORIA. Small buildings on the outside of a church, near the eastern end. It is supposed that they were used as repositories for the remains of the elements of the Holy Communion, the peristera, or images of doves, and other objects connected with the altar.

PASTOR. The minister to whom is committed the care of a church or parish.

PASTORAL. Belonging to a parish. Thus, *pastoral duty* is the duty or labor which appertains to the office of a pastor. The pastoral *office* is the office of one who is lawfully appointed to watch over God's people, as a shepherd guards and protects his flock.

PASTORALE. A name given to books of Occasional Offices, or books relating to confession, or other pastoral duties of the clergy in the Romish Church.

PASTORAL LETTER. An occasional letter written by a pastor to his flock, affectionately instructing them on some topic concerning which his advice and admonition are needed.

Also the name given to a letter prepared by the House of Bishops at the General Convention, and designed to be publicly read in all the churches.

A canon of the General Convention ordains, that at each meeting of that body a report on the state of the Church shall be sent from the House of

Clerical and Lay Deputies to the Bishops, 'with a request that they will draw up, and cause to be published, a Pastoral Letter to the members of the Church. And it is hereby made the duty of every clergyman having a pastoral charge, when any such Letter is published, to read the said Pastoral Letter to his congregation on some occasion of public worship.'—*Digest, Title* I., *Canon* 15, *Sect.* iii.

PASTORAL STAFF. The official staff of a bishop. This staff is in the form of a shepherd's crook, and from very remote antiquity was given to the bishop at his consecration, to denote that he was to govern and control his people, as a shepherd would his flock. It was occasionally made of gold, and enriched with jewels; and sometimes had a kind of banner, or *sudarium* attached to the part where the crook was united to the staff. When borne by a bishop it was carried in his *left* hand, with the crook turned outward, indicating his jurisdiction over a diocese; when assumed by an abbot, it was carried in the *right* hand, with the crook turned inwards, showing that his jurisdiction was confined to the members of his own house. The use of the *Pastoral Staff* is enjoined upon bishops in the rubric of King Edward's First Liturgy, A. D. 1549, which has the force of law, and thus reads: '*And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have . . . . his* PASTORAL STAFF *in his hand, or else borne or holden by his chaplain.*' (*Keeling*, 357.) But the Pastoral Staff has not been used since the reign of Edward VI., and therefore has become perfectly obsolete.—*Dr. Pinnock's Laws and Usages, etc.*

'PATE.' Psalm vii. 17, in the Prayer-book; 'his wickedness shall fall on his own *pate*,'—that is, the top or crown of the head, as if it were written, 'his wickedness shall fall on the crown of his head.'

PATEN, PATENA, or DISCUS. The plate or dish on which the consecrated bread is placed at the Holy Communion, and from which the priest distributes it to the communicants.

PATER NOSTER. The Latin of 'Our Father.' A title of the Lord's Prayer.

PATER PATRUM. See APOSTLES, and POPE.

PATRIARCH. In the ancient Churches, and in some at the present day, an office of dignity enjoyed by a bishop, who exercises a certain jurisdiction over several provinces with their dioceses, and over their metropolitans or archbishops, and the diocesan bishops below them. The title was originally applied to the archbishop, and first occurs in the acts of the Council of Chalcedon, A. D. 451. It was synonymous with ἐξαρχος της ἐπαρχιας. (*Socrates, Eccl. Hist.*, v. 8.) It was undoubtedly borrowed from the Jews, by whom it was applied to the primates of their Church, after the destruction of Jerusalem. The bishops of Rome, Constantinople,

Alexandria, Antioch, and Jerusalem particularly, were called by this name, or πρωτος, primus, *primate.—Bates, Christ. Antiq.*

PATRIARCHATE. The district or bounds of a patriarch's jurisdiction. The Christian Church was originally divided into four patriarchates, viz., those of Rome, Alexandria, Antioch, and Jerusalem, over each of which a patriarch presided.

PATRIPASSIANS. Lat. pater, *father*, and passio, *suffering.* A class of persons, chiefly in the early ages of the Church, who, by overlooking or denying the distinction between the persons of the sacred Trinity, were, by their own reasoning, compelled to admit that the Father Himself suffered on the cross. This argument has been advanced against heretics of various names, and the title has, in consequence, been applied to many such. It is the Sabellians, however, who considered the Father, Son, and Spirit, as three modes or representations of the one God, who are generally distinguished by this term.—*Mosheim. Brande.*

PATRON. In England, one who has the gift and disposal of a church or benefice.

PATRONAGE. In England, the right of appointing and presenting a clergyman to a church or ecclesiastical benefice. The person in whom this is vested, is entitled the *patron* of a church, the disposal of it being in his gift, connected with an obligation on his part to defend and preserve the rights of the Church from injury.

S. PAUL'S CONVERSION. See Conversion of S. Paul.

PAX. Formerly, this name was given to a small image of Christ, because the salutation made to it by the people before leaving church, was called the 'kiss of peace.' The common pax, or osculatorium, was usually a metallic plate, with a crucifix engraved upon it.

PAX VOBIS. Peace be with you. A salutation anciently made to the people by the bishop, on his first entrance into the church. It was also said with much solemnity before the public reading of the Scriptures. This custom seems to have continued in Africa till the third Council of Carthage made an order to the contrary, that the readers should no longer salute the people. This form of salutation, to which the people usually answered, 'And with Thy Spirit,' was commonly the office of a bishop, or presbyter, or deacon, in the performance of their several functions in the Church, as is noted by S. Chrysostom in many places; and therefore this council took away this power from the readers, and put it into the hands of the deacons or the other superior ministers of the Church. S. Augustine also mentions the bishop's using this form of salutation as soon as he came into the church, immediately before the reader began to read the lessons, which, in Africa, in those days, was the first part of the service, with a responsory psalm between every lesson. It was also customary in many places to use this

salutation before sermons, or when the bishop entered his throne, or was about to offer the oblation at the holy table; and it was also the form which the deacons used when the whole service was finished, and the people were to be dismissed.—*Bingham.*

PECULIARS. In ecclesiastical law, an exempt jurisdiction, which is not under the ordinary of the diocese, but has one of its own. Peculiars are—1, royal, of which the king is ordinary; 2, peculiars of archbishops, bishops, deans, chapters, prebendaries, and the like; to which were formerly added, 3, peculiars of monasteries, the jurisdiction over which was granted to the ordinary within whose diocese they were situate, or to such persons as the king should appoint.—*Brande.*

PEDERECTI. A name given to the Eunomians, an Arian sect, of whom it is reported by Theodoret that they baptized only the upper parts of the body, as far as the breast. This they did by dipping the body with the head downwards, and the feet erect above the water.

PELAGIANS. A race of ancient heretics who espoused the opinions of Pelagius, a British monk, as set forth by him at Rome, in the early part of the fifth century. Pelagius taught 'that the consequences of the sin of our first parents were confined to themselves,—that men are now born in the same state in which Adam was created,—that their natural powers are sufficient to work out their own salvation,—and that divine grace, although necessary, is only so for the purpose of arousing men to the exertion of those powers.'—*Bp. Whittingham.* In Article IX., an error of the Pelagians is exposed and reprobated.

PENANCE. One of those sacraments of the Romish Church, which the 25th Article of Religion considers as having become such through 'the *corrupt* following of the Apostles.'

The term is also used in Article XXXIII., where it is synonymous with *penitence* or *repentance.* In the same sense it was frequently used by the old writers. Wiclif says that 'the cross of *penance* hath four parts. The 1st is sorrow for losing the love of God. The 2d is sorrow for losing the joy of heaven. The 3d is sorrow for deserving the pain of hell. And the 4th is sorrow for serving to the fiend (devil) and sin.'—*Wiclif's 'Poor Caitiff.'*

PENDANT, or PENDENT. An ornament suspended from the summit of Gothic vaulting, very often elaborately decorated. Of this ornament, there are some beautiful examples in Henry VII.'s chapel. The pendent was also used very frequently in timber-framed roofs, as in that of Crosby Hall, which has a series of pendents along the centre of it. Pendents are also attached to the ends of the hammer-beams in Gothic timber-roofs.—*Gwilt.*

PENITENT. One who feels, confesses, and mourns over his sins. Also, one who, for his sins, has been placed under Church discipline, and is humbly

availing himself of spiritual advice, with a view to reformation of life, and a restoration to the privileges of the Church.

PENITENTIAL PSALMS. A designation given to those in which the Psalmist penitently mourns the guilt of sin, and appeals to the pardoning mercy of God. These are the 6th, 32d, 38th, 51st, 102d, 130th, and 143d.

PENTATEUCH. From πεντε, *five;* and τευχος, *a book*, or *volume.* The general or collective designation of the five books of Moses, viz.: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

PENTECOST. See WHITSUN-DAY.

PENTECOSTALS. In England, oblations made by the inhabitants of every diocese to the cathedral, as the mother-church of the diocese, at the feast of Pentecost.

PERAMBULATION. In England, a survey made every year, in Ascension week, of the bounds or territorial limits of a parish. See PROCESSION.

PERFECT. A title applied in the early Church to those who had received a certain degree of instruction in the Christian faith. Cave (Primitive Christianity, i. 8) following the Greek Canonists, says, 'Of the catechumens there were two sorts, the τελειωτεροι or *more perfect*, such as had been catechumens of some considerable standing, and were even ripe for baptism; the others were the ατελεστεροι, the *more rude and imperfect;* these were as yet accounted heathens, who applied themselves to the Christian faith, and were catechised and instructed in the more plain grounds and rudiments of the Christian religion. These principles were gradually delivered to them, according as they became capable to receive them, first the more plain, then the more difficult.' The τελειοι and τελειουμενοι, the *perfect*, were those who were in full Church communion, having been admitted to a participation of the Holy Eucharist.—*Bates's Christian Antiquities.*

'PERFECT CHARITY.' This expression of the Church is used to designate that spirit of true Christian benevolence and affection, which should reign among all the members of the body of Christ—the Church. The epithet of *perfect* is applied to it, because this is the scriptural standard, which the Church claims no authority to alter or modify.

At the Holy Communion, the people are exhorted to 'be in *perfect charity* with all men.' And in a prayer at the close of the Visitation of the Sick, are these words, 'that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience . . . . . and in *perfect charity* with the world.' The *degree* of this charity is frequently illustrated in the liturgy as the practice of universal good-will, the spirit of entire forgiveness, and the disposition to forbear under all provocations. A better example cannot be selected than the following passage from the Exhortation to prisoners under sentence of death:

'Be in charity with all men; being ready sincerely to forgive all such as have offended you, *not excepting those who have persecuted you unto death.* And, though this may seem a hard saying, yet know assuredly, that without it, your *charity is not yet* PERFECT.'

PERISTERION. A golden or silver image of a dove suspended over the altar, in some of the ancient churches. The practice of reserving the Eucharist in these doves (which were also suspended in baptisteries) is comparatively recent.

PERPETUAL CURATE. In the Church of England, a curate having a settled income, and not liable to removal, like ordinary curates, by the bishop or rector.

PERSECUTIONS. The name by which several periods in the history of the Christian Church are historically distinguished. Of these, by far the most sanguinary occurred in the first centuries of the Christian era, and originated in the desire of the Gentile nations to extirpate the followers of the Christian faith. The *first* persecution, which does not appear to have extended beyond the city of Rome, began under Nero, in the year 64. The *second* arose in the year 95, under Domitian. Deceived by the royal title which the Christians gave to Jesus, he wished to secure his throne by destroying the relatives and adherents of his rival. The *third* took place under Trajan, in 105, after an edict against secret societies, in which Christians were readily included. The *fourth* persecution arose about the year 177, under Marcus Aurelius, when many suffered martyrdom at Vienne and Lyons. The *fifth* was under Septimius Severus, in the early part of the third century. The *sixth* began about the year 235, under the emperor Maximian. His successor, Decius, began his reign, A. D. 249, with a persecution—the *seventh*—of the Christians throughout his kingdom. In Valerian's persecution, A. D. 257, few were put to death but the clergy. This was the *eighth.* The *ninth* was the intended execution of the edict of Aurelian, A. D. 274; and the *tenth* took place under Diocletian in 303. On the accession of Constantine to the throne of the Western world, these Gentile persecutions ceased.—*Brande. Encyc. Amer.*

S. PETER'S DAY. The eminent Apostle commemorated on this day, was born at Bethsaida, a town of Galilee, and was a fisherman by profession. He was, it is generally thought, the elder brother of S. Andrew.

It is evident, that he, S. James, and S. John, had a more peculiar intimacy with our Saviour than any of the rest of the Apostles, from their conversing more frequently with Him in private.

The Church celebrates his memory on the 29th day of June. The energy and activity of this Apostle are well known. He declared the Gospel with such success after our Lord's ascension, that, by a single discourse, three thousand souls were converted. He was afterwards sent by the apostolical

college, together with John, to confirm the new converts at Samaria. After being imprisoned by Herod, and miraculously delivered, he travelled into Phœnicia, and subsequently into Pontus, Galatia, Cappadocia, Bithynia, and established a bishopric, where he himself sometime presided, in Antioch. After this, he visited Rome, and withstood Simon Magus, who had by this time acquired much fame in that city as a magician. This led to the imprisonment of the Apostle, and finally his martyrdom. 'S. Peter being first scourged, was led out to be crucified upon the hill called Janiculus, desiring to be fastened to the cross with his head downwards, alleging that he thought himself unworthy to die exactly after the same manner with his Lord.'

PETER'S PENCE. A tax of one penny from every house or family in England, paid to the pope during several ages anterior to the Reformation. The origin of this grant has been traced to Offa, king of Mercia, who, after treacherously procuring the death of Ethelbert, king of the East Angles, went to Rome, where he humbly visited the thresholds of the Apostles SS. Peter and Paul, and granted to the Roman pontiff, the vicar of S. Peter, the annual revenue of *one penny* from every house in his dominions, forever; and he was the first, it is believed, who made this grant. That it was rather unwillingly paid by the members of the English Church, is a fair conclusion from the numerous laws and canons made to stir up the general sluggishness of those who were thus to give their annual mite to enrich a foreign bishop. In a letter from Pope Paschal II., A. D. 1100, to the English archbishops, bishops, and clergy, he says: 'We understand that you have hitherto acted very negligently in collecting the alms of S. Peter. We therefore admonish and command your brotherhood, that from henceforward ye ought to send it to the Roman Church more regularly, and without any deceit.' Again, in the bulls of Gregory VI. and John XXII., on the ancient and modern payment of *S. Peter's Penny* in England, similar remonstrances are made. In the course of time, this system of exaction became so oppressive that very urgent appeals were made against it, and against that whole scheme of papal extortion by which immense sums of money were annually drawn out of the realm, ostensibly for religious purposes, but really to pamper the inordinate appetite of the popes for power and wealth.

During the reign of Edward III. the payment of Peter's Pence appears to have been discontinued; but when Richard II. came to the throne it was re-demanded, and the question having been debated in the first parliament of that reign, was referred to Wiclif, who maintained that as an alms or a charitable donation it might be lawful for the kingdom to suspend the payment which had been originally made as a free gift. It was, however, paid generally till the 25th of Henry VIII.—*Burns' Eccl. Law. Short's Hist. Ch. of England.*

PHIALA. See NYMPHÆUM.

S. PHILIP AND S. JAMES'S DAY. May 1st. 'S. Philip was born at Bethsaida, a town of Galilee, near the Sea of Tiberias, in the barren part of the country of Judea, the principal inhabitants whereof were poor, illiterate fishermen, but of whom our Blessed Saviour, residing in that remote place, was pleased to make choice of His disciples.

'He was the next after S. Andrew and S. Peter called to the Apostleship, though some think before them.'

After the ascension of the Redeemer, this Apostle exercised his ministry in Asia. He closed his labors at Hierapolis, a city of Asia Minor, now called Aleppo, where, as we learn from S. Chrysostom, he suffered martyrdom.

S. JAMES THE LESS. The reason of this appellation was, either that he was less in point of stature, or, which is most probable, that he was younger, and not so much advanced in years, when he came to the apostleship.

He was the son of Alpheus, and was otherwise called Cleopas, and, for distinction's sake, the brother of the Lord. In regard to his first title, see *Luke* xxiv. 21; in regard to the last, see *Gal.* i. 19.

After our Saviour's resurrection, he was constituted bishop of Jerusalem, and presided, as it is thought, at the first council held there (see *Acts* xv.), and directed the debates of the Apostles concerning the Jewish ceremonies.

PHILISTIA. The country inhabited by the Philistines, which was a narrow strip of the land of Canaan, on the eastern coast of the Mediterranean.—*Psalm* lx. 8.

PHILISTINES. A celebrated body or race of people, often spoken of in Scripture. It is supposed that they were of Egyptian origin, but that they migrated into Canaan at an early day. They were a powerful people even in the time of Abraham, as may be judged from the number of their kings and cities. Their state was divided into five small kingdoms, and they maintained their independence till subdued by King David. Under the later kings of Judah, however, they fully regained their liberty, but were reconquered by the Persians, and by Alexander the Great. The name *Palestine* comes from Philistine, although these people possessed but a small part of the country.

PHILO, surnamed *Judæus*, in order to distinguish him from several other persons of the same name, was a Jew of Alexandria, descended from a noble and sacerdotal family, and pre-eminent among his contemporaries for his talents, eloquence, and wisdom. He was certainly born before the time of Jesus Christ, though the precise date has not been determined; some writers placing his birth twenty, and others thirty years before that event. The latter opinion appears to be the best supported; consequently Philo was about sixty years old at the time of the death of our Redeemer,

and he lived for some years afterwards. He was of the sect of the Pharisees. and was deeply versed in the Scriptures of the Old Testament, which he read probably in the Septuagint version, being a Hellenistic Jew, unacquainted (it is supposed) with the Hebrew, and writing in the Greek language. Some eminent critics have imagined that he was a Christian, but this opinion is destitute of foundation; for we have no reason to think that Philo ever visited Judea, or that he was acquainted with the important events which were there taking place. . . . . The writings of Philo exhibit many quotations from the Old Testament, which serve to show how the text then stood in the original Hebrew, or, at least, in the Septuagint version; and although they contain many fanciful and mystical comments on the Old Testament, yet they abound with just sentiments, eloquently expressed, and were highly esteemed by the primitive Christian Church. . . . . In the writings of Philo, we meet with accounts of many customs of the Jews; of their opinions, especially such as were derived from the oriental philosophy; and of facts particularly relating to their state under the Roman emperors, which are calculated to throw great light on many passages of the sacred writings.—*Horne's Introduction.*

PHINEES. Phinehas, son of Eleazar, and grandson of Aaron, the third high-priest of the Jews.—*Psalm* cvi. 30.

PHONASCUS. In the ancient Church, the title of the precentor, or head of a choir of singers.

PHYLACTERIES. Certain strips or rolls of parchment, on which were written some particular passages of the law of Moses. These were worn by the Jews upon their foreheads, and upon the left arm, as a literal compliance with these words—'And it shall be for a token upon thy hand, and for frontlets between thine eyes.'—*Ex.* xiii. 9, 16.

PIE. The 'pie' is a table and rule in the old Roman offices, showing in a technical way how to find out the service which is to be read on each day, which, consisting of numerous particulars by the intermixing of the several offices which sometimes fall in together to be read, makes it difficult to be understood. As to the meaning of the name, which was called the 'Pie' by the clergy before the Reformation, it was called by the Greeks Πιναξ (Pinax), the *Index;* for that word signifies, metaphorically, a painted table or picture; and the indexes or tables of books being formed into square figures, resembling pictures or painted tables hung up in a frame, these likewise were called Πινακες (Pinakes), or, being marked only with the first letter of the word, Π, 'Pies.'—*Nichols.*

PILLAR. In architecture, a column in a form not admitting of regular classification, always disengaged from walls, and always deviating from the proportions of the regular orders; whence the distinction between a column and a pillar. In any other sense it is improperly used.—*Gwilt.*

PINCKNEY LECTURES. 'Charles Pinckney, chief-justice of South Carolina, under the provincial government (father of the late Gen. C. C. Pinckney), who died in 1758, by his last will directed that two sermons, in May and November annually, being on the first Wednesday after the second Tuesday in each of these months, should be preached in S. Philip's Church, Charleston, on the "Greatness of God, and his goodness to all creatures," with the view, as he states, "to encourage and promote religious and virtuous principles and practices among us, and to raise an ardent love of the Deity in us, and in order to excite an emulation in my wealthy countrymen, whose abilities and fortunes will better enable them thereto, for establishing lectures among us, in humble imitation of those founded by the Hon. Mr. Boyle, in Great Britain." For effecting these pious purposes, the will states: "I do hereby charge my said mansion, and land, and buildings in Colleton-square, devised to my eldest son, with the payment of five guineas yearly, and every year forever, unto such lectures."'

PINNACLE. Low Lat. pinnaculum. A summit or apex. The term is usually applied to the ornament, in Gothic architecture, which is placed on the top of a buttress, or as the termination to the angle of the gable of a building. It is also placed on different parts of a parapet, at the sides of niches, and in other situations. Its form is usually slender, and tapering to a point.—*Gwilt.*

PISCINA. Lat. A water-drain (otherwise termed a *lavatory*), formerly placed near to the altar in a church, generally in a niche sunk in the wall. It consists of a shallow stone basin, bowl, or sink, with a hole in the bottom to carry off whatever is poured into it; it is fixed at a convenient height above the floor, and was used to receive the water in which the priest washed his hands, as well as that with which the chalice was rinsed at the time of the celebration of the mass.—*Gloss. of Archit. Gwilt.*

PISCIS. Lat. The fish is a hieroglyphic of Jesus Christ, very common in the remains of Christian art, both primitive and mediæval. It is derived from the name and title of our Blessed Lord, Ιησους Χριστος Θεου Υιος Σωτηρ, Jesus Christ, the Son of God, the Saviour; the early Christians taking the first letter of each word, formed the name ΙΧΘΥΣ, *Piscis*, a fish. From this name of our Blessed Lord, Christians also came to be called *Pisciculi*, fishes, with reference to their regeneration in the waters of baptism, consecrated to that effect by our Blessed Lord, who was the mystical ΙΧΘΥΣ. The *Vesica Piscis*, which is the figure of an oval, generally pointed at either end, and which is much used as the form of the seals of religious houses, and to inclose figures of Jesus Christ, or of the saints, also has its rise from this name of our Blessed Lord; though some say that the mystical *Vesica Piscis* has no reference, except in name, to a fish, but represents the almond, the symbol of virginity and self-production.—*Hook.*

'PITIFUL.' This word and its derivations have by modern usage been almost limited to the sense of *mean*, *contemptible*, or *insignificant*. In the Bible and Prayer-book, the old and primary meaning of *full of mercy*, *compassionate*, or *tender*, is retained. 'Be *pitiful*, be courteous,' says S. Peter. —1 *Pet.* iii. 8. The English Prayer-book gives us these examples: '. . . . though we be tied and bound with the chain of our sins, yet let the *pitifulness* of thy great mercy loose us.'—*Occasional Prayer*. Again: '*pitifully* behold the sorrows of our hearts;' which petition in the Litany, is thus altered in the American Prayer-book: '*With pity* behold the sorrows of our hearts.' In these, the original and better sense of the word is alone intended. In the Primer of King Edward VI., there is this expression: 'O *pitiful* Physician, and Healer both of body and soul. Christ Jesu!' And Latimer, in his sermon on the Birth of Christ, remarks, 'Preachers exhort us to godliness, to do good works, to be *pitiful*, and liberal unto the poor,' that is, to be compassionate, tender-hearted, and sympathizing to them.

PLAIN SONG. The melody in the ancient chants of the liturgy. In later times it became one of the parts in elaborate pieces, services, and anthems, originally the *tenor*, but afterwards assigned to the treble.

PLEDGE. Something given in hand, as a security for the fulfilment of a contract, or the performance of a promise. In the Church Catechism, a Sacrament is defined as 'an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a *pledge* to assure us thereof;' in which the *pledge* is the token that we receive the *grace*.

'PLIGHT.' An antiquated word occurring in the Order for the Solemnization of Matrimony, thus: 'and thereto I *plight* thee my troth;' that is, 'I solemnly *pledge* thee my truth and sincerity in this engagement.'

PLURALITY. In the Church of England, the holding of more than one benefice or parochial cure, by a rector. This is forbidden by the 41st canon, except to those who 'shall be thought very well worthy for their learning, and very well able and sufficient to discharge their duty;' and also, that by an express stipulation they shall bind themselves to reside personally in each benefice 'for some reasonable time in every year.' The said benefices are also to be not more than thirty miles asunder, and the rector is bound to keep a curate in that part in which he does not ordinarily reside.

PŒNITENTIALE. In the Roman Church, a book relating to confession and penance, for the use of priests.

'POINTED.' In the English Prayer-book, the Psalter, Venite, Te Deum, etc., are punctuated throughout in a peculiar manner, by the insertion of a colon in or near the middle of each verse, without regard to grammatical rules. This is done with the design of facilitating the *chanting* of

them, by presenting to the eye the most natural division of the verse, or that which will most readily correspond with the movement of the chant tune. In allusion to this, the title of the English Prayer-book states, that the Psalms of David are '*pointed* (or punctuated) as they are to be sung or said in Churches.' In the American editions, the grammatical punctuation has been restored, and the above portion of the title omitted.

POLITY, *Ecclesiastical.* The order and government of the Church. See Apostle, Bishop, Church Government, and Episcopacy.

S. POLYCARP. One of the immediate disciples of the Apostle John, by whom he was also appointed bishop of Smyrna. He had conversed with many who had seen Jesus Christ, and is supposed to have been the 'angel' of the Church of Smyrna, to whom the epistle in the Revelation is addressed. He suffered martyrdom about the year 166. Of the various writings which he is recorded to have left, only one epistle remains; and in this he has nearly forty allusions to the different books of the New Testament.—*Horne's Introd.*

POMPS OF THE DEVIL. In ancient times, this expression seems to have referred to public games, shows, theatrical exhibitions, and similar customs of the heathen world. Thus S. Chrysostom says: 'The pomps of Satan are the theatre and the games of the circus, together with the observation of days, and presages, and omens.' Sometimes the games and shows, which were part of the devil's 'pomp,' were expressly mentioned in the form of renunciation in baptism, as in Salvian: 'I renounce the devil, his pomps, his shows, and his works.' For he thus addresses himself to Christians, who still gave themselves liberty to be spectators at the Roman shows: 'What is the first profession that Christians make at baptism? Is it not a protestation, that they renounce the devil, and his pomps, and his shows, and his works? Therefore these shows and pomps, even by our own profession, are the works of the devil. How, then, O Christian, canst thou, after baptism, follow those shows which thou confessest to be the work of the devil?' Tertullian made use of the same argument before, to make Christians refrain from following the Roman theatres.—*Bingham.*

'PONDER.' To weigh well a matter under deliberation; to consider deeply and earnestly the claims of one pleading. '*Ponder* my words, O Lord; consider my meditation.—*Psalm* v 1.

PONTIFEX, PONTIFF. The highest Roman sacerdotal title. Numa instituted four pontifices, chosen from the patricians; to whom were added, long subsequently, four plebeians. Sylla increased their number to fifteen. The college was divided into two classes, distinguished by the epithets, *majores* and *minores.* The chief of the pontifices was called the *pontifex maximus*, and was always created by the people, being generally chosen from those who had borne the first offices in the state. From this word

the well-known title of pontiff, in modern Europe, is derived. 'Supreme Pontiff' is a common title of the pope.—*Brande.*

PONTIFICAL, PONTIFICALE. A book of the sacraments and rites which can only be administered by bishops, such as the coronation of kings, the ordination of priests and deacons, and confirmation. In England and the United States, the Pontifical is not published separately from the liturgy, so that it is never called by that name,—though the offices of Confirmation and Ordination, with that for the Consecration of Churches, do, in fact, compose the Pontifical.

POPE, or PAPA. A father. Originally, this was the common title of all bishops, and not the designation of the bishop of Rome only. They were all fathers of the Church and of the clergy, and the title had no special appropriation even to archbishops or patriarchs. Bingham remarks, that 'Tertullian, in his book *De Pudicitia*, c. 13, speaking indefinitely of any Christian bishop who absolves penitents, gives him the name of *Benedictus Papa.* Or, if we suppose, as some do, that he speaks particularly of the bishop of Rome, yet there is nothing singular in it; for, at the same time, Dionysius, presbyter of Alexandria, speaking of Heraclas, his bishop, gives him the very same title, the blessed Pope Heraclas. And Arius himself, in one of his epistles, speaks of his bishop Alexander, in the same style. S. Jerome gives the title to Athanasius, Epiphanius, and Paulinus; and writing often to S. Austin, he always inscribes his epistles, *Beatissimo Papæ Augustino.* So among Cyprian's epistles, those that are written to him are usually inscribed in the same manner, *Cypriano Papæ.* And the clergy of Rome themselves give him the title of *Benedictus Papa*, and *Beatissimus* and *Gloriosissimus Papa Cyprianus.*' Bishops had also a still more honorable title than that of *Papa;* for they were commonly called *Patres Patrum*, and *Episcopi Episcoporum*, *fathers of fathers*, and *bishops of bishops.* Cotelerius observes that Gregory Nyssen is called πατηρ πατερων, *father of fathers*, by the second Council of Nice; and others say, Theodosius, the emperor, gave Chrysostom the same honorable title after death.

POPPY-HEAD, POPPY, or POPIE. An elevated ornament often used on the tops of the upright ends, or elbows, which terminate pews and seats, stalls and sedilia, in churches.

PORCH. Fr. An exterior appendage to a building, forming a covered approach to one of its principal doorways.

PORTATILE ALTARE. See Altare Portatile.

PORTIFORIUM, otherwise called the PIE (which See), is a book of rubrical directions, to instruct the clergy as to the due performance of divine service, and the administration of the sacraments. Sometimes, however, the word is used to signify a *Breviary.*

'PORTS.' In the 9th *Psalm*, at the 14th verse, in the Prayer-book, we

read thus: 'That I may show all thy praises within the *ports* of the daughter of Zion.' The word does not here refer to a *harbor* or place for ships, but is used according to its ancient signification for the *gates* of a city; the meaning of the verse will therefore be, 'that I may show forth all thy praises within the *gates* of the daughter of Sion,' that is, inside the gates of the holy city, or in the streets and public places of the city where God loved to dwell. See *Psalm* lxxiii. 27.

POST-COMMUNION. That portion of the Communion Office which is after the consecration and delivery of the elements. See ANTE-COMMUNION.

POSTILS. A name anciently given to sermons or homilies. The name sprung from the fact that these were usually delivered immediately after the reading of the Gospel (*quasi post illa*, sc. Evangelica). The word is also used in reference to certain printed expositions of Scripture, from the text being first exhibited, and *post illa* (after the words of the text) the explication of the writer.—*Horne's Introd.*, II.. p. 747.

POSTURES. The bodily attitudes assumed in the various parts of divine worship. No act whatsoever can be performed without the body taking *some* posture. This is the case in divine worship, as well as in matters of less consequence. The only question therefore is, whether all possible postures are equally appropriate in that worship, and in its different departments. Reason, Scripture, and universal consent, testify that they are not. Kneeling and prostration seem peculiarly expressive of penitent humility. Bowing, of deep veneration. Standing, of joy and thanksgiving. Hence, the Church has wisely legislated on this matter, recommending her children to observe with uniformity those long-established attitudes which are vindicated by reason and sanctioned by the example of Christ, His Apostles, and the holiest of men from the creation of the world.

As a general rule, the Church enjoins kneeling in confession and prayer; standing in praise, the reciting of the Creed, and in the exhortations of the liturgy; and allows sitting during the reading of Scripture and the delivery of sermons.

'POTS.' The baskets, boxes, or other hollow instruments used by the Hebrews, when they were employed in the laborious service of making bricks, under the taskmasters of Egypt. 'I removed his shoulder from the burden; and his hands were delivered from the *pots*.'—*Psalm* lxxxi. 6.

'POTSHERDS.' Pieces of broken pottery or earthenware. 'My strength is dried up like a *potsherd*.'—*Psalm* xxii. 15.

POTTER'S FIELD, ACELDAMA, *the field of blood*. A small field, lying south of Mount Zion, on the slope of the hills beyond the valley of Hinnom, which the Jewish priests purchased with the thirty pieces of silver that Judas had received as the price of our Saviour's blood.—*Matt.* xxvii. 8. *Acts* i. 19. *Calmet.*

POWER *of the Keys.* See KEYS, *Power of the.*

PRAISE. A reverent acknowledgment of the perfections of God, and of the blessings flowing from them to mankind, usually expressed in hymns of gratitude and thanksgiving, and especially in the reception of the Holy Eucharist—that 'sacrifice of praise' and sublimest token of our joy.

PRAYER. This duty may be described as 'an offering up of our desires to God, for things agreeable to His will, in the name of Christ, by the help of His Spirit, with confession of our sins, and thankful acknowledgment of His mercies.' The necessity and obligation of prayer take their rise from the fact that God requires it from us, as an acknowledgment of His sovereignty, and as a condition on which is suspended the bestowal of the blessings we need. It has therefore always formed a most important part of the public services of the Church, being the basis of every known liturgy, and the constant subject of all occasional and devotional offices. Respecting the mode and varieties of prayer, see DEPRECATIONS, FORM, INTERCESSIONS, LITANY, LITURGY, and SUPPLICATIONS.

PRAYER-DAYS. Though the service of the Church is intended for *daily* use, yet in the United States the custom has never come into general practice. As a substitute for this, and the nearest approximation the times will allow to the original usage, certain days of the week are selected on which morning or evening service is publicly held. Such days are denominated 'Prayer-days,' and are thus distinguished from the usual 'holy-days.' See the rubrics before the Order of Public Baptism.

PRAYERS FOR THE DEAD. In the Eucharistic Offices of the ancient Church, it was provided that prayers should be offered, not only for all orders and degrees of men in the Church militant on earth, but that there should be also a particular commemoration of all those who had departed in the faith, with prayers for their continual rest, happiness, and peace in the Lord. This practice was of very great antiquity, and prevailed throughout the Church, as is evident from the writings of the Fathers, and the concurrent testimony of all the ancient liturgies. With quotations from these sources in proof of this universal custom, we might easily fill several pages, were it consistent with the object of this work. Referring the reader to Archbishop Usher's Dissertation on this subject, Bingham's Christian Antiquities, with Brett, Palmer, and others on the ancient liturgies, for full information, it will only be necessary to append some expressions of opinion by approved writers relative to the grounds on which the ancient Church offered prayers for her departed members. These grounds have been summed up by Bingham, and illustrated at some length.

In a condensed form, they may be thus stated:—1. That the Church did not pray for the dead upon the supposition of *purgatory*, appears evidently from the fact that she prayed for all the saints, martyrs, confessors, patri-

archs, prophets, apostles, and even the Virgin Mary herself, and all other holy men and women from the foundation of the world, who were supposed to be in a place of rest and happiness, and not in any place of purgation or torment. 2. Upon the same presumption some of their prayers for the dead were always eucharistical, or thanksgivings for their deliverance out of the troubles of this sinful world. A 3d reason was because they justly conceived all men to die with some remainders of frailty and corruption, and therefore desired that God would deal with them according to His mercy, and not in strict justice according to their merits. 4. It was done in order to put a distinction between the perfection of Christ, and the imperfection of all others, saints, martyrs, apostles, prophets, confessors, etc., He being the only person for whom prayer was not then made in the Church. 5. They prayed for all Christians, as a testimony both of their respect and love for the dead, and of their own belief of the soul's immortality, to show that they believed that they who were deceased were yet alive, and not extinguished, but still in being, and living with the Lord. 6. Whereas the soul is but in an imperfect state of happiness till the resurrection, when the whole man shall obtain a complete victory over death, and by the last judgment be established in an endless state of consummate happiness and glory; the Church had a particular respect to this in her prayers for the righteous, that both the living and the dead might finally attain this blessed state of a glorious resurrection. 7. Because many of the ancients believed that the souls of all the righteous, except martyrs, were sequestered out of heaven in some place invisible to mortal eye, which they called Hades, or Paradise, or Abraham's Bosom, a place of refreshment and joy, where they expected a more complete happiness at the end of all things. This is the known opinion of Hermes Pastor, Justin Martyr, Pope Pius, Irenæus, Tertullian, Origen, Caius Romanus, Victorinus Martyr, Novatian, Lactantius, Hilary, Ambrose, Gregory Nyssen, Prudentius, Augustine, and Chrysostom. Therefore, in praying for the dead, they may be supposed to have some reference to this, and to desire that the souls of the righteous thus sequestered for a time, might at last be brought to the perfect fruition of happiness in heaven.

To the same effect is the remark of Archbishop Usher, that, at first, 'prayers of praise and thanksgiving were presented unto God, for the blessed estate that the party deceased was now entered upon; whereunto were afterwards added prayers of deprecation and petition, that God would be pleased to forgive him his sins, to keep him from hell, and to place him in the kingdom of heaven. Which kind of intercessions, however at first they were well meant, yet, in process of time, they proved an occasion of confirming men in divers errors; especially when they began once to be applied, not only to the good, but to evil livers also, unto whom, by the first institution, they never were intended.'

In the Church of England prayers for the dead occupied a conspicuous place in the First Book of Edward VI.; but at the instigation of Bucer and Calvin, they were excluded, and such alterations were made as were suggested by the former. On this point Mr. Palmer remarks that it is 'a matter of some interest and importance to ascertain the reasons which justified the omission of these Prayers in the Liturgy of the English Church for the first time in the reign of King Edward VI. Some persons will, perhaps, say that this sort of prayer is unscriptural; that it infers either the Romish doctrine of Purgatory, or something else which is contrary to the revealed will of God, or the nature of things. But when we reflect that the great divines of the English Church have not taken this ground, and that the Church of England herself has never formally condemned Prayers for the Dead, but only omitted them in her Liturgy, we may, perhaps, think that there are some other reasons to justify that omission.

'The true justification of the Church of England is to be found in her zeal for the purity of the Christian faith, and for the welfare of all her members. It is too well known that the erroneous doctrine of Purgatory had crept into the Western Church, and was held by many of the clergy and people. Prayers for the departed were represented as an absolute proof that the Church had always held the doctrine of Purgatory. The deceitfulness of this argument can only be estimated by the fact that many persons at this day, who deny the doctrine of Purgatory, assert positively that the custom of praying for the departed infers a belief in Purgatory. If persons of education are deceived by this argument, which has been a hundred times refuted, how is it possible that the uneducated classes could ever have got rid of the persuasion that their Church held the doctrine of Purgatory, if prayers for the departed had been continued in the Liturgy? Would not this custom, in fact, have rooted the error of Purgatory in their minds? If, then, the Church of England omitted public Prayer for the departed Saints, it was to remove the errors and superstitions of the people, and to preserve the purity of the Christian faith. . . . .

'It was, therefore, relinquished, and the happy consequence was, that *all the people gradually became free from the error of Purgatory.* Thenceforward the Catholic doctrine prevailed in England, that the righteous, after death, are immediately translated to a region of peace, refreshment, and joy; while the wicked are consigned to the place of torment from whence there is no escape. And, *when the doctrine of Purgatory had been extirpated*, the English Church restored the Commemoration of Saints departed in the Liturgy' [viz., at the end of the prayer for the Church militant], 'which had been omitted for many years, from the same cautious and pious regard to the souls of her children.'

PREACHER. One who publicly declares and enforces the doctrines of

religion, and other subjects embraced in the scope of Christianity. The term is particularly applied to a clergyman engaged to deliver courses of sermons at stated times, or to occupy a pulpit on extraordinary occasions. As a general title for the ministry, it is little used in the Episcopal Church, being too narrow in its signification.

PREACHING. Proclaiming, or publicly setting forth the truths of religion. Hence the reading of Scripture to the congregation is one branch of preaching, and is so denominated in *Acts* xv. 21: 'Moses of old time hath in every city them that preach him, being *read* in the synagogues every Sabbath-day.' The term is, however, generally restricted to the delivering of sermons and lectures. The authority to perform this office was originally committed to all the grades of the ministry; and in the apostolic age, when gifts of utterance, and other extraordinary qualifications were common, no restriction was necessary in the exercise of this function, nor does it appear ever to have been laid on those to whom any office of the ministry was committed. But in after ages, when the circumstances of the Church had materially changed, and the people were abundantly supplied with pastors, a greater degree of care and discrimination was found necessary. The liturgical services and the reading of the Scriptures were therefore committed to the inferior clergy, as well as to the bishops; but public expositions of the word of God were usually confined to these latter, for the more secure preservation of the integrity of the faith. Presbyters, however, were in some cases allowed to exercise this part of their office, especially when they exhibited qualifications of a superior order. Among the Greeks, Basil, Chrysostom, and Gregory Nazianzen were eminently distinguished for their florid and eloquent discourses and homilies; while Jerome, Augustine, and others maintained a high reputation among the Latins. Their homilies were chiefly on the expository system, and varied in length according to the occasion and the subject—many of them occupying only from eight to ten minutes in their delivery, while others were of equal extent with a modern sermon. During the Middle Ages, preaching degenerated very much from the noble models which had been set by the golden-mouthed orators of better days; and what with the subtleties of the schoolmen, and the influence of a corrupted taste in the people, theology and wild metaphysics were given in wedlock, and brought forth a brood of mystical dogmas and theses, as admirable for their obscurity as for their unprofitableness.

The Reformation broke in upon this abuse of the pulpit, with a determination to restore the banner of the cross to its rightful eminence. The Church, however, found many of her clergy, at first, too feeble to venture far without her kindly help. For these, provision was made by the publication of two books of Homilies, admirably adapted to the times and the

exigency, and which, when burnished afresh, may do essential service in another polemical campaign. The Church did not halt here, but set on foot a process of ecclesiastical training, the subjects of which have since not only purified her pulpits, and caused the voice of joy and praise to resound in the dwellings of the righteous, but have given her a name and a rank in Christendom to which none can look without veneration. The American Church is thus proud to walk in the steps of her saintly mother; and we trust that the same nervous tone of orthodoxy which has sounded from the one may ever be echoed from the other. Bred in the same school,—taught in the same faith,—blessed with the same liturgy,—and, more than all, protected by the same Bishop of souls,—may the word of Christ dwell in both richly, and His kingdom prosper in their hands.

PREACHING-CROSS. A cross erected in the highway, or in some other public place, at which the monks and others were accustomed to preach to the people.

PREBEND. In the Church of England, the stipend which is received by a prebendary, from the revenues of the cathedral or collegiate church with which he is connected.

PREBENDARY. A clergyman attached to a cathedral or collegiate church, who enjoys a prebend, in consideration of his officiating at times in the church. See Prebend, and Canon.

PRECENTOR. The chief leader and director of a choir in a cathedral, collegiate, and sometimes a parish church. The office of precentor is not confined to laymen, but is frequently held by clergymen whose musical abilities qualify them to take charge of the choral service. The bishop of Salisbury is precentor of the bishops in England.

PRECES. The ancient name for the versicles and responses following the Lord's Prayer and the Creed, in the English Prayer-book.

PRE-COMMUNION. That section of the Communion Office which extends from its opening to the end of the sermon.

PRECOMPOSED. This term is applied to prayers, etc., which are *composed before* the time when they are publicly offered, to distinguish them from such as are *extempore*, or made when the minister delivers them. The whole of the Church service, as set forth in the Prayer-book, is a *precomposed* form. See Liturgy.

PREFACES. Certain short occasional forms in the Communion Service, which are introduced by the priest on particular festivals, immediately before the anthem beginning, 'Therefore with angels and archangels.' This anthem is a song of praise, or an act of profound adoration, equally proper at all times; but the Church calls upon us more especially to use it on her chief festivals, in remembrance of those events which are then celebrated. Thus, on Christmas-day, the priest having said, 'It is very meet,

right, and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord [Holy Father] Almighty, everlasting God,' adds the proper preface, which assigns the reason for peculiar thankfulness on that particular day, viz., '*Because* thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his Mother; and that without spot of sin, to make us clean from all sin: *Therefore*, with angels,' etc. The days for which these prefaces are provided, are—Christmas, Easter, Ascension, and seven days after. Also, Whitsun-day, and six days after; together with Trinity Sunday. The antiquity of such prefaces may be estimated from the fact that they are mentioned and enjoined in the 103d canon of the African code, which code was formed of the decisions of many councils prior to the date, 418.

In the Order of Confirmation, the introductory address is also called a preface.

PRELACY. The office and rank of a bishop or prelate. The term is also used, frequently in a contemptuous sense, by the non-conformists and others, for the entire system of Episcopal ministerial order.

PRELATE. A title or designation belonging only to the office of a bishop. For example: 'On Sunday morning, the Bishop of London held an ordination. In the afternoon, the same *Prelate* confirmed fifty persons.'

The term was anciently used with less restriction, being sometimes employed according to its derivation, for those who were held in high esteem and reverence, without regard to their place of rank in the ministry. Accordingly, Archbishop Secker, in his second Charge, admits that in this broad sense 'parish priests are *Prælati*.' So also Latimer,—'A *Prelate* is that man, whatsoever he is, that has a flock to be taught by him; whosoever has any spiritual charge in the faithful congregation, and whosoever he is that has a care of souls.'—*Sermon, Of the Plough.* As a general rule, however, the term applies only to bishops; and usage, from the time of the Reformation downwards, sanctions this limitation.

PRE-SANCTIFIED. In the Greek Church, the name of a liturgy, in which the elements of the Holy Communion, consecrated at a previous service, are partaken of,—portions of these having been reserved, as already *sanctified*, and the consecration of more being omitted. This service is observed throughout Lent, except on Sunday, and the Festival of the Annunciation, the Greeks considering that consecration in the Communion should not take place on fasting days. In the Romish Church, also, no consecration is made on Good Friday, but the *pre-sanctified* elements of the day before are used. See Missa Presanctificatorum.

PRESBYTER. The designation of a minister of the second rank or order. The word implies the same as elder or priest. A presbyter having

been twice ordained, is one degree above a deacon, and occupies the middle rank between a bishop and a deacon. Being invested with the full powers of an ordinary pastor, he may administer the Holy Communion, and pronounce the absolution and benediction, all which the deacons are not qualified to perform, those exercises not appertaining to their office. See Bishop.

PRESBYTERA. The wife of a presbyter. The word occurs in the canons of several ancient councils. See Diaconissa, and Episcopa.

PRESBYTERATE. The office and rank of a presbyter.

PRESBYTERIANS. The general name of those religious bodies which reject Episcopacy, and believe that all the powers and rights of the Christian ministry, including ordination, are held and exercised by the single order of presbyters. With this is generally connected a reception of the Westminster Confession of Faith. This opinion, which reduces bishops to presbyters, on the one hand, and deacons to laymen, on the other, sprang up in the sixteenth century among the reformers on the continent of Europe, and, with some other novelties pertaining to discipline and worship, was introduced into England on the return of those who had fled from persecution during the reign of Queen Mary. Those who had thus consulted their safety by passing over to the continent, had been 'received there with the utmost cordiality, and treated with the greatest friendship and hospitality, as long as they were under the necessity of continuing in exile. The powerful influence of Calvin led some to adopt his theological opinions entirely, while others were more or less influenced; of which, as well as other things, there is abundant evidence in Fuller, who gives an account of the differences which thus grew up among the English exiles in Frankfort, Zurich, and Geneva.' The Puritans, whose hostility to many of the rites and usages of the Church was ineradicable, gradually adopted those views concerning the ministry which were held by the Calvinists abroad, and the tendency of their system was such as to threaten the subversion of that ritual and polity which had prevailed in the Church from the earliest times. The Presbyterian theory of the ministry, however, was defended, at first, simply on the ground of *necessity*—the impression being that, in the turbulent state of the times, Episcopal consecration or ordination could not readily be had. But, in the course of time, efforts were made to support the theory by an appeal to Scripture, and references to some ancient writers. Such an appeal was, of course, much embarrassed by the historical fact that the Church of Christ, in all times and places, for the preceding 1500 years, had been governed by an Episcopal ministry; and by the further fact that the very few writers who are referred to, were themselves either ordained by the same apostolic ministry, or were living under it.

Presbyterianism 'was first introduced into Scotland by Melville, about 1575 who had just returned from Geneva, and was desirous of introducing

the discipline established there. He succeeded in exciting great disturbances in the Church, and in 1580, an assembly of clergy at Dundee even declared the office of bishop unlawful. However, Episcopacy continued till the time of Charles the First, when the nobility, irritated by the king's revocation of the grants of Church lands, and jealous of the bishops, united themselves with the Presbyterian party, which broke into insurrection against the king, abolished Episcopacy by act of parliament, and instituted the "solemn league and covenant," one of whose articles consisted of an engagement to "endeavour the extirpation of prelacy, that is, Church government by archbishops, bishops, etc." ' These proceedings were annulled on the restoration of Charles II.; but, in 1690, this party of dissenters obtained the support of the civil power (in consequence of the refusal of the bishops to acknowledge King William III.), and under their influence the Scottish Parliament abolished Episcopacy, and established 'the presbyterian separatists as the Church of Scotland.' See *Palmer's Ch. Hist.*, I., p. 527.

'The Presbyterians,' says Dr. Hook, 'had many endowed chapels in England, but the trustees and ministers having become Socinians, these endowed chapels, upwards of 170 in number, are the strongholds of Socinianism and Rationalism in this country. These observations do not, however, apply to the meeting-houses in England of the Scotch Presbyterians.'

Dr. Krebs remarks that, 'the Presbyterian Church in the United States derives its lineage from the Presbyterians both of Ireland and Scotland. It is true, that Presbyterianism was the form, not only of the Church of Scotland, but also of the reformed Churches on the continent of Europe, and of the Puritans of England about the time of the Westminster Assembly; and contributions from all these sources have been made at various times to the elements of the American Presbyterian Churches. But still, it is unquestionable that the early founders of this Church were principally Scotch and Irish Presbyterians. In like manner, the Church of Scotland was, more than any other, their model, in the whole arrangement of their judicatories, and in their whole ecclesiastical nomenclature, with few exceptions. . . . . In many aspects the disruption of the American Presbyterians, which occurred in 1838, is one of the most interesting occurrences in the religious annals of the Western continent. The narrative of the successive events which finally produced the separation of the conflicting parties, with their organization into two distinct communities, both bearing but one name, and both claiming to be the genuine integral body which had been subdivided, would combine a very instructive chapter of ecclesiastical history. The collision ostensibly included two principal topics of controversy—*didactic theology*, and *Church government and discipline*.' See the notices of the prominent sects of Presbyterians, under their respective heads.

PRESBYTERII CORONA. In the ancient churches, the seats of the

presbyters were on each side of the bishop's throne, the whole being in the form or figure of a semicircle. Hence we read, in ancient authors, of the spiritual crown or circle of the presbytery, and the crown of the Church. This may also be a metaphorical expression, to denote that the presbyters, united with their bishop, were the glory of the Church.—*Bingham.*

PRESBYTERY. A number of presbyters convened in a body, for the purpose of consultation or the execution of some duty connected with Church discipline or order.

PRESBYTERY. In ecclesiastical architecture, the part of a church in which the high altar is placed; it forms the eastern termination of the choir, above which it is raised by several steps, and is occupied exclusively by those who minister in the services of the altar, and its western boundary is the end of the stalls, or *choir proper.—Gloss. of Archit.*

PRESBYTIDES. Deaconesses in the ancient Church, so called because they were ordinarily elderly widows.

PRESCRIBED. That which has been *written* and *appointed before* the time when it is publicly delivered; as, for example, the liturgy, and all services and offices in the Prayer-book. See LITURGY.

PRESENTATION. In the Church of England, the act, on the part of a patron of a church, of offering and recommending a clergyman to the bishop, to be instituted rector, etc., of the benefice. Also, in the Episcopal Church in general, the ceremony prescribed in the Ordinal, of bringing forward the candidates for ordination and committing them to the bishop for admission to the ministry. The same term is employed in relation to persons brought by their pastor to the bishop to receive Confirmation.

PRESENTATION *of Christ in the Temple.* See PURIFICATION.

PRESIDING BISHOP. According to the usage of the Episcopal Church, the bishop who has been longest in the Episcopal office is President of the House of Bishops, and thus presides at General Conventions, etc., besides discharging such other duties as, for convenience' sake, may be allotted him by the canons and customs of the Church. The title or designation of *Senior Bishop* is also applied to him, not in respect to his age, but in reference to the fact of his being the oldest in the order of consecration, while that of *Presiding* Bishop rather refers to the nature of his duties. See SENIOR BISHOP.

'PREVENT.' Lat. præ, *before*, and venio, *I come; to come or go before.* A word which has suffered so remarkable a change in its usage within the last two hundred years, that, without some explanation, many passages in the Bible and Prayer-book are scarcely intelligible.

What, for example, would be thought of a prayer beginning thus—'*Prevent* us, O Lord, in all our doings?' Yet this is the opening of one of the Collects at the end of the Communion Service in the English Prayer-

book—the same which has been altered in the American editions to read, '*Direct* us, O Lord, in all our doings.'

The original sense of the word is, *to go before*, or to anticipate, assist, or help; and in this sense it is generally used in the Bible and Prayer-book. The following are examples:

'Lord, we pray thee, that thy grace may always *prevent* and *follow* us,'—i. e., that the favor of God may always *go* with us, *before* and *after* every good work.—*Collect for the* 17*th Sunday after Trinity.*

'We humbly beseech thee, that as, by thy special grace *preventing* us, thou dost put into our minds good desires,'—that is, God, by His grace aiding and working in us, causes holy thoughts and pure desires to arise in our minds.—*Collect for Easter.*

'We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ *preventing* us, that we may have a good will,'—i. e., the grace of God, moving and enabling us to will those things which are good and pleasing to Him.—*Article* X.

'Let thy tender mercies speedily *prevent* us,'—that is, 'let thy mercy, anticipating our wants, deliver us without delay.'—*Psalm* lxxix. 8.

'In the morning shall my prayer *prevent* thee.' The Prayer-book version is an admirable comment on this: 'Early shall my prayer *come before* thee.' —*Psalm* lxxxviii. 13.

'I *prevented* the dawning of the morning, and cried;' i. e., 'I cried even before the dawning of the morning.'—*Psalm* cxix. 147.

'We, which are alive and remain . . . . shall not *prevent* them which are asleep;' that is to say, those Christians who shall be alive at the second coming of Christ, will not be glorified *before* those who are in their graves; but after the dead are raised, then those who were alive 'shall be caught up *together with* them, in the clouds, to meet the Lord in the air.'—1 *Thess.* iv. 16, 17.

For other examples, See *Job* xxx. 27; xli. 11; *Psalm* xxi. 3; lix. 10; cxix. 148; 2 *Sam.* xxii. 6, 19; *Isaiah* xxi. 14; *Amos* ix. 10.

The following passage from the 'judicious Hooker' affords a happy instance of the ancient use of the word before us. 'Are we to shun any requisite action, only because we have in the practice thereof been *prevented* by idolaters?'—that is, because idolaters have chanced to do the same thing *before* us.

Again: 'Those who truly fear God have a secret guidance from a higher wisdom than what is barely human; namely, by the Spirit of truth and wisdom, that doth really and truly, but secretly, *prevent* and direct them.'—*Sir Matthew Hale.*

PRICE LECTURES. An annual course of lectures, delivered in Boston, endowed by Mr. William Price, a respectable book and printseller of

that city, and a devoted Churchman. By his last will and testament, in 1770, he bequeathed an estate, in trust, for certain purposes, the principal of which was the support of a course of sermons to be preached annually, in Lent; for which purpose sixteen pounds sterling were every year to be appropriated. The subjects of the several lectures (eight in number), the days on which, and the persons by whom, they were to be preached, are specified in the will with great minuteness; and it is directed, with characteristic benevolence, that, after each lecture, there shall be made a contribution for the poor, into which, at each time, five shillings sterling shall be put by the church-wardens—the whole proceeds to be divided, on Good Friday, between the ministers and wardens of the parishes interested in the lectures for the use of the poor.—*Banner of the Church.*

'PRICKS.' Goads, or sharp-pointed sticks anciently used for the driving of cattle. 'It is hard for thee to kick against the pricks.'—*Acts* ix. 5.

PRIEST. A designation of the second order or grade of the Christian ministry, equivalent to presbyter or elder. The word is formed by a contraction of the Greek Πρεσβυτερος, a *presbyter*, with an English termination. Some diversity of opinion has prevailed respecting the propriety of this designation, similar to that which has attended the use of the words *altar* and *sacrifice* in the Christian Church. The point of the objection lies in this,—that there is no such office existing in the Church as that of an Ἱερευς, or *sacerdos* (a minister of sacrifices), inasmuch as sacrifices are abolished, and altars with them. It will be granted that the English word 'priest' is the representative of the two Greek words Ἱερευς and Πρεσβυτερος,—i. e., Sacerdos and Presbyter. The question, then, is, whether the *sacerdotal* character really exists in the Christian ministry. In the view of the Church of Rome, the affirmative is contended for, on the ground that, in the Eucharist, the priest offers a *true propitiatory sacrifice* for the sins of both the living and the dead. If this were so, there could no longer be any dispute on the question; but this is positively denied by the Church in her 31st Article, where it is said that 'the Sacrifice of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.' This settles the question so far as regards the connection of the term with the offering of a propitiatory sacrifice; but we apprehend that it does nothing more. Why, then, is the term retained? And why does the Church speak of '*sacerdotal*' functions in the Office of Institution and elsewhere? The reply to this we shall draw from the early days of the Church—those days to which our reformers looked with deep and solemn veneration.

At a period very ancient, the whole of divine worship was distinguished by the title of Sacrificium, or *sacrifice*. This name was given to the prayers

and praises, preaching, and devotion of body and soul to Christ, in the sacraments of baptism and the Lord's Supper.—*Bingham*, IV., p. 16. But more particularly, and with greater dignity, was the term applied to the consecrated symbols of the body and blood of Christ, called by St. Chrysostom, 'the tremendous sacrifice.' The ministers officiating were also endowed with the corresponding title of 'Priests' (sacerdotes), and bishops had the appellation of 'Summi Sacerdotes' (chief priests). And these names were given, not with relation solely to the administration of the Eucharist, but to the exercise of their prerogative in the various acts of divine worship. 'It was one act of the priest's office to offer up the sacrifice of the people's prayers, praises, and thanksgivings to God, as their mouth and orator, and to make intercession to God for them. Another part of the office was in God's name to bless the people, particularly by admitting them to the benefit and privilege of remission of sins by spiritual regeneration or baptism. Above this was the power of offering up to God the people's sacrifices at the altar; that is, as Mr. Mede and others explain them, first the eucharistical oblations of bread and wine to agnize or acknowledge God to be the Lord of the creatures; then the sacrifice of prayer and thanksgiving in commemoration of Christ's bloody sacrifice upon the cross, mystically represented in the creatures of bread and wine; which whole sacred action was commonly called the Christian's reasonable and unbloody sacrifice, or the sacrifice of the altar.'—*Bingham*, I., p. 204. The power of ministerial absolution, and that of benediction, were also considered as sacerdotal acts, together with that of spiritual jurisdiction and ordination vested in the bishops. These facts and explanations go to show that, in the view of the Church, 'sacerdotal functions' are not confined to the offering of bloody or expiatory sacrifices, and consequently that a presbyter may be a true priest or sacerdos, without involving the doctrine to which we have alluded as held by the Romanists. It is the fear of this doctrine which has created repugnance to the word in question; and has led to the impression that, though authorized by the Church, there is a trifle more of popery about it, than in the kindred term 'Presbyter.' We believe that there is no popery in either, inasmuch as they were in use before popery was in existence. The one is scriptural; the other, not contrary to Scripture; and both may be properly used, without involving unlawful and heretical associations.

PRIESTHOOD. 1. The office and dignity of a priest or presbyter. 2. The persons composing the order of priests. 3. The ministry of the Christian Church. In the latter sense the term is little used, though cases may be adduced from ancient canons and early writers, in which deacons are included under the general denomination of the priesthood. See Priest.

PRIESTLY. Something appertaining to, or connected with a priest; thus, priestly robes are the garments worn by a priest when performing his

sacred duties. The priestly office, is that rank and station which a priest possesses in the Church of God. Priestly authority, is that spiritual power which has been committed to a priest. The abuse of this is frequently termed *priestcraft.*

PRIMATE. A metropolitan or archbishop, having jurisdiction over the diocesan bishops of a province. See ARCHBISHOP.

PRIME. One of the canonical hours of prayer, about six o'clock in the morning, and so called because it was the first of the daily services.

PRIMER. See PRYMER.

PRIMITIVE. That which is first, original, at the beginning; as the primitive faith, order, and discipline of the Church, equivalent to *apostolical;* or those which existed at the earliest days of the Church.

PRIMITIVE CHURCH. The Church as it existed in the ages immediately after its first establishment. From its near connection with the Apostles and other inspired men, the primitive Church enjoyed many advantages, of which, at later periods, it was deprived. To the earliest ages we naturally look for illustrations of obscurities in the New Testament; for evidence and testimony of matters of fact; for sound interpretations of doctrine; proofs of the efficacy of the Gospel, and examples of undaunted Christian heroism. Hence the value we are accustomed to attach to the writings which have come down to us from the first three centuries after Christ; and this value is considerably enhanced by the fervor, the beauty, and the surpassing eloquence which adorned the Church in that early day, and in the ages following. These were familiarly known to the Reformers of the Church of England; and having taken the primitive Church as their model, and as the best witness of Catholic principles and usages, they transfused its spirit not only into the liturgy, but into the whole frame-work and superstructure of that venerable fabric they aimed to restore. How well they succeeded, is manifested in that fearless appeal which Churchmen ever make, first to the apostolic Church, then to those who drew their principles from it along with their infant breath, and flourished and died in an age when inspiration itself was scarcely extinct. That Church has nothing to dread, which can lay its standards on the altar of antiquity, and return them to her bosom, signed with the glorious testimony of a Polycarp, an Ignatius, a Clement, and a 'noble army of martyrs;' nothing has she to dread, but the possibility of declension, and unfaithfulness to her sacred trust.

PRIMITIVE CHRISTIANS. Those who lived in the apostolic age, and that next succeeding. (See the two preceding articles.)

PRINCIPES ECCLESIÆ. One of the ancient names of bishops.

PRIOR, PRIORESS. Lat. The heads of certain convents of monks or nuns, which are thence denominated *priories.* The prior is inferior in dignity to the abbot.

PRIORY. A building similar in most points of its constitution to a monastery or abbey, the head whereof was called a prior or prioress.

PRISCILLIANISTS. In ecclesiastical history, a sect of heretics of the fourth century. The name is derived from Priscillian, bishop of Atila in Spain, who was put to death by Maximus in the year 382. The opinions of Priscillian and his followers are said to have resembled those of the Manichæans.

PRIVATE BAPTISM. The appointed place for the administration of baptism is the church. But, upon 'some great and reasonable cause,' as dangerous sickness, children may be baptized in private houses; and a separate Form is set forth in the Prayer-book for that purpose. The practice is only admitted by the Church on the ground of unavoidable impediments; and the minister is required to warn the people, that 'without great cause and necessity, they procure not their children to be baptized at home in their houses.' See *Office for Private Baptism.*

'PRIVY CONSPIRACY.' Private, secret, and evil-minded plotting and conspiring against the civil government. 'From all sedition, *privy conspiracy, and rebellion*, ... Good Lord deliver us.' —*Litany.*

PROCESSION. A ceremony of considerable antiquity, consisting in a formal march of a train of clergy and others during the performance of the Litany or any other solemn service. Public processions in the streets are still common in the Romish and Oriental Churches; on which occasions the Holy Eucharist, crosses, and relics, are borne by the ecclesiastics, and due reverence is demanded from all spectators. Processions of this kind continued in the Church of England till the time of the Reformation, when they were abolished; but an injunction was nevertheless given by Queen Elizabeth, in 1559, 'that the parishioners shall, once in a year, at the time accustomed [Ascension Week], with the curate and the substantial men of the parish, *walke about the parishes*, as they were accustomed, and at their returne to the Church, make their common prayers.' The 17th Homily, in the second Book, is designed to be used at these 'Perambulations.'

PROCESSIONAL BANNER. A banner formerly used at the Rogation and other processions. It had, usually, the patron saint of the particular church where it was used, painted, or wrought upon it. 'At Medford, says the Rev. R. Hart, 'there were "three banner clothes," and "two streamers of silk;" and at Witchingham, Norfolk, "a *band* cloth with a pendon."' —*Eccl. Records.*

PROCESSIONALE. A book containing services to be said or sung in processions; litanies, psalms, antiphons, and hymns.

PROCESSION *of the* HOLY GHOST. A term expressive of the Scripture doctrine of the Holy Ghost *proceeding from* the Father and the Son. This is expressly declared in *S. John* xv. 26. 'When the Comforter is come,

whom I will *send* unto you from the Father, even the Spirit of truth which *proceedeth* from the Father, He shall testify of me.' This doctrine is incorporated into the Nicene Creed, in the words, 'I believe in the Holy Ghost, the Lord and Giver of life, who *proceedeth* from the Father and the Son.' The addition of the words 'from the Son' (*filioque*), was the occasion of a severe contest, about the eighth or ninth century, between the Greek and Latin Churches, which resulted in mutual charges of error, and in the determination of the Greek Church not to admit the expression.

PROFESSION. A solemn public declaration of 'repentance towards God, and faith in our Lord Jesus Christ,' as in the Offices of Baptism, which See.

'PRONOUNCE.' To declare or affirm by authority; to publish openly an important message, sentence, or decision. 'Almighty God . . . . hath given power and commandment to his Ministers, to declare and *pronounce* to his people, being penitent, the Absolution and Remission of their sins.'—*Prayer-book.*

PROPAGANDA. In the Romish Church, a name given to an association, or, as it is termed, the congregation *De propaganda Fide*, established at Rome by Gregory XV., in 1622, for diffusing a knowledge of Christianity throughout the world. It is a committee of cardinals and special agents of the pope, under whose presidency it meets every week. The duties are, the superintendence and assistance of missionaries in all parts of the globe, the maintenance of recent converts, the publication of religious books in foreign languages, etc.—*Brande.*

PROPER LESSONS. Chapters or portions of Scripture differing from those set against the day of the month in the Calendar, and particularly appointed to be used on certain holy-days.

PROPER PREFACES. See Prefaces.

PROPER PSALMS. On certain holy-days, the regular Psalms for the day of the month are omitted, in divine service, being superseded by others specially appointed; which, being more immediately appropriate to the occasion, are denominated '*Proper* Psalms.' The holy-days for which these are appointed are Christmas, Ash-Wednesday, Good Friday, Easter, Ascension, and Whitsun day. The Proper Psalms for these will be found by consulting the table immediately following the Preface of the Prayer-book.

Permission is also given to the minister to 'use one of the Selections, instead of any one of the above Portions,' in which case the 'Venite exultemus' is to be omitted, and its place supplied by anthems appointed for that purpose. These may be found between the *Selections* of Psalms and the *Psalter* in the Prayer-book.

Besides the above, Proper Psalms are also appointed to be used at the

Consecration of a Church, and at the Institution of a Minister, a list of which will be found in the services for those occasions.

'PROPERTY.' That which is owned or possessed by any one. When applied to the Divine Being, it refers to those attributes or perfections which belong peculiarly to Him. Thus, in the Communion Service, we read, 'But thou art the same Lord, whose *property* is always to have mercy;' that is, 'it *belongs to* God, always to exercise mercy, and to forgive.' Again, in one of the Collects for Ash-Wednesday: 'Thy *property* is always to have mercy,' which is of nearly the same import with the succeeding words, 'to thee only *it appertaineth* to forgive sins.' Latimer has the following remark on the words 'there were giants in those days.' 'These were giants, so called, from the *property* of giants, for they oppress the weak.'—*Sermon on Covetousness.*

PROPHETEUM. An ancient designation of a church built in memory of a prophet, and called by his name; thus, in the Council of Constantinople, under Mennas, there is mention made of the *Propheteum* of S. Esaias, the prophet.—*Bingham.*

PROSARIUM. A book containing the *proses* or hymns sung before the Gospel at high-mass.

PROSELYTE. Gr. προσηλυτος, *one who arrives as a stranger.* A term in use among the Jews after their connection with the Greeks, and applied to such foreigners as embraced their religion. There were two classes:—1. Proselytes *of the gate*, or those who had merely renounced idolatry, and believed in and worshipped the true God. These were admitted within the first gate of the Temple. 2. Proselytes *of righteousness*, or those who submitted to circumcision, and in every other respect conformed to the Jewish customs.

PROSTRATORS, or KNEELERS. See GENUFLECTENTES.

PROTESTANTS. A name now commonly applied to the various denominations of Christians which have sprung from the adoption of the principles of the Reformation in the sixteenth century. The Church of England, however, though reformed, has not assumed the actual title of Protestant, though it is borne by her daughter-Church in the United States. The term 'Protestant' was assumed, in the first instance, by the reformers of North Germany, who, in the year 1529, formally protested against a decree of the imperial diet held at Spires, which ordained that the question between the parties should remain unsettled (some restrictions being laid upon the progress of the new opinions) until the calling of a general council, the time of which was left uncertain. The Protestants accordingly asserted that the decree was unfavorable and unjust to their party, and claimed the immediate summons of a lawful council, which they knew it was the interest of the papacy, under the circumstances, to delay.

In the early period of the Reformation, the principal reformed Churches (on the continent) were two, those of the followers of Luther, and of Calvin, the partisans of Zuingli having become nearly identified with the latter. Since that time, it is almost needless to say, the number of subdivisions upon every point of doctrine and discipline has greatly increased.

PROTHESIS. A side-table near the altar, on which, in the primitive Church, 'the offerings of the people were received, out of which the bread and wine were taken that were consecrated at the altar.' Though the prothesis is not found in some of our churches, yet in the Communion Office there is a distinct allusion to it, and the rubrics cannot be fully met without some provision of this kind. Immediately before the prayer for Christ's Church militant, it is made the duty of the *priest*, then and there, to '*place upon the table* so much bread and wine as he shall think sufficient.' Consequently these were not on the table before, and, as Wheatly remarks, 'the placing the elements upon the Lord's table, before the beginning of morning prayer, by the hands of a clerk or sexton (as is now the general practice), is a profane and shameful breach of the aforesaid rubric.' With the justice of this sentiment, Bishop White fully concurred. 'In the primitive Church,' says the bishop, 'there was a prothesis, or side-table, for the previous reception of the elements. The priest's removing of them to the Lord's table was considered as an official act. It is not agreeable to the present writer's habits of thinking to lay too much stress on matters of order; but as the provision now noticed was designed to be an act of devotion, although not accompanied by words, he wishes for the restoration of it, by the reducing to practice of the existing rule.'—*Bishop White on the Ordination Offices.*

PROTO-MARTYR. A title generally given to S. Stephen, as the *first martyr* who suffered for the sake of Christ. In the Collect for S. Stephen's day, allusion is made to this fact, in the words, that we 'may learn to love and bless our persecutors, by the example of thy *first martyr* Saint Stephen, who prayed for his murderers.'

PROVINCE. In the Church of England, the collective dioceses are arranged under two general divisions, over each of which one of the archbishops exercises jurisdiction. These are denominated the provinces of Canterbury and of York. See Archbishop.

PRYMER. PRIMER. A book of devotions, authorized by the Church of England, for the use of the laity. Its name, says Mr. Maskell, was probably derived from some small manuals which were spread abroad among the people, of the first and chief lessons of religious belief and practice. These may have been so called, not only because they were lessons for children, but equally necessary for all men to learn. And the Prymer, in its first state, may have been known under that or some similar name, even to the Anglo-Saxons, as containing the Creed and Pater Noster. For there never

was a period in the history of the English Church when care was not taken to enforce upon all priests the duty of teaching their people the rudiments of the faith in the vulgar tongue, and to provide books fitted for that purpose. At all events, it can be ascertained, from wills and other documents, that the word Primer, signifying an elementary manual of devotions, was in use before the middle of the fourteenth century. It was a book, moreover, authorized by the Church, and known as the Primer. It was consequently not, as is often supposed, a translation, made for the first time in King Henry the Eighth's reign, by private persons among the reformers; and although some private works of devotion were published about that time, yet they had the title, '*A* Goodly Primer,' not '*The* Primer.' The common contents of the Primer were—the Almanac and Calendar, Pater Noster, Ave, Commandments, and Creed; Matins and Hymns of the Virgin; Compline and Even-song; the seven Penitential Psalms; the fifteen Psalms of Degrees (viz., from 120 to 134); the Litany; Dirge; Commendations; Godly Prayers, etc. In 1545, a famous Primer, commonly called King Henry's Primer, was 'set forth by ye kinge's maiestie and his cleargy,' which was purged of much that was superstitious.

PSALM. A sacred song or hymn in praise of the perfections of God, or on any topic of devotion and religious experience.

PSALMI ABECEDARII. See Abecedarii Psalmi.

PSALMI ALLELUATICI. The Hallelujah Psalms; the designation of those psalms which have the word Allelujah prefixed to them in the title, such as the 145th, and those following.

PSALMISTÆ, or *Singers*. One of the inferior orders of clergy in the ancient Church. The first rise and institution of these Singers as an order of the clergy seems to have been about the beginning of the fourth century. For the Council of Laodicea is the first that mentions them, unless any one thinks perhaps the Apostolical Canons to be a little more ancient. The reason of instituting them seems to have been to regulate and encourage the ancient psalmody of the Church. For from the first and apostolical age singing was always a part of divine service, in which the whole body of the Church joined together, and it was the decay of this that first brought the order of Singers into the Church. For when it was found by experience that the negligence and unskilfulness of the people rendered them unfit to perform this service, without some more curious and skilful to guide and assist them; then a peculiar order of men were appointed and set over this business, with a design to retrieve and improve the ancient psalmody, and not to abolish or destroy it. And from this time these were called Κανονικοι Ψαλται, *the canonical singers*,—that is, such as were entered into the canon or catalogue of the clergy, which distinguished them from the body of the Church. In some places it was thought fit for some time to pro-

hibit all others from singing but only these; with design, no doubt, to restore the concent of the ancient ecclesiastical harmony, which otherwise could not well have been done, but by obliging the rest for some time to be silent, and learn of those who were more skilful in the art of music.—*Bingham.*

PSALMODY. The practice of singing psalms, which was anciently performed by chanting or reciting them in a musical tone, as still retained in the cathedrals of England, and in some other churches. The term is now applied also to the singing of psalms in metre.

PSALTER. The book of Psalms, arranged for use in the Church. This divine book has in every age of the Church been regarded with the greatest admiration, and almost all the ancient liturgies have drawn largely from its rich and diversified abundance of material. By Athanasius it was styled an epitome of the whole Scriptures. S. Basil calls it the summary of the Old Testament; and in later times, Melancthon eulogized it as the most elegant writing in the world. It is not surprising, then, that the Psalms should form so considerable a portion of the service of the present Church. Excepting the Lord's Prayer, there is no part of Scripture so frequently repeated, and none which bears repetition with a better welcome from every devotional mind.

'The division of the Psalms into daily portions, as given in our Prayer-books, has been done with a view to convenience. Something like this has long prevailed in the Church, but without its regularity and system. Thus, in Egypt, at first, in some places, they read sixty psalms; in others, fifty; and afterwards they all agreed to recite twelve only. Columbanus, in his rule, appointed the number of psalms to vary according to the seasons of the year and the length of the nights; so that sometimes seventy-five were sung. In the monasteries of Armenia they repeat ninety-nine psalms, to the present day. Previously to the reform of our offices, the English Church prescribed twelve psalms for the nocturn; but at that period the number was reduced on an average to three, by the division of the 119th, and by reckoning some other long psalms as each more than one. Under the present arrangement, the Psalms are divided into sixty portions, two of which are appointed for each day of the month.' Selections are also set forth by the American Church which may be used instead of the regularly appointed portions.

The custom of repeating the psalms alternately, or verse by verse, between the minister and the people, is merely a provisional arrangement, to supply the place of the ancient responsive chanting of the psalms by two distinct choirs. This latter practice is still retained, not only in the cathedrals, and many of the larger churches of England, but is also growing into use in the United States, and is certainly more primitive and reverent

than the alternate reading prevailing in the greater number of our parish churches.

The Prayer-book version of the Psalter differs from that in the common Bible. Of this we shall have occasion to speak under the head of TRANSLATIONS.

PSALTERIUM. A Psalter, or book containing the Psalms as arranged for use in the Church, or in private devotions.

PUBLICANS. Officers among the Romans, employed in the collecting of taxes. They were held in low esteem by the Jews.

PUBLISHING. To publish is, in the common use of the word, to declare or give notice in the church of the Bans of Matrimony, or of any other matters to be made known to the congregation. See BANS OF MATRIMONY.

The appointed time for this, in the Morning Service, is immediately after the reading of the Gospel for the day.

PULPIT. An elevated place in a church, from which sermons and lectures are delivered. This seems to be the appropriate use of the pulpit in Episcopal churches, and, having prevailed for several ages, it has obtained the sanction and general consent of the Church. In the primitive ages, the ordinary custom was for the preacher to stand on the steps of the altar while delivering his sermon, and the pulpit or ambo was used as a reading desk, from which the lessons of Scripture were pronounced. It was always erected in the body of the church, at some considerable distance from the sanctuary or chancel, and elevated by the height of several steps above the general level.

In the Church of England the pulpit is generally used, as in the United States, for the delivery of sermons; yet the rule is not positively exclusive of other religious acts, so they be of the nature of addresses to the people. For example, the former part of the Commination Office in the English Prayer-book is ordered to be read in the 'Reading Pew or *Pulpit*;' and the Exhortations to the Communion are to be read 'after the Sermon or Homily ended,' which would seem to imply that they should be read in the pulpit, though there is, we allow, some want of consistency between this (English) rubric and another before the Offertory. Bidding of prayer was also enjoined before all sermons, lectures, and homilies, evidently from the pulpit.

It does not appear, however, that the pulpit was to be used as a place of actual prayer. This, says Wheatly, 'has been discountenanced and prohibited almost in every reign since the Reformation, by our governors and superiors, both in Church and State.' That a contrary practice has, notwithstanding, prevailed in the Church, is well known; and against this, a decision of the American General Convention has been directed, recom-

mending the disuse of prayers in the pulpit *before* sermon. The use of collects in the same place *after* sermon is still retained in some churches, more as a matter of convenience, we suppose, than of order.

The ancient position or place of the pulpit was in the body or near the centre of the church. By late usage it is stationed, in many cases, near the chancel, sometimes by itself, or in the immediate rear of the desk. The probability is, that this latter arrangement was adopted to secure a position for the speaker where he might be both seen and heard with convenience by the whole congregation. It is also to be remembered that the present *pew system*, which is not of long standing, has had something to do with the location of the pulpit. In the old churches, where the people either stood *en masse*, or provided themselves with moveable seats (as in some European cathedrals at the present day), it was easy for them at the beginning of the sermon to crowd around the pulpit and come within range of the preacher's voice; but since the introduction of pews, and the consequent location of the people in determinate places, it was thought necessary to plant the pulpit in the most favorable position for an equal radiation of sound to every part of the church. Still it is questionable whether there can be any warrant for the elevation of the pulpit above the altar, or for placing it in a position where it will exclude the minister from view when consecrating the elements in the Eucharist.

Since the late revival of ecclesiastical architecture, an arrangement has been adopted by which the true dignity of the altar is secured, by placing the pulpit, prayer-desk, and lectern in subordinate positions. This was the model so highly commended by Bishop Heber, concerning which it is stated in his life that, when he was on a visit at Vepery, 'he was particularly struck with the good taste which, by placing the pulpit and reading desk on each side of the aisle, gave from every part of the church a full and uninterrupted view of the recess of the altar, which is well raised and of excellent proportions. It is his wish, that in every church the altar should be the first and chief object, and that it should be rather more elevated than is usually the case.' The same plan had long before been adopted by Herbert, in the 're-edification' of his rural church at Layton: '. . . . by his order, the reading-pew and pulpit were a little distance from each other, and both of an equal height; for he would often say—"They should neither have a precedency nor priority of the other; but that praying and preaching, being equally useful, might agree like brethren, and have an equal honor and estimation."'—*Walton's Lives*, p. 310.

In the newer churches in the United States, the proper architectural position of the pulpit has, for the most part, been carefully observed.

'PURE HEART.' In the exhortation at the opening of Morning and Evening Prayer, the congregation are invited to accompany the minister

'with a pure heart and humble voice, unto the throne of the heavenly grace.' The word *pure* is not to be rigidly interpreted here, as implying innocence and freedom from moral infirmity; but that state of mind which, in the former part of the exhortation, is spoken of as 'an humble, lowly, penitent, and obedient heart;'—a heart also free from dissimulation, not wishing to 'cloke' its sins, but rather to 'confess' them. See also the *Collect for the 18th Sunday after Trinity*, and that for the *Purification of the Virgin Mary.*

PURFLED. Fr. Pourfiler. In architecture, ornamented work in stone, or other material, representing embroidery, drapery, or lace-work.

PURGATORY. A supposed place of temporary punishment, where the souls of the departed are purged by fire, previous to their admittance to heaven. The pains of purgatory are held to be expiatory, and are proportioned in degree and duration to the demerits of the sufferer. In Article XXII., the Romish doctrine concerning purgatory, is declared to be 'a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.'

PURIFICATION *of the Virgin Mary.* 'This holy-day is kept in memory of the presentation of Christ in the Temple. It was a precept of the Mosaic law, that every first-born son should be holy unto the Lord, to attend the service of the Temple or Tabernacle, or else to be redeemed with an offering of money, or sacrifice. The mother, also, was obliged to separate herself forty days from the congregation, after the birth of a male, and eighty after that of a female; and then was to present a lamb, if in good circumstances, or a couple of pigeons, if she was poor. All this was exactly performed after the birth of our Saviour, who came to fulfil all righteousness; and was willing, in all particulars of his life, that a just obedience should be paid to the public ordinances of religion.'

This feast is of considerable antiquity. S. Chrysostom mentions it as celebrated at his time in the Church.

'PURIFY OURSELVES.' A scriptural expression incorporated into the Collect for the 6th Sunday after Epiphany. We are taught by S. John, that 'every man that hath this hope in him, *purifieth himself*, even as he is pure.'—1 *John* iii. 3. 'The Church therefore prays,' remarks Dr. Bennet, 'that we may purify ourselves, even as our Saviour Christ is pure; that is, may endeavor, as far as our frail nature will allow us, to imitate his purity.'

PURITANS. This sect arose in England in this way. In the reign of Queen Mary, who was a bigoted papist, and violent persecutor of the Reformers, many of the English Church, to save their lives, took refuge in Germany; this was in 1554. Here some congregations performed divine worship according to the rites of the English Church, as settled in the reign of Edward VI. Others fell into the novelties of some modern reformers, who, with hasty zeal to depart from every thing belonging to, or followed

by the Romish Church, had also departed from many apostolical and Catholic customs. Those who followed the Church were called Conformists, because they conformed to, or observed the forms of the Church; those who departed from her practices were called Non-conformists, or persons who do not conform. These were also called Puritans, because they reckoned themselves purer than the Church. These men, with all their new ideas, returned to England in the reign of Queen Elizabeth, when the Church had peace. The queen, however, was not disposed to favor these novelties. The Church of England had taken the institutions of Christ, the example of the Apostles, and the practices of the first and purest ages, as a guide; and at the Reformation cast not off all that was old, but cleansed the Church from those weeds that had sprung up around her, and retained those goodly ornaments with which the holy of old had adorned her. When this had been done deliberately, and by the wisest in the nation, the subjects of the queen were called upon to join in this one Church and one form, by the act called the Act of Uniformity, by which all were bound to submit to the Church as governed by the queen, its visible head on earth. The Puritans refused their assent to this; they still complained there was too much of popery. It would have been difficult to satisfy all of this party; for having cast off authority, and being guided by individual judgment, it was not easy to say where they might stop. Some demanded that all the work of the Reformation should be destroyed; that the Church should be entirely remodelled, and made like one established by a reformer named Calvin, at Geneva. Others only required to be allowed to carry on their own worship as they would. The queen, anxious for the unity of the Church, would not countenance these divisions, and the Puritans separated.

The vestments worn by the clergy in the execution of their sacred functions formed one ground of objection against the Church in the opinion of the Puritans. . . . . The ancient form of government by bishops was also condemned by that party: they maintained that all the ministers of the Gospel should be equal. Bancroft, archbishop of Canterbury, combated these opinions, insisting upon the authority of bishops, as of those appointed by Christ to take care of the Church of God (1 *Tim.* iii. 5), as a distinct order; all ministers of the Gospel who are not ordained by bishops being irregularly invested with the sacred character, and having in fact no authority in the Church. The Puritans also declared against the magnificence of the ancient cathedral churches; yet as God has nowhere revealed that 'it is His delight to dwell beggarly,' we may safely follow the example of the holy men of old, who built spacious and handsome churches throughout every city, and beheld with joy 'the sumptuous stateliness of houses built unto God's glory.' The Puritans objected to church music, to bowing the head in honor of Jesus' holy name, to the solemn days and saints' days of the

Church, and to the use of the sign of the cross in baptism. To explain this primitive custom, it may be observed, that masters and generals in old times used to mark their servants and soldiers on the forehead or hands, in order to know them; and it was the ancient practice of the Church to sign with the cross those who were soldiers and servants of Christ.

Against the liturgy of the Church many complaints were raised. To prescribe a form of prayer, the Puritans said, was to stop the course of God's Spirit; they, therefore, preferred to the ancient prayers used for many hundred of years by the holy Church, the extempore effusions of their ministers, considering these unpremeditated addresses to the Deity, the outpourings of the Holy Spirit.—*Simple Sketches from Church History.*

'A violent and popular outcry has often been raised against the Church of England, because, at the Restoration, those of the clergy who refused to conform were ejected from their benefices. But it will be well to see how the case really stands. *Seven thousand* English clergymen, having refused to take the covenant, at the great Rebellion, were ejected from their livings, their places being supplied by dissenting teachers. This most honorable testimony to the clergy of the Church of England at that period ought never to be forgotten. At the Restoration, it was required that all those persons who had thus become possessed of the property of the English Church should either conform to the regulations of the Church or resign. Of all the Puritan clergy then in possession, only two thousand thought fit to resign rather than comply. And these two thousand were ejected *from what?* From their rights? No; but from their *usurpations.* Five thousand conformed, and still retained possession of the Church property; so that many of the previously ejected clergy of the Church of England, who hoped, at the Restoration, to be *restored to their own*, were sorely disappointed and cruelly used. This treatment of the English clergy by the Puritans is worthy of notice, and is an instructive commentary on the spirituality of their pretensions, and the tenderness of their consciences. . . . . From the year 1641 to six years forward, there were a hundred and fifteen clergymen turned out of their livings within the *bills of mortality;* most of these were plundered, and their wives and children turned out into the streets. . . . . In short, there were more turned out of their livings by the Presbyterians in three years than were deprived by the papists in Queen Mary's reign; or had been silenced, suspended, or deprived by all the bishops from the first year of Queen Elizabeth to the time we are upon.'—*Collier, quoted by Dr. Hook.*

PYX. In the Romish Church, the name given to the case or box in which the consecrated bread of the Eucharist is kept.

Q.

QUADRAGESIMA. The *fortieth*,—'day' being understood. In Low Latin, the fast of forty days before Easter, instituted in imitation of Christ's fast, is commonly intended by this name; but there are two other fasts in the Latin Church, which are each called *Quadragesima;* in consequence of which, that of Lent is sometimes distinguished by the addition of *Major.* The forty days preceding the Nativity are called *Quadragesima S. Martini;* and the third quadragesimal fast was held during the forty days which precede the Nativity of S. John the Baptist. In the Greek Church, four quadragesimal fasts are observed: 1. Before Easter, commencing on Monday of Sexagesima Week; 2. Of the Apostles, beginning on Tuesday of Pentecost; 3. Of the Assumption, beginning August 1; and the 4th, beginning the fortieth day before the Nativity.—*Hampson's Med. Kal.*

QUADRAGESIMA SUNDAY. The first Sunday in Lent is so called, because it is about the fortieth day before Easter. The rule in the Portiforium Sarisburiense, 1528, is, that the Sunday following the new moon after the festival of S. Agatha, February 7, is Quadragesima Sunday.—*Hampson's Med. Kal.*

QUADRATUS. A very early Christian apologist, who appears to have resided in Athens. On the visit of the emperor Adrian to that city, a written defence of Christianity was presented to him by Quadratus, who 'was the disciple of the Apostles, as Eusebius in his Chronicon expressly affirms.' —*Valesius, note in Euseb. Eccl. Hist.*, iv., ch. 23. This Apology is now lost, though it is known to have been extant in the beginning of the seventh century.—*Gieseler.* That Quadratus lived at a very early period is known from a fragment of his Apology preserved by Eusebius (*Eccl. Hist.*, iv., ch. 3), in which he speaks of persons being alive in his own day who had been miraculously healed by our Lord.

QUAKERS, or FRIENDS. This religious society arose in England, about the middle of the seventeenth century, and had for its chief founder Mr. George Fox, a native of Drayton, in Leicestershire, who had been dissatisfied not only with the prevailing modes of divine worship, but also with what he considered the worldly and unspiritual lives of the larger number of those who called themselves Christians. Under these impressions, he withdrew from all connection with religious bodies, and, in retirement and meditation on the Scriptures, he sought some special light from the Divine Spirit to guide him in his search for the truths of the Gospel. 'In this state of reverent dependence upon the Fountain of saving knowledge, his

mind was enlightened,' it is said, 'to see into the spirituality of the Gospel dispensation, and to detect many errors which had crept into the professing Christian Church.' And, 'being thus quickened by the immediate touches of divine love, he could not satisfy his apprehensions of duty to God without directing the people where to find the like consolation and instruction. In the course of his travels, he met with many seeking persons in circumstances similar to his own, and these readily received his testimony.' These 'seeking persons' appear to have been of a class who, in their religious associations, had not profited to the extent of their wishes, and had therefore become discontented, unsettled in their minds, and disposed to listen to the suggestions of those who claimed to be moved by a peculiar influence from the Holy Spirit. The Quakers held that a knowledge of the Gospel must be founded on *immediate* or personal revelation; and that 'every man coming into the world is endued with a measure of the light, grace, or good Spirit of Christ, by which, as it is attended to, he is enabled to distinguish good from evil, and to correct the disorderly passions and corrupt propensities of his nature, which mere reason is altogether insufficient to overcome.' And, depending on this inward light, the sect soon came to entertain very disparaging views of outward ordinances, and the sacraments, the ministry, and other institutions of the Gospel. 'Being persuaded,' says one of their writers, 'that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation; we think this influence especially necessary to the performance of the highest act of which the human mind is capable: even the worship of the Father of lights and of spirits, in spirit and in truth; therefore we consider as obstructions to pure worship all forms which divert the attention of the mind from the secret influence of this unction from the Holy One. Yet, although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, in testimony of their dependence on the heavenly Father, and for a renewal of their spiritual strength; nevertheless, in the performance of worship, we dare not depend, for our acceptance with him, on a formal repetition of the words and experiences of others: but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us; believing even a single sigh, arising from such a sense of our infirmities, and of the need we have of Divine help, to be more acceptable to God than any performances, however specious, which originate in the will of man.'—*Summary of the History, etc., of Friends, appended to Mosheim.*

'As early as the year 1655,' says another writer of their own, 'some ministers travelled on the continent of Europe, and meetings of Friends were soon after settled in Holland and other places;—some travelled into Asia, some were carried to Africa, and several were imprisoned in the Inquisitions

of Rome, Malta, and in Hungary. About the same period the first Friends arrived in America, at the port of Boston, and commenced their religious labors among the people, many of whom embraced the doctrines which they heard. The spirit of persecution, from which Friends had suffered so deeply in England, made its appearance in America with increased virulence and cruelty, inflicting upon the peaceable Quakers various punishments; and finally put four of them to death by the gallows.

'Notwithstanding the opposition they had to encounter, the principles of the Friends continued to spread in America; many eminent ministers, actuated by the love of the Gospel and a sense of religious duty, came over and travelled through the country; others removed thither and settled; and in 1682, a large number, under the patronage of William Penn, came into the province of Pennsylvania, and founded that flourishing colony. At that time, meetings were settled along the Atlantic provinces, from North Carolina as far as Boston in New England; and at the present day, the largest body of Friends is to be found in the United States. . . . . In the year 1827, a portion of the members in some of the American yearly meetings seceded from the society, and set up a distinct and independent association, but still holding to the name of Friends. The document issued by the first meeting they held, bearing date the 21st of 4th month, 1827, and stating the causes of their secession, says:—"Doctrines held by one part of society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious." The doctrines here alluded to, were certain opinions promulgated by Elias Hicks, denying or invalidating the miraculous conception, divinity, and atonement of our Lord Jesus Christ, and also the authenticity and divine authority of the Holy Scriptures. These, with some other notions, were so entirely repugnant to the acknowledged and settled principles of the society, that endeavors were used to prevent the promulgation of them. The friends and admirers of Elias Hicks and his principles, were dissatisfied with this opposition to their views; and after some years of fruitless effort to get the control of the meetings of Friends, they finally withdrew, and set up meetings of their own. In this secession, some members in New York, Philadelphia, Baltimore, Ohio, and Indiana yearly meetings, and a few in New England, went off from the society.'—*Mr. Thomas Evans, in Rupp's Hist. of Rel. Denominations.*

QUARREL, improperly QUARRY. Fr. Carré. A square or lozenge-shaped piece of glass used in lead casements. The panes of glass in Gothic church-windows.

QUARTODECIMANS. The name given to those Christians in the early Church who celebrated the feast of Easter on the fourteenth day of the paschal-moon, on what day of the week soever it might happen to come.

QUASIMODO. A name of the first Sunday after Easter, of which it is the octave. It often occurs in dates, and is derived from the first words of the Introit, which is taken from 1 *Peter* ii.: '*Quasi modo* geniti infantes,' etc.—*Hampson's Med. Kal.*

QUATERNION. In the Roman army, a guard or detachment, consisting of four men.—*Acts* xii. 4.

QUATREFOIL. Fr. Quatrefeuille. A modern term, denoting a figure consisting of four segments of small circles inscribed within a large one, and so called from its imagined resemblance to an expanded flower of four petals. It is only found in the windows, panels, and ornamental details of Gothic architecture.

QUATUOR TEMPORA. The Ember-days of the four seasons. See EMBER.

QUEEN ANNE'S BOUNTY. See BOUNTY, QUEEN ANNE'S; also ANNATES, and FIRST-FRUITS.

QUESTMEN. In the Church of England, persons appointed as assistants to the church-wardens. The term is nearly equivalent to that of vestrymen.

'QUICK.' Living. See the Apostles' and Nicene Creeds: '— he shall come to judge the *quick* and the dead.' Also, *Acts* x. 42, and 2 *Timothy* iv. 1. Bishop Jewell, speaking of the persecutions of the early Christians, remarks, that they were 'cast to wild beasts, burned, and great fires were made of their *quick* [living] bodies, for the only purpose to give light by night.'—*Apology*, p. 11.

QUIETISTS. See MYSTICS.

QUINQUAGESIMA. See SEPTUAGESIMA.

QUINQUARTICULAR CONTROVERSY. The dispute which formerly occurred between the Arminians and the Calvinists on the doctrines commonly called the Five Points.

QUIRE, QUEER, or QUERE. The same as *Choir.*

QUOTIDIANA ORATIO. The Daily Prayer, i. e., the Lord's Prayer. It was so called from the petition, 'panem nostrum *quotidianum* da nobis hodie,' *give us this day our daily bread.*

R.

RACA. A word derived from the Hebrew, and signifying vain, trifling, witless, brainless; otherwise, beggarly, worthless. It is thus translated by the Vulgate, in *Judg.* xi. 3; in the English, *vain men.* The word includes a strong idea of contempt. Christ says (*Matt.* v. 22), Whosoever shall say to his neighbor, *Raca*, shall be condemned by the council, or Sanhedrim.—*Calmet.*

RAHAB. In *Psalm* lxxxvii. 3, Prayer-book, and Bible versions; and lxxxix. 10, Bible version, *Rahab* does not refer to the woman of Jericho who entertained the spies (*Josh.* ii. 1), but it is used as a symbolical term, expressive of Egypt, with its pride and insolence. In the latter of the two passages referred to, the Prayer-book version gives 'Egypt.'

RAMA, or RAMAH. The name of several places in Palestine, mentioned in the Scriptures. The Rama in *S. Matt.* ii. 18, is supposed to have been in the vicinity of Bethlehem, where the slaughter of the Innocents took place. Rachel is, as it were, revived by Jeremiah and Matthew, in the tribes of Ephraim and Manasseh, descended from Joseph, who was the son of Rachel. Though the prophet's words were fulfilled when those tribes were carried into captivity beyond the Euphrates, yet S. Matthew has accommodated the words to the lamentations of the mothers of Bethlehem, where Herod slew their children. Then Rachel, who was buried there, might be said to renew her cries and lamentations for the death of so many infant innocents, sacrificed to his jealousy and cruelty.—*Calmet.*

RATIFICATION. In the Prayer-book, the act of confirming and sanctioning something previously done by another, as in assuming the obligations of baptism at the reception of Confirmation.

RATIFY. To make firm and sure; to confirm, by a definite assent to an agreement, treaty, or covenant. See RATIFICATION.

RATIONALISTS. Those who interpret the Scriptures, and seek to explain the mysteries of Christianity, upon the principles of human reason alone. On this system, almost every thing of a supernatural character is eliminated from religion; miracles are discredited, or considered as natural operations exaggerated by oriental description or credulity; and the inspiration of arge portions of Scripture is doubted or openly denied. 'From the middle of the last century, there has arisen in Germany a succession of divines—Baumgarten, Michaelis, Semler, Eichorn, Paulus, Bretschneider, etc., who have endeavored either to fix a lower and more human character to the invisible operations of God upon men through Christianity, or to reduce the accounts which we have of the foundation of our religion to the mixture of truth and error natural to fallible men. They have questioned the genuineness of almost all the separate parts of Scripture, and the accuracy of all their supernatural narratives. The discredit into which these theologians appear to have fallen, arises, in a great measure, from the inability they have shown to produce a connected and consistent system of religion upon the low ground which they have taken up. Of later years, a much more spiritual conception of the nature of Scripture promises and Christian assistances, is observable in the writings of German divines, under the operation of which, their theological criticism has already assumed a more dignified and exalted tone.'

'RAVISH.' *Psalm* x. 9, 10. 'He lieth waiting secretly, ... that he may *ravish* the poor. He doth *ravish* the poor, when he getteth him into his net.'—*Prayer-book version.* The word is taken in its broad and proper sense, for seizing and carrying away by violence. The Bible version is, 'he lieth in wait to *catch* the poor; he doth *catch* the poor, when he draweth him into his net.'

READERS. One of the inferior orders of clergy in the ancient Church. This order does not appear to have been instituted before the third century. Afterwards, readers are recognized as a standing order of the clergy in the Church, and are frequently mentioned by writers, and in the records of councils. Cyprian often speaks of them as an order of the clergy. In one place he says he had made one Saturus a reader; and in another place he mentions one Aurelius, a confessor, whom he had ordained a reader for his singular merits and constancy in time of persecution: and for the same reason he made Celerinus, another confessor, one of the same order among the clergy. So that it was then reckoned not only a clerical office, but an honorable office, to be a reader in the Church, and such a one as a confessor needed not to be ashamed of. Sometimes persons of the greater dignity were ordained to this office, as Julian is said to have been in the Church of Nicomedia, while he professed himself a Christian. Sozomen says expressly, 'that both he and his brother Gallus were reckoned among the clergy, and read the Scriptures publicly to the people.' And there is no writer of that age, but always speaks of readers as a distinct order of the clergy in the Church.—*Bingham.*

At the present day, the title is given to those laymen who are allowed, in the absence of a clergyman, to conduct the public services of the Church. See Lay Reader.

READING PEW. See Desk.

REAL PRESENCE. A term used to denote the presence of Christ in the Eucharist, or Communion of His body and blood. In the Romish Church, this is declared to be, not only the presence of the divinity, but of the actual human body of Christ—the very body in which He ascended into heaven. In the Protestant Episcopal Church, while the 'real presence' is undoubtedly held, yet it is considered as of a spiritual and heavenly character. The Homily on the Sacrament expressly asserts, 'Thus much we must be sure to hold, that in the supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent;—but the Communion of the Body and Blood of the Lord in a marvellous incorporation, which by the operation of the Holy Ghost, is through Faith wrought in the souls of the faithful.' In the Office of the Communion, the elements are repeatedly designated as the body and blood of Christ; and after their reception we give thanks, that God 'vouchsafes to feed us who have duly

received these holy Mysteries, with the spiritual food of the most precious Body and Blood of [his] Son our Saviour Jesus Christ.' The Catechism, in agreement with this, defines the 'inward part' of this sacrament to be 'The Body and Blood of Christ, which are spiritually[1] taken and received by the faithful in the Lord's Supper.'

The 28th Article asserts, respecting the Eucharist, that 'to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.'

By maintaining this view, the Church supports the dignity of this holy sacrament, without involving the dogma of transubstantiation, which she everywhere repudiates—asserting that it 'cannot be proved by Holy Writ, but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.' Instead of this,—i. e., a corporal presence by the change of the elements into the natural body and blood of Christ,—she goes on to assert that, 'The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.'—*Article* XXVIII.

'REASONABLE.' See the prayer, in the Visitation of the Sick, 'O God, whose days are without end.' The word occurs in the following connection: 'That we may be gathered unto our fathers, ... in the comfort of a *reasonable*, religious, and holy hope;' i. e., a hope justified by sound reason acting on the promises of God, combined with a consciousness of true penitence and faith in Christ.

REBAPTIZING. A word employed, for want of a better, to denote the administration of baptism, by a lawful minister, to those who at some previous time have been *invalidly* baptized by heretics, schismatics, or laymen.

'RECEIVE THE HOLY GHOST.' This solemn form of words is used in the act of conferring the orders of priests and bishops. Having been originally used by our Lord when He commissioned His Apostles, it has been retained by the Church as the most proper and authoritative form in which the powers of the Christian priesthood can be conveyed. That the Church is vindicated in using such words at the consecration of bishops, is manifest from the fact that the ministerial powers of the office are identical with those held by the Apostles, and if given at all, they must proceed from the same source—i. e., the Holy Ghost. In the ordination of priests, the same principle will apply. These, under the designation of presbyters or elders, also received their authority from this divine source, notwithstanding that there might be one or more intermediate links in the chain of transmission. 'Take heed,' said S. Paul to the elders of Ephesus, 'unto your-

[1] In the English Prayer-book, instead of 'spiritually,' we read 'verily and indeed.'

selves, and to all the flock, over the which the *Holy Ghost* hath made you overseers.' If, therefore, it be granted that the bishop has the power of ordaining, it follows that he stands as an agent between the heavenly source of authority and the candidate to whom that authority is to be given, and is qualified to pronounce, 'Receive the Holy Ghost for the office and work of a Priest [or Bishop] in the Church of God.'

RECORDS, PARISH. The books and papers of a church, which contain a record or account of the history and temporal business of the parish. In these books are written, from time to time, all such transactions as relate to the election of officers, the purchase or sale of church property, the erection of buildings, the engaging of ministers, the support of public worship, and other matters connected with the temporal affairs of the Church.

Under the name of 'parish records' may also be included the *Register*, containing the minister's account of baptisms, marriages, etc. See REGISTER.

RECTOR. A clergyman who has the spiritual care and charge of a parish, and has been instituted according to the usage of the Church. The title is also given to the principal or chief master of a school or seminary of learning.

RECTORIAL. Pertaining to the office, rights, or duties of a rector.

RECTORSHIP. The office or rank of a rector.

RECTORY. In England, a parish church, parsonage, or spiritual living, with all its rights, tithes, and glebes.—*Encyc.* In the United States, the term generally denotes a house belonging to a parish, and used as the residence of a rector.

RECUSANT. In England the term, in a general sense, signifies 'any person, whether papist or other, who refuseth to go to church and to worship God after the manner of the Church of England. A *popish recusant* is a papist who so refuseth, and a *popish recusant convict* is a papist legally convicted of such offence.'

RED SEA. A large arm of the sea, lying between Arabia on the east and northeast, and Abyssinia and Egypt on the west and southwest, and extending from the straits of Babelmandel to Suez, a distance of about 1400 miles, with an average width of 150 miles and a depth of 1800 feet. At the northern end it is divided into the two gulfs of Suez and Akaba, anciently called the Gulf of Heroöpolis, and the Elanitic Gulf. The first of these is 190 miles in length, and the second 100 miles. Between these gulfs lies the celebrated peninsula of Mt. Sinai. It is only these gulfs of the Red Sea that are mentioned in Scripture.—*Bible Dict.*

REFORMATION, THE. The name commonly given to the great religious revolution which took place in the sixteenth century, whereby the usurped authority of the popes of Rome was abolished in a large part of Europe, and the errors, corruptions, and superstitious observances which

for many ages had been accumulating in the Church of Rome and its dependencies were publicly denounced and protested against, as innovations on the purity of the religion and Church of Christ. The necessary consequence of this appeal from the authority of the Roman Church (which claimed to be 'the mother and mistress of all Churches'), was a dissolution of that communion with her which had formerly existed on the part of those who now asserted their right to judge concerning truth by a less questionable standard. On the continent of Europe, the Reformation was begun and carried forward by Luther, who, with associates scarcely less distinguished than himself, though unequal to him in intrepidity, formed the separatists into new religious societies, with confessions of faith and systems of divine worship entirely independent of the Romish communion. In the organization of those societies, however, there was, in the majority of cases, a grand defect, in the failure to secure the Episcopal office, with its undoubted inheritance of the original ministerial commission. While it was for a time the earnest wish of the reformed to obtain the Episcopate, as is evident from the writings of Calvin and others, yet no very decisive measures appear to have been taken to bring about an event so important to the stability, the legal authority, and the Church character of those religious bodies. It is related that an attempt was made by Calvin in this direction, by application to the archbishop of Canterbury, but the interruption of his correspondence, whether by design or accident, seems to have been sufficient to put an end to his efforts for negotiation; and his followers, in common with the majority of the continental societies of Protestants, became dependent on a non-episcopal ministry. See NECESSITY.

In England, on the contrary, the Reformation, or rather Restoration, was begun, continued, and ended *within the Church itself*, by her learned and godly bishops, the most prominent of whom gave testimony of their faithfulness by yielding up their lives at the stake. By them the erroneous and false doctrines of Rome, the usurped authority of the popes, the corruptions which had crept into the liturgy, the superstitious usages, and unscriptural practices and institutions which had marred and disfigured the entire aspect of Christianity, were cautiously and gradually removed, and all things restored, as nearly as could be, to the standard exhibited in the earlier and purer days of the Church. No attempt was made to found a *new* Church, but simply to purify, repair, and reconsecrate the *old*. In this process, all changes proceeded from the calm deliberations of those who were the chief and responsible rulers of the heritage of God, and not from the efforts—however well meant—of those who were subordinate in office, and not vested with authority to 'set in order the things that were wanting' in the Church. The issue was, the retaining of every article of the Christian faith, the pure preaching of the word of God, the right administration of the holy

sacraments, the preservation of the several orders of the Christian ministry. the reformation of ecclesiastical discipline, and the establishment not only of an undoubted claim to the character of a pure branch of the Church of God, but to the honorable distinction of being the chief bulwark in Christendom against the abuses and errors of Romanism.

To the Church of England, the Protestant Episcopal Church in the United States stands in the relation of a daughter to a mother, having received from her the apostolic faith, and, in conjunction with the Church in Scotland, the apostolic ministry, and all other things entering into the constitution of a complete and living branch of the original Church of Christ. All that was valuable in the Reformation has thus been transmitted from the Church in Great Britain to the Church in America; and, with such gifts, the responsibility also of disseminating in a new world the sacred principles, the holy worship, the motives and means of holiness, which carry back the thoughts of the devout to the memorable day of Pentecost,—the era when the Church now living entered upon her glorious career.

REGENERATE. See the next article.

REGENERATION. A term used in Scripture, antiquity, and the standards of the Church, to express that change of state which takes place on the reception of the Sacrament of Baptism. The general reader will perceive at once a wide difference between this use of the word and that which obtains in many religious bodies, whose numbers have given currency to certain peculiarities of expression. The word *regeneration* occurs but twice in the Scriptures. In one case (*Matt.* xix. 28) it has no relation to the present subject; and in the other (*Titus* iii. 5) it manifestly refers to baptism. By the ancients, and to the present day in the Church, the scriptural import of the term has been preserved. But in many non-episcopal denominations it has been deprived of its original sense, and made to signify conversion, renovation of heart, or (according to the Calvinists) the effect of a sudden infusion of 'efficacious grace' into the soul,—destroying at once all necessary connection of the term with the Sacrament of Baptism, to which it was originally confined. This unauthorized wresting of a scriptural word on the part of others has been the occasion of numerous prejudices and objections against the Church, as if *she* were the aggressor; and so much easier is it to rail than to reason, that in all probability the difference between *regeneration* and *renovation* will not be acknowledged till the objectors are made sensible of the trespass they have committed on their mother tongue.

By *regeneration*, then, the Church means that change of spiritual state or condition which invariably takes place in lawful baptism. God has two kingdoms, the natural and the spiritual—the kingdom of nature and the kingdom of grace. The entrance into the one, is by *generation;* the entrance into the other, by *regeneration.* We are 'born' into the former; we

are 'born again' into the latter. In the one, are the appointed means for physical and intellectual growth; in the other, the covenanted provisions for moral and spiritual advancement. By birth we are introduced into the world; by a new birth we are incorporated into the Church. Here, then, is a great and evident change of state, and the appointed means of effecting it is the Sacrament of Baptism—the 'laver of regeneration.'

That this is the view of the Church, is easily shown. In the Catechism, she speaks of the 'inward and spiritual grace' of baptism, as 'a death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.' At the opening of the baptismal offices, she intimates the nature of this sacrament in these words: 'Our Saviour Christ saith, none can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost.' She further prays, 'Give thy Holy Spirit to this Infant [or Person], that he may be born again, and be made an heir of everlasting salvation.' Immediately after baptism her language changes, and she now declares that 'this Child [or Person] is regenerate, and grafted into the body of Christ's Church,' and requires that thanks be given 'unto Almighty God for these benefits; which duty is performed in the words, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant [or Person] with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church.'

Now all this may seem exceedingly mysterious and heretical to those who are familiar only with the modern and unscriptural sense of the word *regeneration*. But by adverting to the definition we have already given, every obscurity is cleared up at once. The language of the Church is also in exact correspondence with that of the New Testament throughout. S. Paul, especially, 'intimates with clearness,' remarks Bishop Sumner, 'that the Christians he addresses *were* thus regenerate: as having "*put off the old man* with his deeds;" and having become "the temple of the HOLY GHOST," and "the *members* of Christ;" as having "the *spiritual circumcision*, and being *buried* with CHRIST *in baptism*;" as having "*received the spirit of adoption*," and as "being *washed*, *sanctified*, and *justified*, in the name of the LORD JESUS, and by the SPIRIT of our GOD." To the Galatians, "bewitched," as he says they were, "that they should not obey the truth," he still writes: "Ye are all the *children of* GOD by faith in CHRIST JESUS. For as many of you as *have been baptized into* CHRIST, *have put on* CHRIST." '—*Apostolical Preaching*, p. 91.

But while the Church maintains the above sense of the term *regeneration*, is it to be supposed that she rejects that doctrine of Scripture to which modern divines and popular usage have applied this term? God forbid.

Our reformers in no case suppose that baptism will be a sure guarantee of final salvation, without being accompanied or followed by the 'renewing of the Holy Ghost.' On the contrary, they insist, both in the baptismal Offices and throughout the whole liturgy, upon the necessity of an entire and radical change, both of heart and life. No Church in all Christendom proclaims this truth with more firmness and clearness, than that which we here vindicate. It is the incessant language of her prayers,—the subject of her thanksgivings,—the burden of her discourses,—and the aim and object of all her devout members. This putting on of the *new* man,—this creation of the soul in righteousness and true holiness,—is the theme of all her pulpits, and the grand characteristic of her services. Even in the prayer which follows the act of baptism, the doctrine of *renovation*, as distinguished from *regeneration*, is clearly announced. There we pray that the person now regenerate, 'may crucify the old man, and utterly abolish the whole body of sin;' proving that the Church does not regard this as comprised in the fact of regeneration by baptism. Furthermore, he is to 'continually mortify all his evil and corrupt affections, and daily proceed in all virtue and godliness of living.' If, then, this be the sense of the Church, that regeneration and renovation are not convertible terms, but of distinct use and meaning; and if under the latter term that moral change is understood which the objector comprehends under the former, we see not how the Church can be censured, unless it be for denying her patronage to an abuse of words. She holds all Scripture truth, and this too in Scripture language. Instead of being scourged for this, should not justice and candor honor *her*, and impeach the *accuser?* 'Let me speak the truth before God,' said the venerable Simeon. 'Though I am no Arminian, I do think that the refinements of Calvin have done great harm in the Church; they have driven multitudes from the plain and popular way of speaking used by the inspired writers, and have made them unreasonably and unscripturally squeamish in their modes of expression.'—*On the Excellence of the Liturgy.*

REGISTER. A book kept by the minister of every church or parish, in which are recorded the names of persons baptized, confirmed, married, or buried, with dates, places of residence, etc. Some registers also contain a list of all the families and individuals belonging to the parish, with marks opposite each name, to indicate whether they have been baptized and confirmed, and are communicants.

A complete register, in recording a *baptism*, states the time and place, the name of the baptized, with the age; also the names of the parents and sponsors, and of the minister officiating.

In recording a *confirmation*, the date will be given, with the names of the persons, and that of the bishop, together with the place where the confirmation was held.

For a *marriage*, the names and residences of the parties are usually given; also the time and place of the marriage, the witnesses, and the minister by whom it was solemnized.

A record of a *burial* states the name of the deceased, the age, the family to which he belonged, and the minister officiating.

REGULA. A book containing the monastic rule of the order to which a convent belongs.

'REHEARSE.' To repeat or recite. In the Prayer-book it is understood to imply distinctness of utterance, in opposition to a low and hesitating manner. This is the import of the word in the Catechism—'*Rehearse* the Articles of thy Belief;' and also in the Visitation of the Sick and of Prisoners, in which the rubrics direct the minister to '*Rehearse* the Articles of the Faith,' or of 'the Creed.' Sometimes the word simply implies saying or reading, or a recapitulation, as where Latimer remarks in a sermon, 'I will therefore make an end, without any *rehearsal* or recital of that which is already said.'

RELIGIOUS HOUSES. In the Romish and other Churches, abbeys, monasteries, convents, priories, and nunneries, in which persons are associated under certain rules, and bound by vows to lead a religious life. The abuses and corruptions which were encouraged in many of these establishments in England, prior to the Reformation, led to their dissolution in the reign of Henry VIII. See Abbey.

RELIQUES, or RELICS. In the Romish Church, fragments or remains of the bodies, garments, property, or instruments of death of martyrs and saints, preserved in altars and sacred places, and devoutly reverenced as invested with peculiar sanctity. Against this practice, amounting, in some cases, to religious homage, the 22d Article is levelled, in which the adoration of 'reliques' is said to be 'a fond [foolish] thing, vainly invented, and grounded upon no warranty of Scripture.'

REMISSION. Literally, the sending back, or returning, of a person, thing, or claim. Hence, the reversing of a sentence for guilt; the giving up of the punishment due to a crime; forgiveness of an offender; absolution from the penalty of crime.

RENAISSANCE. A term applied to the partial revival of classic art in the sixteenth century.—*Bloxam.*

RENEWED. Made holy in heart and life, through the operation of the Holy Ghost, working in those who are faithful and obedient. For the distinction between renewal and regeneration, as understood by the Church, See the latter part of the article Regeneration.

RENOVATION. For some remarks on the use of this word by the Church, See the latter part of the article Regeneration.

REPENTANCE. In theology, a state of mind involving a true hatred

of sin, on account of its offensiveness to God, a sense of personal guilt, compunction, deep regret, and sorrow, on account of the wrong done to God and men by the transgression of His law; and a hearty desire and resolution to forsake, in future, every thing repugnant to His revealed will.

REPETITIONS. An objection has sometimes been made to the liturgy of the Church, as involving *vain repetitions* and a useless prolixity. It should be recollected, however, that a *repetition* is one thing, but a *vain repetition* quite another. For examples of the latter, we refer the reader to the Pharisees and the Mohammedans; for a specimen of the former, to the 136th Psalm, and the angelic song, 'Holy, holy, holy, Lord God Almighty.' The repetitions in the liturgy are principally in the cry 'have mercy upon us,' and in the use of the Lord's Prayer twice, or at the most thrice, in our longest services, and in the responses in the Litany and the decalogue. Now whether prayer be defeated by importunity, and importunity by the reiteration of its plaint in the same precise words, let Scripture and good sense decide. Our Blessed Saviour prayed thrice in Gethsemane, 'saying *the same words*,' *Matt.* xxvi. 44, an example which the objector, of course, would not imitate. The petitions which we address to heaven, *must*, for the most part, have the same general drift. What advantage, then, is there in arranging them in a perpetually changing dress? Will they be better received for the sake of their novelty? Or is it a crime to prefer the Redeemer's words to our own? We may reasonably suppose that, at God's throne, fervency of spirit will be more regarded than variety of language; and such a spirit will generally find its expression (as in cases of temporal sorrow) in short and broken sentences, oft repeated, and with little fear of their being rejected as *vain* repetitions. Our reformers, God be thanked, knew well what was the language of a broken heart. Had it been otherwise, the Prayer-book might indeed have been a text-book in rhetoric, and nothing more; but as it is, by transfusing into it the pious aspirations of all antiquity, they have made it not only a model of devotion, but also a standard of literary elegance.

REQUIEM. In the Roman Church, a solemn mass performed for the repose of the souls of deceased persons. It takes its appellation from the first word of the Introit: 'Requiem æternam dona iis Domine.' The term *Requiem* is also frequently applied to musical compositions performed on solemn occasions in honor of deceased civil or ecclesiastical dignitaries. The Requiems composed by Mozart, Jomelli, Cherubini, and other masters, are well known from their frequent performance, not only at funeral solemnities, but on other less religious occasions.

REREDOS. Fr. Arrièredos. A screen or division wall placed behind an altar, rood-loft, etc., in old churches.—*Gwilt.* In large conventual churches, where there is a space behind the high altar, this was the univer-

sal termination of the ritual presbytery; and sometimes, as at Winchester and Durham, this screen was of extreme magnificence. In smaller churches, where the reredos was not required, the altar being at the extreme east, it is seldom found, though an arcade or other enrichment of the space beneath and at the sides of the east window sometimes occurs.—*Hook.*

'RESERVED.' In the 28th Article it is declared, 'The Sacrament of the Lord's Supper was not by Christ's Ordinance *reserved*, carried about,' etc. This is aimed against a common practice in the Romish Church, of keeping or reserving 'part of the consecrated bread, for the purpose of giving it to the sick, or other absent persons, at some future time.'—*Bishop Tomline.*

RESIDENCE. See Canonical Residence.

RESPONDS. A word which should not be confounded with *responses.* It was used in the ancient Church to denote certain short hymns or anthems, which it was customary to introduce into the middle or in the progress of the reading of chapters of Scripture, the reading being for the time suspended. These were denominated 'Short Responds.' The 'Long Respond' was that which was sung at the close of the Lessons.

RESPONSE. In the Church service, an answer made by the people, saying or singing alternately with the minister. The use of responses is not to be viewed as a mere incidental peculiarity of liturgical services, but rather as a fundamental characteristic of divine worship. Responses were not made for liturgies, but liturgies for responses. Many of the Psalms are constructed on the responsive model, because this was a prior trait of the worship of the sanctuary; and it is an error to suppose that responses were introduced because these Psalms happened to be in alternate verses. God's worship is an act in which both minister and people are concerned. This worship the Church requires to be both mental and vocal, and has ordered her ritual accordingly,—not degrading the priest to a proxy, nor the congregation to an audience, but providing for supplications and thanksgivings, which, like herself, shall be strong because united. It should be deemed a high privilege by the Churchman, that he is permitted to lift up his voice in prayer, as well as in praise, 'in the congregation of the saints;'—that he may openly profess his confidence in the Father of all, and his trust in the 'Lamb of God, who taketh away the sin of the world;" that he may join aloud in the 'solemn Litany,' and cry for grace whereby he may keep God's holy law for the time to come. In ages past, the privilege was prized. Men were not ashamed in primitive days, to confess Christ before the world, and, as it were, to rend the heavens with their fervent appeals. Neither was it by an ecclesiastical fiction, but in solemn reality, that they sung, 'Therefore *with* angels and archangels, and *with* all the company of heaven, WE LAUD AND MAGNIFY THY GLORIOUS NAME.' May the time come when

such devotion shall again adorn the 'spacious courts' of Zion; when the vague murmur of confession, and the languid tones of penitence, the silent Creed, and the smothered prayer, shall give place to the earnest and nervous expression of spiritual concern, and the animating testimony of devout gratitude!

RESTORATIONISTS. Those who believe that all men, even the most wicked, will be ultimately restored, made holy and pure, and finally saved. 'They believe in a general resurrection and judgment, when those who have improved their probation in this life will be raised to more perfect felicity; and those who have misimproved their opportunities on earth, will come forward to shame and condemnation, which will continue till they become truly penitent; that punishment itself is a mediatorial work, a discipline perfectly consistent with mercy; that it is a means employed by Christ to humble and subdue the stubborn will, and prepare the mind to receive a manifestation of the goodness of God, which leadeth the sinner to true repentance.'

RESURRECTION OF THE DEAD. One of the articles of the Christian faith. On a point so universally believed by 'all who profess and call themselves Christians,' it is not necessary to dilate. The reader's attention is merely called to a virtual protest of the Church against a certain heresy, which, while admitting the resurrection of the *body*, understands it of an ethereal or heavenly body, thereby denying the resurrection of the present body, or of the *flesh*. 'This Article,' says Bishop Pearson, 'was anciently delivered and acknowledged by all Churches, only with this difference, that whereas, in other places it was expressed in general terms, *the resurrection of the flesh*, they of the Church of Aquileia, by the addition of a pronoun propounded it to every single believer in a more particular way of expression, *the resurrection of* THIS *flesh*. And though we have translated it in our English CREED, *the resurrection of the body*, yet neither the Greek nor Latin ever delivered this Article in those terms, but in these, *the resurrection of the flesh;* because there may be ambiguity in the one, in relation to the celestial and spiritual bodies, but there can be no collusion in the other. Only it will be necessary, for showing our agreement with the ancient Creeds, to declare that as by *flesh* they understood the body of man, and not any other flesh; so we, when we translate it *body*, understand no other body but such a body of flesh, of the same nature which it had before it was by death separated from the soul. And this we may very well and properly do, because our Church hath already taken care therein, and given us a fit occasion so to declare ourselves. For though in the CREED itself, used at Morning and Evening Prayer, the Article be thus delivered, *the resurrection of the body*, yet in the form of public baptism, where it is propounded by way of question to the godfathers in the name of the child to

be baptized, it runneth thus: "Dost thou believe—*the resurrection of the flesh?*" '—*Pearson on the Creed.*

In the American Prayer-book, the Creed is not inserted in the Office of Baptism; but in the Office for the Visitation of the Sick, where it is given in full, the article in question has the form noticed by Pearson—'the Resurrection of *the flesh.*' See also the *Notes* in Pearson.

REVELATION. An extraordinary and supernatural discovery made to the mind of man, whether by dream, vision, ecstasy, or otherwise. S. Paul, alluding to his visions and revelations (2 *Cor.* xii. 1–7), speaks of them in the third person, out of modesty; and declares that he could not tell whether he was in the body, or out of the body. Elsewhere he says that he had received his Gospel by a particular revelation (*Gal.* i. 12). —*Calmet.*

REVEREND, or, by abbreviation, REV. A title generally given to all classes of ministers, though more strictly only to presbyters and deacons.

'REVEREND ESTIMATION.' The preface to the Ordinal asserts that the offices of bishop, priest, and deacon 'were evermore had in such *reverend estimation* that no man might presume to execute any of them, except he were .... admitted thereunto by the lawful authority.' This follows after a plain declaration that those three orders of the ministry are found in Scripture, and were continued in the Church of subsequent ages. The ministry claims this sacred regard, or 'reverend estimation,' not only in respect of the high and heavenly purposes for which it was instituted, and the solemnity attaching to all its duties, but (in the present reference) especially on account of the source from which its powers are derived. The Ordinal unquestionably states this to be divine or inspired authority. These 'Orders of Ministers in Christ's Church' have been 'from the Apostles' time,' and in 'holy Scripture' they are 'evident unto all men;' that is to say, to all men candidly and 'diligently reading' the Scripture. It is also declared that 'divers Orders of Ministers' were appointed in the Church by 'Almighty God,' to which might be added many other explicit statements of the Church. It is not to be wondered at, therefore, that the Christian priesthood should, more than once, be called a 'high dignity,'[1] and still more frequently by other terms implying a recognition of its lofty original. In this there is nothing approaching to arrogance, assumption, or superstition; but, on the contrary, only that reasonable and moderate claim to veneration which arises from the very nature of the thing, and without which the

[1] 'Ye have heard .... of what high dignity, and of how great importance this office is.' 'We exhort you in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity, and to how weighty an office and charge ye are called.' '.... to show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity.'—*Exhortation in the 'Ordering of Priests.'*

proper and legitimate influence of the ministry must be circumscribed, if not altogether subverted and destroyed.

RIGHT REVEREND, or, abbreviated, RT. REV. The title prefixed to the name of a bishop. It is never applied to the inferior orders of the ministry.

'RIGHT SIDE.' In examining the old Uses [or various forms of the old English liturgies] the student will find much confusion, if he takes for a guide the modern Roman books, respecting the right and the left corner of the altar. In several rubrics of the English liturgies the right means the *Epistle* side, and the left the *Gospel* side. In all the old Roman Orders such was the custom up to the end of the fifteenth century, taking it to be the right hand and the left *of the officiating priest*, as well as of those who were standing by. But in the year 1485, the Roman Pontifical, published at Venice, laid down as a rule, that the right hand and the left were to be taken from the *crucifix upon the altar*, by which new arrangement of course the old was entirely reversed. See, on this subject, *Sala's* notes to *Bona*, tom. iii., p. 49, and *Le Brun*, tom. i., p. 77.—*Maskell's Ancient Lit.*, pp. 19, 20, *note*.

RING, *in Matrimony*. Immediately after the mutual promises or stipulations in the Office of Matrimony, the very ancient ceremony occurs of placing a ring on the finger of the woman. The object of this is stated in the prayer following to be 'a token and pledge' of the vow and covenant just made by the parties. Ritualists have supposed that the ring was also a pledge or earnest of that honorable maintenance and participation in 'worldly goods,' which are promised in that part of the office where the ceremony takes place. It has also been considered as a sign or seal of the admittance of the wife to 'the nearest friendship and highest trust' which it was in the husband's power to give. It is probable that there is weight in all these opinions, though the former seems to be the prominent one in the view of the Church.

In the Marriage Service of 1549, the ancient 'tokens of spousage, as gold and silver,' were still given with the ring, and therefore were mentioned in the prayer—'That as Isaac and Rebecca (after bracelets and jewels of gold given of the one to the other for tokens of their matrimony) lived faithfully together,' etc. This was omitted in 1552; and thus we use as ceremonies only the two simple and expressive forms, which were also retained in the ritual compiled for Archbishop Hermann of Cologne, viz., the giving of a ring, and the joining of hands.—*Procter*.

A multitude of analogies and figurative applications have sprung from the ceremony of the ring, some of which are thus stated by Dean Comber and Wheatly. 'The matter of which this ring is made is gold, to signify how noble and durable our affection is: the form is round, to imply that

our respect shall never have an end: the place of it is on the fourth finger of the left hand, where the ancients thought was a vein which came directly from the heart, and where it may be always in view; and being a finger least used, where it may be least subject to be worn out. But the main end is to be a visible and lasting token and remembrance of this covenant, which must never be forgotten; and if in ordinary bargains we have some lasting thing delivered as an earnest or pledge and memorial, much more is it needful here; and to scruple a thing so prudent and well designed, so anciently and universally used, does not deserve our serious confutation.'

'RIPER YEARS.' In one of the Offices for Baptism, this phrase is used to designate those who are beyond the age of children, and '*able to answer for themselves.*' This definition is not only that given by the Church, but is implied in the words themselves, which embrace both adults and those in age between them and children.[1]

For the time and occasion on which this Office of Baptism was introduced, See ANABAPTIST.

In the Ordinal we have a few cases in which this and kindred terms are used. As in the Exhortation in the Ordering of Priests—thus, 'that by daily reading and weighing the Scriptures, ye may wax *riper* and stronger in your ministry,'—i. e., may become more mature and experienced in divine wisdom and the qualifications of the ministerial office. As the result of this, the bishop urges upon the candidate that he should never cease his labor till he has brought his flock 'to that *ripeness* and *perfectness of age* in Christ, that there be no place left among [them] either for error in religion or for viciousness in life.'

RIPIDIA. Fans used in the ancient Church to drive away flies or other insects. In the liturgies of SS. Chrysostom and Basil, they are mentioned. In the former, the deacon is to ventilate or blow over the elements on the altar with a fan; or, if there be no fan, then to do it with the covering of the cup.—*Bingham.*

RITE. A solemn form or prescribed office of religion. The term is not to be taken as synonymous with 'ceremony,' as the Church evidently makes a distinction between them. On this point, Stephens remarks: 'It seems that "rite" and "ceremony" are thus to be distinguished. A *rite* is any act of prescribed worship, whether including *ceremonies* or not. A ceremony is any particular of religious worship (included in a rite) which prescribes action, position, or even the *assumption* of any particular vesture. The latter sense is plainly recognized by Hooker. The Preface to the Book of Common Prayer, speaks first of common prayer, viz., the offices of Morning and Evening Prayer, Litany, etc., which are intended for the common and periodical use of all at stated times; next, of the administration of the sacra-

[1] Unripe, *riper*, ripe.

ments; next, of the *other* rites and ceremonies; i. e., the *occasional* services, whether public or private, and all the methods of administration which these involve.'—*On the Book of Common Prayer.*

RITUAL, *a.* Relating to the rites and ceremonies of divine service, as in the phrase '*ritual* observances.'

RITUAL, *n.* A book or manual in which are given the order and forms to be observed in the celebration of divine service, the administration of the sacraments, and, in general, all matters connected with external order in the performance of sacred offices.

ROBES. In general, the ecclesiastical garments worn by the clergy when performing the offices of the Church. More particularly, the black gown, and the dress worn by a bishop. See CLERICAL GARMENTS.

ROCHET, or ROCHETTE. An ancient ecclesiastical garment of fine white linen; at first, extending to the feet, afterwards to the knees, and subsequently curtailed to half way across the thighs; 'it differed from the surplice not only in length, but likewise in having close sleeves; the bottom edge of the skirt was frequently ornamented with a broad lace border.' Some writers derive the word *Rochet* from the French term *Roquet*, or from *ruceo*, or *recceo*, which, says Bonanni, signifies a 'a robe:' others derive it from *Rica* (rito) a very thin veil worn in the heathen sacrifices. . . . In the Church of England (as in other branches of the Church), the *Rochet* was at one time worn by the ordinary priest, as well at baptisms, as at the Holy Eucharist; and we find the *Constitution of Abp. Winchelsey*, directing that it shall be supplied at the expense of the parishioners. It was originally, however, assigned to the hierarchy of the Church; and to the members of the Episcopal body is its use now limited by the rubrics of our liturgy. It is worn by bishops under the chimere.—*Dr. Pinnock.*

'Mr. W. A. Pugin, the Romanist, when describing the *surplice*,' adds Dr. Pinnock, 'says: "The ROCHET is also derived from the *Albe*. . . . As the Surplice is an augmentation of the Albe, so the *Rochet* is a diminution of the same . . . . being shorter, and either with tighter sleeves, or without sleeves. It is well known that the clergy and bishops were required formerly by the decrees of Synods, to wear their *Albes* constantly; hence the *Rochets*, which were merely reduced Albes, were introduced from reasons of commodity. . . . . They were also worn by *Cantors* and *Canons;* also by *Choir Children.* Rochets are continually mentioned in old English inventories, with Surplices and Albes. 'Item, 8 *Surplyces* for the quere. Item, 3 *Rochets* for children.' 'Item, 3 *Albys* for children with parells.'—Inventory of *S. Mary Hill*, London. . . . The Rochets now worn by bishops, are made so short that they are not only devoid of grace and dignity, but bear no resemblance to the Albe, of which they are the type. In all ancient portraits of Catholic bishops, the *Rochet* is represented as reaching below

the knees, and ornamented merely round the edge. . . . The difference between *Rochet* and *Surplice* is, that the Rochet has closer sleeves [except that of the Anglican bishops], and sometimes no sleeves. . . . In the beginning of the fourteenth century, the word *Rochet* had scarcely begun to be used among the Romans, being Cisalpine and German, or Saxon, in its origin, and the terms *Alba Romana*, or *Camisia Romana*, being used in Italy to denote the same thing. The pope, to this day, also wears the Rochet, which was worn by all bishops till lately. The Rochet in which Boniface VIII. was buried (and which was over a *white Tunic* or *Albe*), reached in length down to the ankles (*ad talos usque longum fuit*)." '—*Gloss. of Eccl. Orn. and Costume.*

ROGATION DAYS. So called from '*rogare*,' to beseech. They are the three days immediately before the festival of Ascension.

These Litanic or Rogation days were first instituted by Mamertus, bishop of Vienna, in the fifth century. Mamertus was not the originator of litanical supplications, but he was the institutor of the Rogation fast, and the first who applied the use of litanies to the Rogation days. The chanting of litanies on these days, accompanied with public processions, continued till the era of the Reformation. In the Episcopal Church it has been thought fit to continue the observance of these days as private fasts. There is no office, or order of prayer, or even single Collect appointed for the Rogation days in the Prayer-book; but among the Homilies recommended by our General Convention, there is one designed for the improvement of these days. The requisitions of the Church are 'abstinence,' and 'extraordinary acts and exercises of devotion.'

ROGATIONS. The Rogations were anciently solemn religious processions, in which the priest and people, chanting the litany, perambulated the bounds of the parish, imploring a fruitful season; and every parish had usually a standard for such occasions, with the patron saint of the church painted upon it. In one of Archbishop Winchelsey's constitutions (A. D. 1305), mention is made of these '*vexilla pro rogationibus*.' The Rogation procession was, in some instances, continued even after the Reformation, and a homily was provided for it by the reformers, which still stands in the *Book of Homilies*. Rogation Sunday was the fifth Sunday after Easter.—*Hart's Eccl. Records.*

ROGATION SUNDAY. The Sunday before the festival of the Ascension. Its name has reference to the three days immediately following, which are called Rogation days.

ROME, CHURCH OF. This Church is, properly, that portion of the Catholic Church which is embraced in the diocese of Rome; but in a more general sense, the title denotes all those Churches, in various parts of the world, which acknowledge the pope or bishop of Rome as their supreme

pontiff or ecclesiastical ruler, and receive the creed of Pius IV., issued at the Council of Trent. As it would be obviously beside the purpose of this work to give a particular account of the history, doctrines, institutions, and usurpations of the Roman Church, we shall here only present a few of the causes to which may be referred the rise of that extraordinary power which for many ages the popes maintained, and which gave to their Church so wide an authority in a large portion of Christendom.

There were various causes, says Palmer, which from the beginning conferred on the Church of Rome the chief place among Christian Churches. The number of its clergy and people, its wealth and charity, its apostolical origin, the purity of its faith, the greatness and dignity of the city of Rome, conspired to elevate this apostolical See in the estimation of the whole Church. Hence, from an early period, many Churches of Italy, and the adjoining isles, acknowledged the bishop of Rome as their patriarch; and his patriarchal privileges were confirmed by the œcumenical Synod of Nice. The same causes which induced so many Churches to subject themselves to the jurisdiction of Rome, led the remainder of the Church throughout the world to regard the Roman See with great reverence, and to ask for its aid on many occasions. The power of that Church arose naturally from the honor paid to it, and extended itself gradually, while men were ignorant of the results which would follow, and made no sufficient efforts to prevent them, by establishing principles and limits of ecclesiastical jurisdiction. The immense fabric of the papal domination was established by three powers, which were slowly developed. First, the judicial power; secondly, the legislative power; and thirdly, the executive power. It was confirmed by the temporal power of the popes, and by the monastic orders. These points I shall now examine.

1. By the judicial power of the Roman See, I mean the power of acting as supreme judge in all causes. This power arose from appeals. It was very natural that when bishops or clergy were deprived of their benefices by the judgment of provincial synods, they should sometimes apply to the greatest and most powerful bishop of the universal Church, in the hope of persuading him to advocate their cause, and to use his influence and authority for their restoration. Hence, we find applications made to the Roman See from Spain in the third century, and in the fourth by S. Athanasius, and other Eastern bishops. And, in the end, the principle was established in the Western Church, that the pontiff was the immediate and proper judge of all bishops whatever, with the power of summoning them before his tribunal.

2. The legislative power of the Roman See arose from the consultations of bishops in difficult cases, and from the practice of fraternal admonition. In the dispute concerning the time of keeping Easter, Polycarp came to

Rome to confer with Anicetus on the affair, as presiding over the greatest See. In the same manner, Dionysius of Alexandria wrote to consult Dionysius of Rome, on the case of one who had partaken of the Eucharist without having been previously baptized. These references, though occasionally, were not exclusively made to Rome. The principal reason for which they were made, was that Rome itself, being a great apostolical Church, and being visited by Christians from all parts of the world, it might be reasonably supposed that the apostolic doctrine and discipline were there preserved more pure than elsewhere. The pontiffs, with or without these applications, soon began to assume the tone of command rather than that of admonition. And hence arose a multitude of laws subversive of the ancient privileges and customs of Churches, and of the canons of the universal Church.

3. A most important branch of the pontifical authority was the executive power: the power of not merely hearing appeals at Rome, or of enacting laws for the Western Church; but of deputing persons to *execute* those laws and decisions in all parts of the Church. This power also arose gradually. It is not till the latter part of the fourth century that we read of vicars and legates of the Roman See. So highly was that See reverenced, and so great were its influence and weight in the Church generally, that metropolitans, and others who were desirous of maintaining or increasing their authority, would gladly receive that of the Roman See in confirmation of their own. Accordingly, we find that sundry bishops, from the fourth century onwards, were declared *vicars* of the apostolical See by the popes. And a custom thus supported by the chief bishops in each country took firm root; and as the pontiffs, in return for the authority they gave to their vicars, exacted a reference of the more difficult cases to their immediate tribunal, it tended to increase their jurisdiction.

4. The temporal power of the popes arose indeed very late, and was derived from their spiritual power; but it had so great an effect in strengthening the spiritual power for some ages, that it merits consideration. I do not here refer to their authority as temporal princes of a part of Italy, given to the Roman See by Pepin, and confirmed by Charlemagne; but to that power which enabled them to appoint and depose emperors and kings. There must certainly have been some grand radical mistake in a system of opinion which could tolerate such a power. That mistake consisted in supposing that the pontiff was by divine right Head of the Church, and that communion with him was essential to salvation. This principle once acknowledged, the pontiff might accomplish *any thing* by threats of excommunication. The enormity of this system, however, and the extravagant length to which it was carried, at length caused its downfall. Yet though the pontiffs did not possess all their former power, we find them, in the six-

teenth century, excommunicating and deposing King Henry VIII. and Queen Elizabeth, and absolving their subjects from allegiance.

5. The monastic system was also a powerful support of the Roman See during the middle ages, and until a comparatively recent period. About the twelfth century, the pontiffs began to exempt the monasteries from the jurisdiction of the bishops, and to render them directly dependent on themselves. In the thirteenth century the four orders of Dominicans, Franciscans, Augustinians, and Carmelites, were founded in the West; and soon becoming incredibly numerous, and being exempted by the popes from the jurisdiction of the bishops, they became the most devoted and useful of the pontifical adherents; and as their privileges were all derived from the pope, it engaged them to magnify his power to the utmost degree.

6. The effect of all these causes was a vast change in the ecclesiastical system of the Western Churches, and the result, even after the reformation effected by the Council of Trent and the fall of the papal power, may well startle any one who compares the power and privileges of the pontiff at this moment, with that which he enjoyed during the early ages of the Church. All the powers and privileges which anciently belonged to the bishops of each province in common, are now vested in the Roman pontiff. They can no longer erect new or suppress old bishoprics, translate bishops, make canons without reference to the pope, decide controversies of faith, approve new forms of prayer, judge bishops, and even metropolitans. All these and many other powers formerly possessed by provincial synods are now absorbed by the popes. The Roman pontiff exercises more than patriarchal, more than metropolitical power over all his Churches. He acts as *universal bishop;* his interference extends to the concerns of every individual, and the bishops are only his vicars, his assistants, invested with a portion of that power of which the plenitude resides in him. Such is the theory which is supported by the *practice* of the Roman obedience for nearly eight centuries, —a theory opposed to all the tenor of Scripture, to all the testimony of catholic tradition and of the œcumenical synods. That we should have escaped from this bondage and resumed the enjoyment of those liberties and the blessings of that pure faith which Christ gave to His holy Church, ought to be to us a matter of wonder, and of gratitude to THE ALMIGHTY.—*Abridged from Palmer's Treatise on the Church of Christ*, vol. II., ch. viii.

ROOD. Sax. *Rode.* A cross, crucifix, or figure of Christ on the cross, frequently placed in a church. The *holy rood* was one generally of full size, elevated at the junction of the nave and choir, and facing towards the western entrance of the church. The *rood-loft* was the gallery in which the rood and its appendages were placed. This loft or gallery was commonly placed over the chancel-screen in parish churches. The *rood tower* or *steeple*

was that which stood over the intersection of the nave with the transept. —*Gwilt.*

ROOD-LOFT. A gallery on a rood-screen in ancient churches, where was erected a large crucifix or cross, sometimes with figures also of the Blessed Virgin and S. John.

ROOD-SCREEN. A structure in old churches, forming a broad and solid partition between the nave and chancel. On this stood the rood or cross, with other figures. The rood-screens are now commonly used for organ-lofts.

ROOD-TOWER, or ROOD-STEEPLE. This name is sometimes applied to the tower built over the intersection of a cruciform church. The term rood-arch is sometimes applied to the arch between the nave and chancel, from its being immediately over the rood-loft.—*Gloss. of Archit.*

ROOM. In the Scriptures this term is several times used for a seat, a place at table, or a feast, or for some spacious area. See *S. Luke* xiv. 6, 9, 10; xx. 46. Also *Psalm* xxi. 9: 'Thou hast not shut me up into the hand of the enemy, but hast set my feet in a large *room.*'

'ROOT OF JESSE.' Our Saviour is represented as a rod or 'Branch' growing out of the *root of Jesse*—i. e., of the father of David, in allusion to his genealogy. See *Romans* xv. 12, where S. Paul, in reference to Christ, quotes those words of Isaiah, 'There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.'—*Isaiah* xi. 1.

ROSARY. In the Roman Catholic Church, a series of prayers, and a string of beads by which they are counted. A *rosary* consists of fifteen decades. Each decade contains ten *Ave Marias*, marked by small beads, preceded by a *Pater Noster*, marked by a larger bead, and concluded by a *Gloria Patri.* Five decades make a chaplet, which is a third part of the rosary.—*Bp. Fitzpatrick.*

'ROSE AGAIN.' See the Nicene Creed.[1] The word 'again' is here used, not in the sense of repetition, or doing an act a second time, but in agreement with popular usage and the practice of the best English writers from the sixteenth century downwards. Whatever may be said about the redundancy of the word, a good ear will never fail to observe a stronger meaning in the phrase, 'he was buried, and the third day he *rose again* from the dead,' than in the form, 'the third day he rose from the dead.' The 'again' refers to a previous act not always of the same kind, as in the words, 'he shall come *again*, with glory, to judge both the quick and the dead,'—that is, He shall *return* for this purpose,—not that He has already done this act, hereafter to be repeated. So with the scriptural phrase, 'he shall *rise again*,' from which the Church derives authority for the use of

[1] Also, the Apostles' Creed in the *English* Prayer-book, and the Creed in the Visitation of the Sick, in both the American and English Prayer-books.

the word. Here the reference is to the preceding circumstance of His interment;—He shall be buried; but *again*, or *after this*, He shall rise from the dead.

ROSE-WINDOW. In architecture, a circular window with compartments of mullions and tracery branching from a centre. It is sometimes called a *Catharine wheel*, or *Marigold* window.—*Gwilt.*

RUBRICAL. According to the rubric.

RUBRICS. The directions scattered through the Prayer-book relative to the manner in which the various parts of the liturgy should be performed.

These rules or directions about the service are called *rubrics*, from the Latin word *ruber*, meaning *red*, because in ancient times it was the custom to print them in *red ink*, so that they might easily be distinguished from the service itself, which was printed in *black ink*, and with a different kind of type or letter.

The name of rubric has still been retained in our Prayer-books, though the use of red ink has been mostly laid aside.

'RUNAGATES.' Fugitives, apostates, rebels, vagabonds. 'He bringeth the prisoners out of captivity; but letteth the *runagates* continue in scarceness,' *Psalm* ix. 6, Prayer-book version; 'the *rebellious*,' Bible version.

RURAL DEANS. Certain officers in the Church of England, whose duty it is to attend to the execution of such processes as may be directed to them by the bishop, to inspect the lives and manners of the clergy and people within their district, and to report the same to the bishop; to which end, that they may have knowledge of the state and condition of their respective deaneries, they have power to convene rural chapters.—*Gibson.* See DEAN.

RUSH-BEARING. An ancient but now almost extinct custom in some parts of England. '*Rush-bearing*, or carrying rushes to the churches, and there strewing them, was a custom which formerly prevailed generally in Cheshire; but has been much disused for many years, since close Pues [pews] have been erected in most churches. It took place on the day of the *Wake* (see WAKE), and was attended with a procession of young men and women, dressed in *ribands*, and carrying *garlands*, etc., which were hung up in the Church. In the north of England, among the lakes, and at a Rural Festival called *Rush-bearing* Sunday, the churches are decorated with *flowers* and *rushes*.'—*Faber's Sermon in Bk. of Fragments.*

S.

S. An abbreviation for 'Saint.' SS. the plural, 'Saints.'

SABA, or SEBA. A peninsula or large island in Northern Ethiopia, on which stood the once populous and splendid city of Meroe, the ruins of which are still in existence. These people as well as the inhabitants of *Sheba*, are called in Scripture 'Sabeans.' In *Psalm* lxxii. 10, Saba is spoken of as a distant and wealthy country,—'the kings of Arabia and *Saba* shall bring gifts.'—*Prayer-book version.* 'Sheba and Seba.'—*Bible version.*

SABAOTH. See the Te Deum, verse 5: 'Holy, holy, holy, Lord God of *Sabaoth.*'

The word *Sabaoth*, though a Hebrew expression, is retained in our liturgy. 'This term,' it is remarked by Hervey, 'some people, I am inclined to believe, inadvertently confound with *Sabbath.* The latter signifies the *Rest* of the seventh day; and, in this connection, yields a sense not very apposite, and comparatively mean. Whereas the former [*Sabaoth*] denotes *Armies* or *Hosts*, and furnishes us with an image, truly grand and majestic, worthy to be admitted into the songs of Seraphs. It glorifies God, as the great, universal, uncontrollable SOVEREIGN; who exercises a *supreme dominion* over all the orders of being, from the loftiest Archangel that shines in heaven, to the lowest reptile that crawls in dust. Who says to a legion of Cherubs, *Go*, and they go: to a swarm of insects, *Come*, and they come: to any, to every creature, *do this*, and they do it.'

SABBATARIANS. In ecclesiastical history, various sects have been so called; particularly a subdivision of the Anabaptists in the sixteenth century, who observed the Jewish *Sabbath.*

SABBATH. Properly the seventh day of the week, or Saturday, incorrectly applied by modern usage to the Lord's Day, with the addition of the epithet 'Christian.' For several ages after the Apostles, the Sabbath was regularly observed in the Eastern Church as a festival, and services were held as on the Lord's Day. In the Western Church it was usually observed as a fast, though in this there was some variation. The keeping of this day was probably designed, in the first instance, as an innocent concession to the prejudices of the Jewish converts; but as a matter of obligation, it does not appear to have been recognized as equal to the Lord's Day. Even respecting the converted Jews, Ignatius remarks that 'they who were brought up in these ancient laws [the Jewish] have come to the newness of hope, no longer observing *sabbaths*, but keeping the *Lord's Day.*'

SABBATIANS. A sect of the fourth century, the followers of Sabba-

tius, a Novatian bishop, who attempted to introduce some Jewish observances into the Church.

SABBATUM MAGNUM. The Great Sabbath, an ancient name of Saturday in Holy Week. It was observed as a most solemn fast, which some joined with the fast of the preceding day, viz., Good Friday. The fast was continued not only till evening, but till cock-crowing in the morning (Easter-day), which was the supposed time of our Saviour's resurrection. The preceding time of the night was spent in a vigil or pernoctation, when the Christians assembled together to perform all parts of divine service, psalmody, and reading of the Scriptures, the law, the prophets, and the Gospel, praying, and preaching, and baptizing such of their catechumens as presented themselves for baptism. Eusebius says, in the time of Constantine this vigil was kept with great pomp; for he set up lofty pillars of wax to burn as torches all over the city, and lamps burning in all places, so that the night seemed to outshine the sun at noonday. Nazianzen also speaks of this custom of setting up lamps and torches both in the churches and the private houses; which, he says, the Christians did as a Prodromus or forerunner of that great Light, the Sun of Righteousness, arising on the world on Easter-day. This night was also noted above all others for baptizing of catechumens; and, as the Penitents were restored the day before to the Communion, which they had lost, so on that day the catechumens were made complete Christians, and admitted to the Communion, which they never had before, and both in order to participate of the Holy Eucharist on Easter-day.—*Bingham*, *Orig. Eccl.*, bk. xxi., ch. i., § 33.

SABELLIANS. A sect of heretics in the third century, the followers of Sabellius, whose system was an attempt to explain the doctrine of the Trinity, by representing the Father as the sole Person, and the Son and Spirit as attributes, or emanations from Him. Thus, they compared the Divinity to the sun; of which the Father would be analogous to the substance, the Son to the light, and the Holy Ghost to the heat.

SACERDOTAL. Pertaining to the priesthood and its offices; as 'sacerdotal relation,' 'sacerdotal connection.' See Office of Institution

SACERDOTALE. A book containing Occasional Offices, processional calendars, and instructions in many points necessary for the clergy.

SACKCLOTH. A kind of coarse cloth, often made of hair. It is frequently mentioned in Scripture, and was worn by the Jews as a sign of grief and affliction, in times when they were suffering under calamities or judgments. It was also a token of penitence and humiliation under the visitations of the Almighty.

SACRAMENT. An outward act, sign, or ceremony, instituted by Christ Himself, as a vehicle of spiritual grace, together with that grace of which the visible part is the sign. See Catechism. The 25th Article defines

Sacraments to be 'not only badges or tokens of Christian men's Profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.'

The Episcopal Church acknowledges two Sacraments as ordained by our Lord, viz., Baptism and the Lord's Supper. In each of these are two essential parts,—the *element* and the *word of institution.* The element in baptism is *water.* In the Lord's Supper, the elements are *bread* and *wine.* In the first, the words are those which affirm the baptism to be 'in the name of the Father, and of the Son, and of the Holy Ghost.' In the last, they are comprised in the forms set forth by the Church, and drawn from the original institution of the Sacrament.

In the Church of Rome, Confirmation, Penance, Orders, Matrimony, and Extreme Unction are also accounted Sacraments. And admitting the definition of a Sacrament as used by that Church, together with the latitude in which the term was sometimes used by ancient writers, they only err in fixing the number at *seven*, when the same authorities might include at the least a dozen more. 'Tertullian,' remarks Bishop Jewell, 'calleth the helve wherewith Elisha recovered the axe out of the water, the "*sacrament of wood;*" and the whole state of the Christian faith he calleth "the *sacrament* of the Christian religion." S. Augustine, in many places, hath "the *sacrament* of the *cross.*" Thus he saith, "in this figure, or form of the cross, there is contained a sacrament." S. Jerome saith, "out of Christ's side the *sacraments* of baptism and *martyrdom* are poured forth both together." Leo calleth the *promise of virginity* a *sacrament.* S. Hilary, in sundry places, saith, "The sacrament of *prayer*—of *fasting*—of *the Scriptures*—of *weeping*—of *thirst.*" S. Bernard calleth the *washing of the Apostles' feet* a sacrament.' But yet these same writers made an evident distinction between the two divinely appointed Sacraments of the Church, and those ordinary things to which, by a figure, they extended the term. This will sufficiently vindicate the Church in her assertion that Confirmation, Penance, etc, 'are not to be counted for *Sacraments* of the Gospel,' inasmuch as they have come to be so esteemed only through 'the corrupt following of the Apostles,' some of them being merely states of life allowed by the Scriptures, but not of 'like nature of Sacraments.' See CORRUPT FOLLOWING.

SACRAMENTALE. The same as *Pastorale.*

SACRAMENTALS. In religion, things which have a certain resemblance to the holy Sacraments (as Confirmation and Orders), and are outward means through which divine gifts are conferred, but yet 'have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.'

SACRAMENTARIANS. Those who reduce the Sacrament of the Lord's

Supper to little more than a mere act of memory, or a ceremony calculated to stir up very lively and affecting thoughts of the passion and death of Christ, with feelings of thankfulness for the benefits flowing from that great sacrifice for sin. This view ignores the true doctrine, which, besides acknowledging that the 'Sacrament of the Body and Blood of Christ' is to be 'received in *remembrance* of his meritorious cross and passion,' also requires us to give thanks to 'our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, *not only* to die for us, but *also to be our spiritual food and sustenance in that holy Sacrament*.'—*Communion Office.* And in the 28th Article of Religion it is declared that 'to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.'

The Romanists give the name of Sacramentarians to all who do not hold, with them, the doctrine of transubstantiation—a doctrine which, the above Article says, 'is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.'

SACRAMENTARIUM, or SACRAMENTARY. The same as *Missal.* See the next article.

SACRAMENTARY. In the Romish Church, a book containing the Collects, together with the *Canon*, i. e., that part of the Communion Office which was invariable, whatever changes might occur in the other portions of the service.

SACRAMENTUM FIDEI. The Sacrament of Faith. Baptism was anciently so called, because in it there is a public profession of the true faith, and a confession of firm belief on the part of the recipient.

SACRARIUM. See Sacristy.

SACRIFICE. See Priest.

SACRILEGE. The act of violating or subjecting sacred things to profanation; or the desecration of objects consecrated to God. Thus, the robbing of churches or of graves, the abuse of sacred vessels and altars by employing them for unhallowed purposes, the plundering and misappropriation of alms and donations, are acts of sacrilege, which in the ancient Church were punished with great severity.

SACRING BELL. In the Romish Church, a small bell used to call attention to the more solemn parts of the service of the mass; called also Saint's Bell, or Mass Bell.—*Gloss. of Archit.*

SACRIST. A person retained in a cathedral to copy out music for the choir, and take care of the books.—*Busby.*

SACRISTAN. Originally, an officer of the Church, having charge of the vestments of the clergy, and of other things pertaining to divine worship. Both the word and the office have suffered a material change in

modern times,—the former having been reduced into *sexton*, and the latter into an employment comprising not only the care of the church-vestments and furniture, but also other duties of an inferior nature, which were formerly discharged by persons of another class.

SACRISTY, SEXTRY, SACRARY, or SACRARIUM. A room attached to a church, in which the sacred vessels, vestments, and other valuables connected with the religious services of the building were preserved, and in which the priest put on his robes.—*Gloss. of Archit.* It is now commonly called the vestry-room.

SADDUCEES. A powerful and influential sect of the Jews, though not as numerous as that of the Pharisees. Their name is said to be derived from Sadoc or Sadducus, the founder of the sect, who lived in the third century before Christ. The Sadducees were materialists in doctrine, and therefore opposed to the Pharisees. While they admitted that man had a reasonable soul, they did not acknowledge its immortality; and, as a necessary consequence, they denied the rewards and punishments of a future life. They affirmed, also, that the existence of angels, and the resurrection of the body, were illusions. Notwithstanding the discordance between these principles and those of the Sacred Scriptures, they were adopted by many persons of high rank; and we have a strong proof of the degenerate condition of religion among the Jews, when we learn that Sadducees were considered eligible to the office of high-priest.

SAINT. In the New Testament, a general name for all Christians, as distinguished from the world around. It does not appear to have been particularly applied to individuals, with a distinctive meaning, till some time after the apostolic age, when the fervor of piety had abated in the Church, and examples of superior holiness became more observable. The title of Saint, signifying 'holy,' is commonly given to the Apostles, the Evangelists, and several other devout persons, as S. John Baptist, S. Stephen, S. Mary, and S. Simeon, of whom we read in the New Testament, and to many others of later date. It is also given to the angels, as S. Michael, and S. Gabriel.

In the Church of Rome, the power is claimed of elevating persons to the rank of saints, after their decease, and proclaiming them worthy of special honor from the living. See *Bingham*, and *Palmer's Origines Liturgicæ*, in reference to the progress of the invocation of saints in the Church.

SAINTS' DAYS. See HOLY-DAYS.

SALEM. An ancient name of the city of Jerusalem. It is used by the Hebrew poets interchangeably with the more usual name:—'At *Salem* is his tabernacle.'—*Psalm* lxxvi. 2.

SALMON, or ZALMON. An elevated ridge or mountain in Samaria. It is supposed to be a part of Mount Ebal, and is spoken of in *Psalm* lxviii. 14—'as white as snow in *Salmon*.'

SALUTATION, *The.* The mutual intercession between minister and people involved in the two versicles:

'The Lord be with you,
Answer. And with thy spirit.'—*Prayer-book.*

SAMARIA. A city of Palestine, and capital of the kingdom of Israel, or of the ten tribes. It was built by Omri, king of Israel, on a hill of the same name, about 900 years before Christ. The situation being agreeable and fruitful, the succeeding kings of Israel omitted nothing to render the city strong, beautiful, and wealthy. It was several times besieged, and was reduced almost to ruins by the Assyrians. At a later period it was restored by Herod the Great, who gave it the name of Sebaste (in Latin, Augusta), in honor of the emperor Augustus, who had given the city to him. At an early part of the apostolic age, large numbers of the people were converted to the Christian faith by the labors of S. Philip.

Samaria was also the name of the large district in which the city stood, forming one of the three great divisions of the Holy Land.

SAMARITANS. In Palestine, a mixed race, partly composed of the weaker populace of the Jews, left by Shalmaneser, when he carried the inhabitants of Samaria into captivity, but chiefly of the colonists introduced in their stead from Babylon, Cuthah, Hamath, and other pagan countries. Hence, although the worship of the true God was not forgotten, it was blended with many idolatrous rites.

On the return from the Babylonish captivity, the Samaritans wished to join the Jews in rebuilding the Temple, pleading the reformation which had taken place in their idolatrous habits since the time of Esarhaddon. The Jews declined their offer, and hence arose a bitter and unceasing enmity between the two nations, and Samaria at length became a favorite refuge for malecontent Jews. On Mount Gerizim the Samaritans erected a temple, and instituted sacrifices similar to those required in the law. And thus a rivalry was established between them and the Jews, which was rendered more offensive by their rejection of all the sacred books, except the Pentateuch. The very name of a Samaritan thus became odious, and we read that with them the Jews had no dealings. The temple on Mount Gerizim was destroyed by Hyrcanus, about the year 129 before Christ; but the Samaritans in the time of Christ continued to esteem that mountain sacred, and as the proper place of national worship.

SANCTE BELL. See Sacring Bell.

SANCTIFY. To sanctify a place or thing is to set it apart for God, or for sacred uses, and thus, in scriptural phrase, to make it holy. Also, a thing is said to be 'sanctified' by God when, on our invocations and prayers, He makes it a channel or medium through which we receive a blessing,

e. g., 'sanctify this water to the mystical washing away of sin.'—*Office of Baptism.* There is also an outward sanctification of *persons*, by their being set apart for certain offices and purposes, irrespectively of their moral qualities; thus, in the Jewish Church, when the priests were called to 'sanctify the congregation,' or when the Lord said to Moses, 'Sanctify them [the people] to-day and to-morrow, and let them wash their clothes' (*Exod.* xix. 10), it is probable that there were many thus sanctified, or set apart for a certain duty, who were, in no sense, affected in the dispositions of their hearts. In the higher and doctrinal sense, to sanctify is to make the heart, and all the powers of soul and body, clean, pure, and holy. It is one prime object of the Christian's calling; for 'without holiness no man shall see the Lord.' To promote this, God has sent forth His Spirit to renew the faithful in 'the image of righteousness and true holiness;' and all the institutions of the Gospel are agencies through which that Spirit operates, in the diffusion and increase of life among those who know their calling as the sons and daughters of the Most High.

SANCTUARY. In church architecture, the presbytery or eastern part of the choir of a church, in which the altar is placed,—the portion of the chancel usually inclosed by a railing.

SANCTUARY. From the time of Constantine downwards, certain churches have been set apart in many countries to be an asylum for fugitives from the hand of justice. This seems to have been originally intended only to prevent sudden violence, and to give time for the regular administration of the law, and perhaps, in the case of certain delinquencies, for the intercession of the Church. But in England, particularly down to the Reformation, any person who had taken refuge in a sanctuary was secured against punishment, if within the space of forty days he gave signs of repentance, and subjected himself to banishment.—*Brande.*

SANCTUS. Holy; used by abbreviation for the Trisagion,—'Holy, holy, holy, Lord God of hosts.' Thus, the music to which these words are sung is called a 'Sanctus.'

SANDEMANIANS. The followers of Robert Sandeman, who published his opinions in 1757, in a series of letters. They are of a highly Antinomian character; and their distinguishing opinion is well expressed in Sandeman's epitaph, where 'the ancient faith' for which he 'long and boldly contended' is said to be, 'that the bare work of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners; faith, according to them, being only a simple assent to the divine testimony concerning the Redeemer. The real founder of the Sandemanians was John Glass, the father-in-law of Sandeman. The adherents of the former have retained the name of Glassites, but are confined entirely to Scotland, from the establishment of which their founder originally dissented; whereas the

followers of Sandeman have extended to England and America as well as Scotland.

SANHEDRIM. The great council of the Jews, which consisted of seventy members or senators, together with the high-priest. It tried and decided the most important causes, both ecclesiastical and civil. Most of the members were priests or Levites, though others were not excluded. Their authority was very extensive, and even the king, the high-priest, and the prophets were under their jurisdiction.

SATISFACTION. In Church discipline, that which makes amends, or recompense, for an offence committed; or which is considered by the offended party a proper and sufficient requital for the injury sustained,—e. g., 'being ready to make restitution and *satisfaction*, according to the uttermost of your powers, for all injuries and wrongs done by you to any other.'—*Communion Office.*

SAUL. The first king of the Israelites, son of Kish, and of the tribe of Benjamin. Also, the original name of S. Paul; that which he bore at the time of his conversion, and for several years after. The first passage in the Acts in which he is called *Paul*, is ch. xiii. 9. It is supposed that he assumed this Roman name according to a common custom of the Jews in foreign lands; or that he took it in honor of Sergius Paulus, his friend, and an early convert, of whom we read in the above chapter at the very point where the Apostle's name changes.

SAVOY CONFERENCE. See Conference, Savoy.

'SAY.' The frequent occurrence of this word in the rubrics of the Prayer-book has not unfrequently been made use of as the basis of an objection against the spirituality of our worship. 'Then shall the Minister *say;*' 'The following shall be *said* or sung;' 'Here the People shall *say;*' and many similar directions, are found in every part of the liturgy. But surely an ingenuous mind will not hence conclude that, for this reason, our prayers and praises may satisfy the requirements of the Church, though offered without strong devotional feeling. In a prescribed form, some such phrases *must* be used; but in all such cases it is with the full understanding that our confessions of sin, our prayers for divine mercy, and our praises for God's unnumbered acts of goodness, shall be accompanied with that disposition of mind which will render them acceptable with God. Hence, in an early part of the service, the minister invites the people to accompany him, 'with a *pure heart* and humble voice, unto the throne of the heavenly grace.' And in every part of the service, the Church expects, nay, even requires us to appear before God with that deep contrition of soul which becomes the penitent, and that holy joy which should characterize the children of God.

Any objection, therefore, made to the Prayer-book on this account, will

equally lie against the Holy Scriptures. Our Lord, in teaching His disciples, said, 'When ye pray, *say*, Our Father.' And it is recorded of the poor publican that 'he smote upon his breast, *saying*, God be merciful to me a sinner.' In these, and a thousand other cases, the presence of strong devotion of spirit is implied; and a clearer testimony of the views of the Church need not be offered than in her own prayer, 'give us that *due sense* of all thy mercies, that our *hearts* may be *unfeignedly* thankful, and that we may show forth thy praise, not only with our *lips*, but in our *lives*.'

SCAPULARE, or SCAPULAR. A monastic dress, having an aperture for the head and neck to pass through, falling down before and behind, but leaving both arms at liberty. Monks used to work in their scapulars. Those worn by canons regular in the Church of Rome, present a great variety of appearance. Some fall to the very ground, while others barely extend to the girdle; some are as wide as an apron, others mere strips, not wider than a stole. They have generally a square termination, but some of them are formed like a tongue.—*Hart's Eccl. Records.*

SCARF. The *scarf*, when worn by the parochial clergy over the surplice, may be considered as a representative of the *stole;* from which, indeed, there is little doubt it has been derived. The *scarf*, however, is not mentioned in any Canon or Rubric of the Church of England; still, it is of immemorial usage, and owes its continuance among us to the force of custom. It is formed of *black silk*, folded usually into three thicknesses; having a breadth greater than that of the stole: during seasons of *mourning* it is made of black *crape;* and at *weddings*, and the *funerals* of unmarried persons, the *scarf* is frequently of *white silk.* The scarf is worn round the neck, and hangs pendent on both sides down to a little below the knee, where its ends are 'pinkt;' thus differing from the *stole*, which terminates with a fringe. This ecclesiastical ornament seems to have been at one time peculiar to Doctors of the universities in Holy Orders, and to cathedral dignitaries; from whom it passed to chaplains of the nobility; although the scarf of these last at first partook of the color of the livery of the patron. In modern times, however, the scarf has been used very generally by the canons of cathedrals, ecclesiastical dignitaries, and the parochial clergy, without distinction, but confined to *black* in color, with the occasional exceptions above mentioned. Still, the later reappearance of the *stole* among the parochial clergy has in some instances supplied the place of the *scarf.* The scarf is now frequently worn over the surplice, as well as over the gown; except at the universities, where it does not often accompany the surplice.—*Dr. Pinnock's Laws and Usages, etc.*

SCHISM. Gr. σχιζω, *I cleave*, or *rend.* A rent or breach of unity in the Church, reprobated in Scripture as a sin of great magnitude.

The Church, as originally established, was unquestionably *one body*, and

only one; and is so described in every part of the New Testament. There was 'one Lord, one Faith, one Baptism;'—all were to 'speak the same thing,' and to be 'perfectly joined together, in the same mind, and in the same judgment.'—1 *Cor.* i. 9, 10. There were, consequently, to be 'no divisions' among the brethren,—'no schism' was to be seen in the body; but all were to 'have the same care one for another.'—1 *Cor.* xii. 25. See UNITY. It seems, however, that in the Church of Corinth, during the Apostle's absence, a disposition the reverse of this was shown; and an attempt made to get up religious denominations, not exactly resembling those of the present day, for each party sought to rally around an *Apostle* or lawful ecclesiastic, instead of separating altogether from the Church, and erecting a new ministry; and yet, even under these palliating circumstances, the Apostle rebukes them sharply, inquiring: 'Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?' 'Why, then,' we might suppose him to add, 'are ye already daring to rend that sacred body of which ye are members, the health of which is in its unity; and, taking pattern from the sects of heathen philosophers and their opposing schools, are contending that ye are of Paul, or of Apollos, or of Cephas, while but one faithful band adhere to Christ? Truly, ye are yet following those carnal affections from which I trusted that the Spirit of Christ had delivered you. For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another of Apollos; do ye not walk as heathen men rather than Christian converts? What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?' After this, the Apostle proceeds, in the latter part of the Epistle (1 *Cor.*), to lay down the constitution of the Church in terms so strong, and so demonstrative of its *oneness* or unity, that all apology even for their imperfect schism is destroyed at once, while the Apostle's principles apply *a fortiori* to future dissensions of a more absolute form.

But this was not the only case in which the Apostle Paul, under the guidance of the Holy Ghost, declared himself on the subjects of unity and schism. The Corinthian Church was not alone in its tendency to insubordination, for the craft and subtlety both of men and of worse beings were to be apprehended and guarded against in every portion of the Church. Schism, like inflammation, is a disease incident to all climates. The Apostles foresaw this, and accordingly threw into their epistles both preventives and antidotes. With them, unity was all-essential, not only for the outward peace of the Church, but for its spiritual health; and, more than all, it was demanded by the sovereign authority of God Himself. In writing, therefore, to the Romans, S. Paul says: 'I beseech you, brethren, mark them *which cause divisions* and offences contrary to the doctrine which ye have

received; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (xvi. 17, 18). He exhorts the Ephesians to 'keep the unity of the spirit, in the bond of peace. For there is one body (one Church) and one spirit.' They were not to be 'tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;' but to come 'in the *unity of the faith*, and of the knowledge of the Son of God, *unto a perfect man* (a Church perfect in all its parts, and undivided), unto the measure of the stature of the fulness of Christ.' With precisely the same views, and in much more vehement language, we find S. Peter, S. John, and S. Jude warning the Christian Churches against the intrusion of schism and its teachers. And in the instructions to the clergy, as in the Epistles to Timothy and Titus, the preservation of unity is repeatedly insisted on, it being charged, on some who needed the admonition, that they should teach 'no other doctrine' than that originally delivered.

Such was the horror with which the Apostles looked upon schism in the Lord's body, the Church. And their inspired pens sufficiently reveal to us the mind of *God* respecting the same grievous offence. We might here advert, if we had room, to those cases in the Old Testament which illustrate the dealings of the Almighty with those who wantonly trifled with the unity of His Church. The signal punishment of Korah and his company for this crime will be recollected by the reader; and the example there given, of the stern indignation of God against spiritual rebellion, is one which has a moral for later times. The present disordered and disunited state of the Christian world is an anomaly in the history of revelation, over which an impartial reader of the New Testament can do little but weep and tremble. While the names of heresy and schism are cast into the shade, the reality of both has afflicted the Church with evils too obstinate and inveterate to be easily removed. Schism is now accounted no crime, but next of kin to a virtue; and the formation of a new religious sect, falsely called a *Church*, is a thing of every-day occurrence, though branded with criminality by the highest inspired authority. We will not ask for the legal power by which this is done, but would solemnly and in the fear of God inquire—Whence does any man professing Christianity derive the *right* of separating from Christ's holy, catholic, and apostolic Church, or of remaining in a state of disunion from it? Sure we are that the liberty wherewith Christ has made us free never proceeded to *this* length; for that liberty acknowledges a law, without which true liberty cannot exist; and by that law—the law of the Gospel—separation from Christ's Church is denounced as a flagrant crime. When Luther, Calvin, and others sowed the first seeds of the lamentable schisms now existing, it is matter of fact that their hatred of Romanism

drove them into measures which, under the color also of a fancied *necessity*, led them to found religious societies, destitute of that succession of ministerial authority without which there can be no properly organized Church. But, granting the existence of such a necessity, the schism ought to have been healed at the earliest opportunity, and such an opportunity should have been eagerly sought. Instead of this, however,—instead of these parties uniting themselves with the legally constituted branches of the Church in their vicinity, they assumed an independent attitude, and gave birth to other organizations, which, by the lapse of time, learned to contemn the very Churches in which the purity of the Gospel and the rightful ministerial authority had been preserved at the Reformation. The continental reformers had not the gift of prophecy, nor could they foresee whereunto their measures might grow. Little did those men think that the societies they turned loose upon the world would, in 250 years, become the hot-beds of heresy and the strongholds of rationalism. Little did they think that they were paving the way for the preaching of a scarcely disguised infidelity, in their very pulpits and over their very Bibles. Such are the natural results of schism: having no conservative principles, its faith, however pure at the first, invariably deteriorates, and proceeds step by step along the descent of error, till it finally settles in the depths of avowed heresy. We need not cross the Atlantic to see the process in full operation. On the very shores where the Pilgrim Fathers set up their rigid orthodoxy, and sought to enforce it even by temporal penalties and punishments, as well as by a determined carrying of it out in their pastoral instructions, we see erected the standard of Unitarianism—we find a thorough annihilation of Puritan doctrine in the great mass of the public mind—we hear the divinity of the Saviour contemned—and in the highest seats of theology the folly of transcendentalism publicly avowed and defended.

It will be perceived that what we have here written has had relation to schism as a separation from the Church Catholic, but with more immediate allusion to it as a breach of unity with the Anglican, or the Protestant Episcopal branch of that Church. At this point comes in the objection of the Romanist, that in declaiming against schism, we are self-condemned, having ourselves committed that crime by departing from communion with Rome at the period of the Reformation. In reply to this, we have a fact to state, and a question to ask. It is undeniable, that before Britain knew any connection with the Church of Rome, she had already the Christian religion, with the apostolic ministry in full exercise; and it is contended by many, with no trifling force, that the Gospel was first planted there by S. Paul himself. Not to insist on this, the fact is clear that the Church was in existence in England before the mission of Augustine, or the time when the Romish power was introduced. This being the case, we inquire

whether the mission of Augustine and his forty monks, and their interference with the existing ecclesiastical jurisdiction, was not *on* THEIR *part* an act of schism—a trespass on the order, discipline, and prerogatives of a Church, to meddle with which they had no shadow of right, in the circumstances of the case? What if the matter had been reversed, and a British mission had been intruded into the diocese of Rome? This would have been a parallel case; but its condemnation, as an act of schism, would have been instant and certain. We are willing, nay desirous, to give all credit to the pious motives of Gregory and his missionaries; but when it is considered that Augustine invaded an ecclesiastical territory having at least seven lawful bishops,—that these bishops had heretofore been independent, acknowledging no foreign superior,—that they explicitly made known to Augustine, that 'they owed no other obedience to the pope of Rome than they did to every godly Christian,' and that 'they were under the government of the bishop of Caer-Leon upon Uske, who was their overseer under God;'—when we learn that this independence had been maintained for nearly 600 years before, and that it was only broken up at last by force, and long-continued contests,—we say, considering these things, the introduction of Romanism into England was manifestly *a schismatical intrusion*, from which the British Church had a legal right to relieve itself so soon as a fit opportunity offered. By pursuing the history of the English Church, it will be seen that she always regarded the power of the popes as a usurpation of her rights, and century after century did she struggle to shake off the manacles which bound her. At the Reformation this was effectually accomplished; and after a bondage of 900 years, the original independence of the Church of England was restored. *Where*, then, lay the charge of schism? On the British Church, or on a foreign power which trampled on her jurisdiction, till by the providence of God, she was strengthened to expel it, and assert her lawful rights?

SCHISMATIC. One who voluntarily separates himself from the Church, or is attached to a schismatical sect or party.

'SCHOOL-AUTHORS,' or SCHOOL-MEN. A designation of a race of writers who, between the tenth and fifteenth centuries, pursued the study of theology in a mode peculiar to themselves, by the employment of academical disputations, and abstruse reasonings, rather than by following the course already laid down in the works of the Fathers. The system thus pursued obtained the name of scholastic divinity, or the theology of the schools. Whatever may be thought of the dogmas maintained by the school-men, and the conclusions at which they arrived on the most remote and hazardous questions, it will nevertheless be granted that their patience, acuteness, and indefatigable industry, will ever remain 'a mighty monument of the utmost which the mind of man can accomplish in the field of abstrac-

tion.' Among the school-authors are numbered Thomas Aquinas, Duns Scotus, Durandus, etc. A reference to one of their opinions is made in Article XIII.

SCOTISTS. An old scholastic sect, followers of Duns Scotus, 'the subtle doctor,' one of the leading champions of Realism in the thirteenth century. He held that the 'universal' existed not '*in posse*' only, but '*in actu*;' not depending in anywise on the conditions of the understanding, but presented to it as an outward reality. In this respect his realism differs from that of his predecessor, Thomas Aquinas, whose doctrines he combats in other respects.—*Brande.*

SCOTLAND, CHURCH IN. The early history of the ancient Church of Scotland, like that of Ireland, is involved in much obscurity; nor is it necessary to investigate it, since, at the period of our Reformation, it was annihilated: it was entirely subverted; not a vestige of the ancient Christian Church of that kingdom remained. Meantime the Scottish nation was torn by the fiercest religious factions. It is probable that a sense of the danger to his throne may have led King James I. to his first measures, taken before his accession to the English throne, for the restoration of Episcopacy to his own dominion. His first step was to obtain, in December, 1597, an act of the Scottish parliament, 'that such pastors and ministers as the king should please to provide to the place, title, and dignity of a bishop, abbot, or other prelate, should have voice in parliament as freely as any ecclesiastical prelate had at any time bypast.' This act was followed by the appointment of certain ministers, with the temporal title of bishops, in the next year. But the assembly of ministers at Montrose, in March, 1599, jealous of the king's intentions, passed a resolution of their own, 'that they who had a voice in parliament should have no place in the general assembly, unless they were authorized by a commission from the presbyters.' The bishops, however, took their seats in parliament, and voted in the articles of union for the two kingdoms, A. D. 1604. At length, in A. D. 1610, the bishops were admitted as presidents or moderators in the diocesan assemblies; and, in 1612, the king caused three of them to be consecrated in London. King Charles I. endeavored to complete the good work which his father had begun; but he was not permitted to proceed in his labor of love; nay, rather, the attempt to introduce the English Prayer-book so exasperated the Scots against him, that they proved their want of true Christian principles by assenting to the parricide of their sovereign, when it was effected by their disciples in England. The Catholic Church, after the martyrdom of Charles, became extinct in Scotland; but it was once more restored at the restoration of his son. Four Scottish divines were again consecrated in London, in 1661. These prelates took possession of the several sees to which they had been appointed, and the other ten sees were soon

canonically filled by men duly invested with the Episcopal character and function. So things remained till the Revolution of 1688. The bishops of Scotland, mindful of their oaths, refused to withdraw their allegiance from the king, and to give it to the Prince of Orange, who had been elected by a portion of the people to sovereignty, under the title of William III. The bishops and the clergy were therefore ordered either to conform to the new government, or to quit their livings. There were then fourteen bishops in Scotland, and nine hundred clergy of the other two orders. All the bishops, and by far the greater number of the other clergy, refused to take the oaths; and in the livings they were thus compelled to relinquish, Presbyterian ministers were in general placed. And thus the Presbyterian sect was established, instead of the Church, in Scotland.

The system of doctrine to which the Established Kirk of Scotland subscribes is the Westminster confession of faith, and to the Kirk belongs the national and solemn league, to endeavor the extirpation of popery and prelacy,—i. e., 'Church government by archbishops, bishops, and all ecclesiastical officers dependent upon the hierarchy.'

The bishops of the Scottish Church thus deprived of their property and their civil rights, did not attempt to keep up the same number of bishops as before the Revolution, nor did they continue the division of the country into the same dioceses, as there was no occasion for that accuracy by reason of the diminution which their clergy and congregations had suffered, owing to the persecutions they had to endure. They have also dropped the designation of archbishops, now only making use of that of *Primus* (a name formerly given to the presiding bishop), who, being elected by the other bishops, six in number, is invested thereby with the authority of calling and presiding in such meetings as may be necessary for regulating the affairs of the Church. The true Church of Scotland has thus continued to exist from the Revolution to the present time, notwithstanding the penal statutes which have been enacted against it, and which were repealed in the year 1792.

At the end of the last century, the Catholic Church in Scotland adopted those thirty-nine articles which were drawn up by the Church of England, in the reign of Queen Elizabeth. They, for the most part, make use of our liturgy, though in some congregations the old Scotch liturgy is used, and it is expressly appointed that it shall always be used at the consecration of a bishop —*Abridged from Dr. Hook.*

SCREEN. This term is used in ecclesiastical architecture to denote a partition of wood, stone, or metal, usually so placed in a church as to shut out an aisle from the choir, a private chapel from a transept, the nave from the choir, the high altar from the east end of the building, or an altar-tomb from one of the public passages or large areas of the church. In the form

and ornamental detail of screens, the ancient artists appear to have almost exhausted fancy, ingenuity, and taste.—*Gloss. of Archit.*

SCRIBE. The Scribes mentioned in the New Testament were public writers, and professed doctors of the law, the reading and expounding of which they had taken upon themselves to do.

SCRIP. A bag or small sack, in which travellers carried food or other articles which they might need.—*Matt.* x. 10.

SCRIPTURES, *Reading of.* See LESSONS.

SEA, *The* GREAT. In Scripture, the Mediterranean.

SEA OF GALILEE. See GENNESARETH.

SEA OF TIBERIAS. See GENNESARETH.

SECT. A religious party, generally composed of those who refuse communion with the Church, and are therefore either heretical in their doctrine, or schismatical in their ecclesiastical relations, or guilty of both these crimes in union.

SECTARIAN. Pertaining to a sect, as '*sectarian opinions*,'—the opinions maintained by those attached to a sect; '*sectarian spirit*,'—that temper of mind which, instead of being catholic, expansive, and benevolent, is limited to the sustaining of the peculiar views of the party to which it is pledged.

SECULAR CLERGY. In the Romish Church, those who are not connected with a monastery or other religious house. These latter are denominated 'regular,' in contradistinction to 'secular.' See CLERGY.

SEDILIA. Seats within the railings of the sanctuary of a church, provided for the use of the clergy. There are usually three or more of these combined in one solid structure, often richly carved and of elaborate design. Their position is almost invariably on the south side of the chancel.

The *Glossary of Architecture* explains the word *Sedile*, *Sedilia*, as—'The Latin name for a *seat*, which in modern times has come to be pretty generally applied by way of distinction to the seats on the south side of the choir near the altar in churches, used in the Roman Catholic service by the Priest and his attendants, the Deacon and Sub-deacon, during certain parts of the Mass: they were sometimes moveable, but more usually in this country were formed of masonry and recessed in the wall like niches. . . . . A few are of as early date as the latter part of the twelfth century, but the majority are later, extending to the end of the Perpendicular style; in general they contain three separate seats, but occasionally two, or only one, and in a few rare instances, four or five. They are very commonly placed at different levels, the eastern seat being a step the highest, and the western the lowest; but sometimes when three are used, the two western seats are on the same level, a step below the other, and sometimes the two eastern are level, and the western a step below them.'

SEE. The diocese of a bishop, or the district in which he has his seat and authority.

SEHON, or SIHON. A king of the Amorites, who, on refusing passage to the Hebrews, and coming to attack them, was himself slain, his army routed, and his dominions distributed among Israel.—*Psalm* cxxxv. 11, cxxxvi. 19.

SELECTIONS. The Psalter, or book of Psalms, as it stands in the Prayer-book, is divided into sixty portions, agreeing with the average number of mornings and evenings in the month; and at each regular service, that portion is usually read which corresponds with the day of the month. But there are also, for the sake of variety, ten *Selections* of Psalms, any one of which may be used instead of the *regular* Psalms of the day. These Selections are prefixed to the Psalter, each of them consisting of one or more Psalms, chiefly on the same subject, with some slight variation.

The 1st Selection is on the Majesty and Greatness of God, and His tender compassion to the children of men.

II. On God as an all-seeing Judge, knowing whereof we are made, reading our secret thoughts, and, by His providence, ruling all things with goodness and mercy.

III. On Penitence and trust in God.

IV. The contrast between the wicked and the good.

V. The blessedness of the righteous.

VI. The Lord, a refuge to the godly.

VII. The testimony of the Saints to the faithfulness and tender love of God.

VIII. The happiness and joy of those who wait upon the Lord, and attend His courts.

IX. God, infinite in goodness, and worthy of all praise.

X. Invitation to all created beings to unite in praising God.

SEMIARIANS. A branch of the ancient Arians, who arose during the fourth century, and denied the *homoöusion*, or *consubstantiality* of the Son with the Father; but admitted the *homoiousion*, or *similarity of substance.* The leaders of this party were George of Laodicea, and Basil of Ancyra.

SEMINARY, *Theological.* An institution for the education of candidates for the sacred ministry. Of these there are nine in the Protestant Episcopal Church of the United States, viz.: the General Theological Seminary, located at New York, together with those of Connecticut, Virginia, South Carolina, Ohio, Kentucky, Illinois, Wisconsin, and Minnesota. Efforts are also making for their establishment in several other dioceses to create facilities for the education of native clergy, habituated to climate, and familiar with the habits and customs of those among whom their future ministrations will be exercised.

SEMIPELAGIANS. A sect who differ from the Pelagians, from whom they are derived, in maintaining the necessity of divine grace towards the practice of virtue and the saving of the soul; but at the same time conceive that this grace may be obtained by an effort of the human will.

SENIOR BISHOP. In the Protestant Episcopal Church, the bishop who is oldest in the order of consecration. The Senior Bishop is President of the House of Bishops, and has certain duties committed to him by the General Constitution and Canons of the Church. The consecration of bishops is usually performed by the Senior Bishop, except in case of infirmity, etc. He is also to receive the testimonials of a bishop elect, in case of such election taking place during the recess of the General Convention, and to transmit them to all the other bishops for their consent or dissent. Special General Conventions are called by the summons of the Senior Bishop, on consent of a majority of all the bishops; and the place of meeting of any General Convention may be changed by the Senior Bishop, 'in case there shall be an epidemic disease, or any other good cause, to render it necessary.'

In the early Conventions of the Church, even when the bishops were few in number, there was found the necessity of the presidency of one, as a matter of order and convenience in the transaction of business. But at that period, such was the fear of Episcopal ascendency, that in the Convention of 1785, a proposal to that effect, though prospective only, was rejected. The prejudice, however, was removed in the following year. At the Convention of 1789, at which time there was a constitutional number of bishops, the apprehended discussions on the subject of precedency, were happily averted by Bishop White's influence in placing the matter on the ground of seniority in the order of consecration. Bishop Seabury thus became President of the House. But at the next Convention, in 1792, a different principle was adopted, and continued for some time in operation, viz., that of giving the presidency by rotation, beginning with the north. This scheme was finally given up, and the order of seniority established as determining the question of precedency.

SENIORITY. In the Episcopate of the Church in the United States, this term is not used in reference to the actual *age* of a bishop, but to the fact of his being the oldest of those living, in the order of consecration.

SENTENCES. The verses of Scripture which stand at the beginning of Morning and Evening Prayer. Before the Prayer-book was completed, the liturgy began with the Lord's Prayer, at the place where it now appears. But after a time, this beginning was thought to be too sudden and abrupt, inasmuch as it gave the people no opportunity before, to confess their sins to God, and hear the assurance of His mercy to the penitent. In consequence of this, at a review of the liturgy, these sentences or verses of Scrip-

ture[1] (with the Exhortation, Confession, and Absolution), were appointed to be read at the beginning of the service, the minister having liberty to use any one or more of them, as he might judge most proper. They are carefully and judiciously selected from God's word, with the view 'to bring the souls of the congregation to a spiritual frame, and to prepare them for the great duty they are just entering upon.'—*Wheatly.* We are reminded that, 'The Lord is in his holy temple,' or in the place where we have assembled for His worship; and that, before so holy and awful a Being, it becomes us and 'all the earth' to 'keep silence.' Next, we learn that God's praise shall go up, and His name shall be great, 'from the rising of the sun, even unto the going down of the same;' that is, in every nation, and among all people. And that the worship we render may be pure and holy, the next sentence we may turn into a petition, and say, 'Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my Redeemer.' Again: for the instruction and encouragement of the feeble-minded, the sentences which follow these are full of consolation, mercy, and love, declaring that God is 'gracious and merciful, slow to anger, and of great kindness;' and that the sacrifice He loves is that of 'a broken and a contrite heart.' But if we have true sorrow for our offences, we shall humbly *confess* them to our Heavenly Father; and therefore we are further reminded that, 'if we confess our sins, God is faithful and just to forgive us our sins.' And this we are admonished to do like the poor prodigal son, who, when about to return to his father's house, said, 'I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.'

This, then, is the purpose and use of these sentences with which we enter upon the solemn services of the Church; and although not read throughout on any one occasion, yet should be felt by every devout worshipper. As we cannot come before God acceptably, without feeling our own unworthiness, and His great love to all who seek Him aright, the Church does well *always* to keep in our minds these important truths, in order that our prayers may be heard, and our souls refreshed by thus waiting upon God. In the form appointed for Thanksgiving-day, there are other appropriate sentences provided to be used with some of the above.

SEPTUAGESIMA. The Sunday which, in round numbers, is 70 days before Easter. Hence the name.

'There being exactly 50 days between the Sunday next before Lent and Easter-day, inclusive, that Sunday is termed Quinquagesima, i. e., the 50th. And the two immediately preceding are called, from the next round numbers, Sexagesima and Septuagesima, 60th and 70th. The Church thus early begins to look forward to Easter, the queen of festivals. She would call

[1] The first three excepted, which have since been added in the American Prayer-book.

back our minds from the rejoicing season of Christmas, and, by reflections on the humiliating necessity there was for Messiah's advent, prepare us for that solemn season in Lent, in which, if with deep contrition and lively faith we follow Christ in His *sufferings*, we may rejoice with Him here, and humbly hope to reign with Him hereafter in His *glory*.'

The observation of these days and the weeks following, appears to be as ancient as the time of Gregory the Great. Some of the more devout Christians observed the whole time from the first of these Sundays to Easter, as a season of humiliation and fasting, though the ordinary custom was to commence fasting on Ash-Wednesday.

SEPTUAGINT, or LXX. The name of a very ancient Greek version of the Old Testament, said to have been made by seventy, or seventy-two, learned men, appointed for that purpose by Ptolemy Philadelphus, king of Egypt, nearly 300 years before the coming of Christ. The name Septuagint, or Seventy, is derived from the number of the interpreters who were employed on this work.

SEPULCHRAL EMBLEMS, and GRAVESTONES. 'The style of Gravestones that has been lately recommended for general adoption in Churchyards,' says Dr. Pinnock, 'may be described as—1, either a *flat* or *coped stone*, which can be plain, or ornamented with a simple or foliated *cross*, and have an *Inscription* round the outer edge: this stone should be narrower at the feet than at the head; 2, or, *Headstones*, having on the upper portion a sculptured *cross* in relief, or, as it is sometimes termed, in Cameo, or the *cross* may be perforated: the *Inscription* to be engraven below it; 3, or, upright *crosses* of stone or wood, with the *Inscription* cut on one or more of the limbs of the cross. It is very essential to the neat appearance of a Churchyard that *Mounds* be done away with; they are productive of rank, coarse grass, inaccessible to the scythe, and when not attended to soon become shapeless and untidy heaps.'—*Laws and Usages of the Church, etc.* Dr. Pinnock quotes as follows from late writers on this topic:—'It is a thing most strange and inconsistent, that while people now-a-days object to the outward signs and types of hope and faith, there never has been any popular outcry raised against the outward signs and emblems of *heathen superstition* and *infidelity*. Christian tombs are everywhere marked with infidelity; pious people rejoice in the mark, while the *Cross* is deemed a badge of superstition, and an approach to doctrinal corruption. . . . . We have not to rack our inventions for substitutes for the present abominations. . . . . I allude to the varieties of the *Cross*, which would form such exquisite *Headstones;* two only do I know of raised as yet in this neighborhood.'—*Rev. J. Armstrong.*

The Rev. F. E. Paget observes: '*Scythes* and *hour-glasses*, *mattocks* and *shovels*, *skulls* and *cross-bones*, being frequently intermingled, and placed, as

it were, in a group, at the head of a Gravestone, may be classed together, and one condemnation passed on them all. It is not that they are unmeaning, or that their meaning is objectionable; but they are mere symbols, and not very imposing symbols, while the *Grave* itself, over which they stand, is a stern, and awful, and striking reality; awaking far more solemn thoughts than these mere types of mortality can do. *Scythes* and *skulls*, and *spades* might be appropriate enough for a heathen, but a Christian wants something *more*. The same thing may be said of that most offensive class of ornaments—*Urns*, and reversed or extinguished torches; both are copied from Pagan tombs. . . . . What the intended meaning of the *fillets* or *chaplets*, which are sometimes introduced on Christian tombs, copied from Greek designs, may be, I really have no idea. . . . . There is *one* emblem perfectly unobjectionable, perfectly appropriate, full of solemnity, full of consolation. That emblem, I need scarcely say, is the Cross: that emblem (alas! that I should say it) is almost never to be seen on our Monuments, or in our Churchyards.' Dr. Markland, speaking of the churchyard, says: 'Fitting sepulchral Memorials should be introduced; the *Cross*, that appropriate, solemn, and consolatory emblem, the victorious sign and badge of faith and hope, should be especially selected. *Cherubs' heads*, *scythes*, *hour-glasses*, *flower-pots*, and designs positively ridiculous, or worse—of a Pagan, rather than a Christian character,—should be excluded. . . . . A simple *Stone*, to mark the spot where the loved ashes of our relations and friends repose, and inscribed with their *names*, a *date*, and *a text of Scripture*, is a record of affection, and reverence, and hope; it has received the sanction of ages, finds an echo in every bosom, and is consonant with all the best feelings of the heart.' In 'Popular Tracts' No. III., we read: 'After the Reformation, these beautiful memorials (bearing the symbol of the Cross) were too commonly disused; the Deceased was represented first kneeling, then sitting, lounging on his arm, or standing, and ultimately as engaged in his worldly business,—writing, painting, fighting, and the like; the Ornaments of the Tomb were heathen, and spoke of despair and infidelity, rather than of Christian hope; the *Cross* was banished as a "Popish symbol;" and all kinds of Monuments, whether in churches, or churchyards, became alike ugly and irreverent. From this state of things there is great cause of thankfulness that we are now awakening. The rich are returning to the sculptured *Cross*, the engraved plates of *Brass*, and the high *Altar Tomb;* they frequently also fill a *Window* of their church with painted glass—thus making the memory of their earthly brother contribute to the adornment of their heavenly Father's House. Even the poorer classes have their little *Headstone* with its sacred badge,—that badge which should never be omitted in a Christian Monument, because it symbolizes how the faithful sleep at Evening, as in the Morning

they have wrought, under the shadow of the *Cross* of Christ.'—*The Burial Service.*

SEPULCHRE. A tomb, or place in which the dead are interred. Among the Jews, sepulchres were often hewn in a rock.

SEPULCHRUM CHRISTI, *Sepulchre of Christ*, also called the *Paschal*, was a richly sculptured tomb, erected near the altar in a church, in which the pyx with the host was solemnly deposited on Good Friday, where it remained till Easter-day, when the priests, going in procession, removed it thence, chanting the anthem, Surrexit, non est hic, *He has risen, he is not here.*

SERAPHIC HYMN. See TRISAGION.

SERAPHIM, SERAPHS. In the celestial hierarchy, the angels of the highest rank. They are represented as surrounding the throne of God, whose messengers they are, and as being more immediately inspired with the divine love, which they communicate to the inferior inhabitants of heaven. They are almost invariably spoken of in connection with the *cherubim*, whom they resemble both in rank and attributes.—*Brande.*

SERMON. See PREACHING.

SERPENTINIANS, or OPHITES. Heretics, in the second century, so called from the veneration they had for the serpent that tempted Eve, and the worship paid to a real serpent. They pretended that the serpent was Jesus Christ, and that He taught men the knowledge of good and evil. They distinguished between Jesus and Christ. *Jesus*, they said, was born of the Virgin, but Christ came down from heaven to be united with Him; Jesus was crucified, but Christ had left Him to return to heaven. —*Buck.*

SETHIANS. Egyptian heretics of the second century, who were strongly imbued with the principles of the Gnostics, and believed in the identity of Jesus Christ with *Seth*, the son of Adam, whence they derived their name. The sect continued to exist about two hundred years.

'SEVEN-FOLD GIFTS.' The gifts of the Holy Spirit, so called from their enumeration in *Isaiah* xi. 1–6. There is an allusion to these in the hymn 'Veni, Creator Spiritus,' in the Ordinal, thus:

> Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire;
> Thou the anointing Spirit art,
> Who dost thy *seven-fold gifts* impart.

In a prayer of the Order of Confirmation, these gifts are specified as follows: '. . . . daily increase in them thy manifold gifts of grace; the spirit of *wisdom* and *understanding*, the spirit of *counsel* and ghostly *strength*, the spirit of *knowledge* and true *godliness;* and fill them, O Lord, with the spirit of thy holy *fear.*'

SEVENTH-DAY BAPTISTS. A sect of Baptists, whose distinguishing peculiarity is, that they regard the religious observance of the seventh day of the week, or the original Sabbath, as of perpetual obligation, and deny that it was superseded under the Christian dispensation by the Lord's Day, commonly called Sunday.

SEVENTY, THE. See LXX., and SEPTUAGINT.

'SEVERALLY.' Individually, not collectively. In the Office for the Baptism of those of riper years, the questions proposed by the minister to the candidates, are to be considered as addressed to them *severally*, and the answers to be made accordingly. By this rubric, every candidate is to view himself as isolated and alone,—to receive the questions as addressed to him personally; and, without regard to any one else, to make the appropriate answer. But this does not require, on the part of the minister, a distinct proposing of the questions to every individual. This will be evident from a comparison of the rubric with that of the English Prayer-book. In the latter it is, 'Then shall the Priest demand of *each* of the persons to be baptized, *severally*, these questions following.' Here a separate repetition of them to each person is demanded. In the American rubric, the words '*each* of' are omitted, and the questions, once read, are to be '*considered as* addressed to them severally,' intimating that they are not so in point of fact.

In the Order of Confirmation there is a rubric somewhat analogous. The candidates 'kneeling before the Bishop, he shall lay his hands upon the head of *every one severally*, saying,' etc. In this there is a double intention. 1st. To secure to this ordinance the proper and actual '*laying on of hands*,' in opposition to the Romish practice of substituting for it a gentle *blow on the cheek;* for, most clearly, whatever variations any branch of the Church may make in the devotional and hortatory parts of the office, the *imposition of hands* is not only obligatory, but constitutes the very characteristic of the rite. 2d. That the blessing herein conveyed may be unequivocally given to every individual candidate. And as the laying on of hands 'has always been used to determine the blessings pronounced to those particular persons on whom the hands are laid,' so in this ordinance the bishop, by a separate act, confers on each one the blessing, and is justified in using the words of the succeeding prayer, '. . . . these thy servants, upon whom . . . . we have now *laid our hands*.'

SEXAGESIMA. See SEPTUAGESIMA.

SEXTON. See SACRISTAN.

SHAKERS. A sect said to have originated by a secession from the body of Quakers, in 1747, in Lancashire. Their name was doubtless derived from the peculiar contortions of body which they adopted and practised in their religious exercises. Anne Lee, the great female leader of this sect, joined

the society in 1758; and, considering herself persecuted in England, she went, with a few of her followers, to New York in the year 1774, and formed the first community at Watervliet, near Albany, where she died in 1784. Societies were also organized at New Lebanon, N. Y., and Enfield, Conn., and the society, by a gradual increase, now numbers several thousands in the United States. The Shakers honor Anne with the title of 'Mother,' and it is said that she styled herself 'Anne the Word.' By some she was regarded as the woman spoken of in the Apocalypse; and several peculiar opinions in regard to social life, marriage, religious worship, etc., distinguish this quiet and industrious people, and form a barrier against fellowship and freedom of intercourse with others.

SHAMROCK, or SHAMROG. A plant held in much esteem in Ireland, on account of certain religious ideas associated with it. It is said that when S. Patrick landed near Wicklow, to convert the Irish, A. D. 433, the pagan inhabitants were ready to stone him. But he requested to be heard, and endeavored to set the true God before them by discoursing on the sacred Trinity in Unity. This they could not at all comprehend, till, plucking a trefoil or shamrog from the ground, he held it up, and said: 'Is it not as possible for the Godhead to comprise Father, Son, and Holy Ghost, as for these three leaves to grow upon a single stalk, and to be three in one?' Then the Irish were immediately convinced, and became converts to Christianity; and in memory of this event they have ever since worn the shamrog, or shamrock, as a badge of honor.—*Pulleyn.*

'SHARPNESS OF DEATH.' In the Te Deum. The pains and agonies suffered by the Redeemer on the cross, but which He overcame at His resurrection, God having raised Him up,—'having loosed the pains of death; because it was not possible that he should be holden of it.'—*Acts* ii. 24.

SHIELD. See BUCKLER.

'SHINE.' In the 4th verse of the 97th Psalm, in the Prayer-book, this word occurs in a form of expression now somewhat antiquated. 'His lightnings *gave shine* unto the world,'—i. e., 'his lightnings shone with great brightness upon the world,' or 'made the earth to shine.'

SHRINE. A repository for relics, whether fixed, such as a tomb, or moveable. The term is also sometimes applied to the tomb of a person not canonized. Shrines were often made of the most splendid and costly materials, and enriched with jewelry in profusion.—*Gloss. of Archit.*

SHRIVE. To confess sin. The word is now obsolete, but was formerly used for confession to a priest, though not always so restricted. From this word is derived the name of *Shrove-tide* (the time immediately before Lent), and *Shrove-Tuesday*, times of general confessions in the Romish Church.

'Another crime against Richard Collins was, he taught that in all such

things wherein he offended God, he should only *shrive* himself to God; and in things which offended man, he should *shrive* him to man.'—*Account of the Lollards.*

SHROVE-SUNDAY. Quinquagesima.

SHROVE-TIDE. The period immediately before Lent. See SHRIVE.

SHROVE-TUESDAY. The day before Ash-Wednesday, so called in the Church of England 'from the old Saxon word *shrive*, *shrift*, or *shrove*, which in that language signifies to *confess;* it being a constant custom among the Roman Catholics to confess their sins on that day, in order to receive the blessed Sacrament [of the Eucharist], and thereby qualify them selves for a more religious observance of the holy time of Lent imme diately ensuing.'—*Wheatly.*

SICHEM. The same as Shechem, a city of Palestine, about thirty-four miles north of Jerusalem. Also the valley adjacent.—*Psalm* lx. 6; cviii. 7, *Prayer-book version.*

SIDES-MEN. In the Church of England, certain assistants to the church-wardens are so called. Their office nearly corresponds to that of vestrymen in the United States.

SIDON. A celebrated city of Phœnicia, on the Mediterranean sea, twenty miles north of Tyre, and as many south of Beyroot.

SIGN OF THE CROSS. See CROSS.

SILENT DEVOTIONS. The Church encourages and teaches the observance of these on entering the house of God and on leaving it, on occasions of divine worship. Also, in the Office for the Ordering of Priests, there is a special call upon the people to offer, in silence, their prayers for the candidate,—'the congregation shall be desired, secretly in their prayers, to make their humble supplications to God, ... for the which Prayers there shall be silence kept for a space.'

SILO. The same as Shiloh.—*Psalm* lxxviii. 61, *Prayer-book version.*

S. SIMON AND S. JUDE'S DAY. A holy-day appointed by the Church for the commemoration of these saints.

'The first is Simon, surnamed the Canaanite, and Zelotes, which two names are, in fact, the same; for the Hebrew term *Canaan* signifies a zealot.

'There was a sect of men called Zealots, about the time of Christ, in Judea, who, out of a pretended zeal for God's honor, would commit the most grievous outrages; they would choose and ordain high-priests out of the basest of the people, and murder men of the highest and most illustrious extraction. And it is highly probable that this Simon, before his conversion and call, was one of this hot-headed sect; or, at least, that there was some fire or fierceness conspicuous in his temper that occasioned his being distinguished by that warm name.

'He was one of the twelve Apostles, and a relation of our Blessed Lord; either his half-brother, being one of Joseph's sons by another wife, or a cousin by his mother's side.

'The other Saint, this day commemorated, was likewise one of the twelve Apostles, and Simon's brother, and consequently of the same degree of consanguinity to our Blessed Saviour.

'He had two surnames, viz., Thaddeus, which seems to be nothing more than a diminutive of the term *Judas*, as it is derived from the same Hebrew root; and Lebbeus, which is derived from another Hebrew root, signifying a little heart.'

SIMONIANS. The followers of Simon Magus, the beginner of heresies in the Church. He pretended to be the great virtue and power of God, sent from heaven to earth. See GNOSTICS.

SIMONY. The crime of offering or receiving money, etc., for spiritual gifts or preferments. The first instance of this offence in the Christian Church is in the case of Simon Magus, who sought to purchase the Holy Ghost with money. From this circumstance the name of Simony is derived. The more glaring acts of simony are the purchase of ministerial authority by offering and receiving money, etc., at ordinations, or by using bribery and gifts with the design of securing promotion in the Church.

SINGERS. Those who conduct the musical part of the Church service. See CHOIR.

SINGERS. An order of men in the ancient Church. See INFERIOR ORDERS, and PSALMISTÆ.

SINGING. See MUSIC.

'SINGULAR.' Used by old writers in the sense of *incomparable*, *matchless*, of *unequalled excellence*. The following examples are taken from King Edward VI.'s Primer: 'Breathe into my heart by thy Holy Spirit, this most precious and *singular* gift of faith, which worketh by charity,'—'. . . . that when thou shalt call me out of this careful life [a life full of cares], I may enjoy that thy most *singular* and last benefit, which is everlasting glory through Jesus Christ our Lord.'

SI QUIS. In the Church of England, this is the designation of a certificate of publication, required to be made in a parish church, of the intention of a person residing in that parish to enter into Holy Orders. It is so called from the expression, '*If any person*,' of which '*Si quis*' is the Latin, occurring in the form adopted. The following is the form of the Si Quis: 'Notice is hereby given, that C—— D——, *Bachelor of Arts* (or other degree), of —— *College*, *Cambridge* (or otherwise), and now resident in this parish, intends to offer himself a Candidate for the holy office of a *Deacon* (or *Priest*) at the ensuing Ordination of the Lord Bishop of ——; and if any person (*si quis*) knows any just cause or impediment, for which he

should not be admitted into Holy Orders, he is now to declare the same, or to signify the same by Letter forthwith to the Lord Bishop of ——.'

SIRION. *Psalm* xxix. 6. The same as Hermon, a lofty mountain of Palestine, making a part of the range of Anti-Libanus.

SISERA. A general in the army of Jabin, king of Hazor. Being sent by the king against Barak and Deborah, who occupied Mount Tabor with an army, he was defeated, and took refuge in the tent of Heber the Kenite, where he was slain by Jael, the wife of Heber.

SIXTH HOUR. Twelve o'clock, or noon, according to the Jewish reckoning.

SOCINIANS. The followers of Lælius and Faustus Socinus, uncle and nephew, who held similar heretical opinions concerning the nature of Christ. Faustus, however, was the principal founder of the sect. He was an Italian, born at Sienna in 1539; who, after publishing a work on the nature of the Saviour, desired to be admitted into a society of Unitarians already existing in Poland. As his opinions were found not, in all points, to coincide with theirs, admission was refused him. His opinions were afterwards disseminated by his writings and friends, and gained many adherents. The Socinian denies the existence of Christ previous to His birth of the Virgin Mary; he allows, however, that that birth was miraculous, and considers the Saviour as an object of peculiar reverence and an inferior degree of worship. He affirms that the Holy Ghost is not a distinct person, but that the Father is truly and properly God. By the term 'Mediator,' as applied to Christ, he understands that, in establishing the new covenant, He was the medium between God and man; and of His sacrifice, he says, that as the Jewish sacrifices were not made for the payment of sins, but for the remission of them, so also the death of Christ was designed for the remission of sins through God's favor, and not for the satisfaction of them as an equivalent. The Socini believed also that the soul of man becomes insensible at death, and will be raised again with the body at the general resurrection. Also, that the good will be established in eternal felicity, and the wicked consigned only to a limited punishment. — *Mosheim. Encyc. Brit.*

SOCRATES. An ecclesiastical historian of the fifth century, born at Constantinople in the beginning of the reign of Theodosius. He professed the law, and pleaded at the bar, whence he obtained the name of *Scholasticus*, or the advocate. He wrote an ecclesiastical history from the year 309, where Eusebius ended, down to the year 445; and wrote with great exactness and judgment. His history was first published in 1554, by Robert Stephens. It has since been frequently reprinted, and translated into many of the European languages.—*Encyc. Brit.*

'SOLDIER OF CHRIST.' An expression borrowed from a well-known

Scripture simile, and frequently introduced or alluded to in the Prayer-book.[1]

In some of the older writers of the Church of England, the word '*knight*' was used in the same sense. We give an example or two from Wiclif:—'The fourth gift of the Holy Spirit is the gift of strength, which armeth God's *knight*, and maketh his soul hardy and strong to suffer divers diseases for God's love.'—*Poor Caitiff.* 'Are not these lords, who thus hold curates in their courts and worldly offices,[2] traitors to God Almighty, since they draw away His chief *knights* from their spiritual battle, when and where they were most needful for this service?'—*Office of Curates, etc., by Wiclif.*

SOLOMON'S PORCH. A porch or cloister of the Temple of Jerusalem. It was on the east side or front of the Temple, and was so called because it was built by this prince upon a high wall of 400 cubits from the valley of Kidron.

SONG OF THE THREE CHILDREN. See BENEDICITE.

'SOULS' HEALTH.' See HEALTH.

SOUND-BOARD, or SOUNDING-BOARD. A board, or structure with a flat surface, suspended over a pulpit, to prevent the sound of the preacher's voice from ascending, and thus propagating it further in a horizontal direction.—*Webster.*

SOZOMEN. *Hermias Sozomenus*, an ecclesiastical historian of the fifth century, was born at Gaza or Bethelia, in Palestine. He was educated for the law, and became a pleader at Constantinople. He wrote an abridgment of 'Ecclesiastical History,' in two books, from the ascension of our Saviour to the year 323. This compendium is lost; but a continuation of it in nine books, written at greater length, down to the year 439, is still extant. He seems to have copied Socrates, who wrote a history of the same period. The style of Sozomen is perhaps more elegant, but in other respects he falls short of that writer, displaying throughout his whole book an amazing credulity and a superstitious attachment to monks and the monastic life. His work, with those of Eusebius and Socrates, was published by R. Stephens, in 1544, and by several others since. An English version of Sozomen has been published by Watford, 1854.—*Encyc. Brit.*

SPANDRIL, or SPANDREL. It. spandere, *to spread.* The irregular triangular space between the curve of an arch and the rectangle inclosing it. —*Gwilt.*

SPECIAL CONVENTION. In each diocese of the Church there is, every year, a regular meeting or Convention of the clergy, and a portion of

[1] See the Offices of Baptism.

[2] Alluding to those who induced the clergy to forsake their parishes for secular employment.

the laity, from the various churches, to transact business, to frame and enact laws or canons, and to consult for the temporal and spiritual welfare of the churches. See CONVENTION. But if any thing unexpectedly occurs, of more than usual importance, in the interim, and the Church would suffer injury by delay in acting upon it, then the bishop, if he judge expedient, may call a Convention before the ordinary time, to take measures respecting the matter. A Convention of this kind, not being a regular annual one, but held for a special or particular purpose, is called a 'Special Convention.'

A similar extra meeting may also be called, if necessary, of the *General* Convention, the regular meetings of which are only once in three years. This is designated a 'Special General Convention.'

SPECIAL GRACE. Grace vouchsafed for a particular purpose or object, or to qualify for some important duty or emergency.

SPIKENARD. A plant belonging to the order *gramina*, the best species of which grows in India. It was highly valued among the ancients, both as an article of luxury and as a medicine. The *Unguentum Nardinum*, or ointment manufactured from the nard, was the favorite perfume used at the ancient baths and feasts; and, it appears from a passage in Horace, that it was so valuable that so much of it as could be contained in a small box of precious stone was considered a sort of equivalent for a large vessel of wine, and a handsome quota for a guest to contribute to an entertainment, according to the custom of antiquity.—*Calmet.*

SPIRE. Gr. σπειρα, *a twisting.* Originally, the astragal or torus winding around the base of a column. In modern architecture, the lofty pyramidal or conical section of a steeple, springing from the upper story of a tower.

SPIRITUAL. SPIRITUALS. Terms, in ecclesiastical language, applied to those offices, duties, or functions of religion and of the ministry, which are opposed to such as are of a merely *temporal* or ordinary character. In the 37th Article the distinction is recognized. 'The power of the Civil Magistrate extendeth to all men, as well clergy as laity, in all things *temporal;* but hath no authority in things purely *spiritual.*' We have a good example, also, in the following passage of Archbishop Secker's 3d Charge:—'I now proceed to another point, of a *temporal* nature indeed as it may seem, but several ways connected with *spirituals*, viz., the care you are bound to take of the incomes arising from your benefices.'

SPIRITUALITIES. Those things which relate to the official duties and functions of the ministry, as distinguished from *temporalities.* See the preceding article.

SPIRITUALITY. In the ecclesiastical affairs and language of the Church of England, the whole body of the clergy are denominated the

spirituality. The term is evidently derived from the spiritual nature of the office which they hold.

SPLAY. The expansion given to doorways, windows, and other openings in walls, etc., by slanting the sides.

SPLAYED. *Displayed*, or *spread out.* The jambs of windows, when constructed in a slanting or oblique direction, so as gradually to widen the lights inwardly, are said to be *splayed.—Bloxam.*

SPONSORS. In the administration of infant baptism, these have, from time immemorial, held a distinguished and important place. Various titles have been given them, significative of the position they hold and the duties to which they are pledged. Thus they are called *Sponsors*, because in infant baptism they respond or answer for the baptized. They are *sureties*, in virtue of the security given through them to the Church, that the baptized shall be 'virtuously brought up to lead a godly and a Christian life.' And from the spiritual affinity here created, by which a responsibility almost parental is undertaken by the sureties, in the future training of the baptized, the terms *Godfather* and *Godmother* have taken their rise.

Godparents—(formerly gossips, God-sips, or God-relations)—*sponsores*, fide jussores, *αναδοχοι*, susceptores—are probably coeval with the practice of baptizing, not only the infant children of Christians, but foundlings rejected by their heathen parents. They are mentioned by Tertullian.—*Procter.*

In the American Church, as in that of the primitive age, parents are permitted to stand as sponsors, if it be desired. The rubric also requires, that 'There shall be for every Male Child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.'

The Office of Sponsors for infants is twofold: 1st. That of acting in their name in making the requisite renunciation of the devil and all his works, confession of faith in Christ, and promises of a holy life; 2d. That of providing and securing for the child by their faithful endeavors, not only a bare knowledge of the principles of the Gospel, but as far as may be, a practical acquaintance with the important vows made for them in baptism, and the solemn consecration of heart and life which they involve.

STABAT MATER. The first words of a celebrated Latin hymn of the Church of Rome, in rhymed lines of eight syllables, said to have been composed by a Franciscan monk named Jacopone, in the fourteenth century.

STALL. Sax. In architecture, an elevated seat on the sides of the choir or chancel of a church, appropriated to the use of a dignitary of a cathedral or collegiate church,—such as the prebendal stalls of a cathedral. In S. George's Chapel, Windsor, a stall is appropriated to every Knight of the Garter after his election and installation. The stall of the dean, in a cathedral,

is the first on the right or south side of the choir; that of the precentor is generally the first on the left side. See CHOIR, and SEDILIA.

STATIONS. Stationary days. In the ancient Church, on every Wednesday and Friday, a half fast (semi-jejunium) was kept, which terminated at three in the afternoon. These were voluntary fasts, and the days were called *dies stationarii.* Wednesday was selected, because on that day the Jews took counsel to kill our Lord; and Friday, because that was the day on which our Lord suffered. They were observed on the authority of tradition, and the name is derived from the military term *statio*, from their keeping guard like soldiers (si statio de militari exemplo nomen accipit; nam et militia Dei sumus.—*Tert. de Orat.*, c. xix.) Clemens Alexandrinus speaks of the fasts of the fourth and sixth days, or Wednesdays and Fridays.—(*Strom.*, vii.) Tertullian says, 'Why do we set apart the fourth and sixth days of the week for our stations?' (cur stationibus quartam et sextam sabbati dicamus?—*de Jejun*, c. xiv.) Epiphanius and the Apostolical Constitutions derive the origin of these fasts from apostolical institution, which, as Beveridge observes, is a good authority for their antiquity (*Epiph. Hœres.* lxxv., sect. vi.; *Const. Ap.* vii., c. xiv.; *Bever. Cod. Can. Vindic.*, lib. iii., c. x., sect. ii.)—*Bates' Christ. Antiq.*

'STAY.' This word is found in its antiquated sense, in the Burial Service, but in no other part of the Prayer-book. It occurs in a passage quoted from *Job* xiv. 1, 2, thus: 'Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one *stay.*' The verses as they here stand, are from a translation of the Bible, earlier than that now in use. The word '*stay*' may be changed for 'place' or 'condition' without affecting the sense. The Bible translation gives the full sense of the phrase: 'He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.'

STEEPLE. Sax. A lofty erection attached to a church, chiefly intended to contain its bells. The word is a general term, and applies to every appendage of this nature, whether tower or spire, or a combination of the two.—*Gwilt.*

S. STEPHEN'S DAY. The day on which the Church commemorates the virtues and death of Stephen, the martyr. This festival is immediately followed by those of S. John the Evangelist, and of the Holy Innocents. 'They are placed immediately after Christmas, to intimate (as is supposed) that none are thought fitter attendants on Christ's nativity than those blessed martyrs who lost their temporal lives for Him, from whose incarnation and birth they received life eternal.

'As there are three kinds of martyrdom;—the first, in will and in deed; the second, in will, but not in deed; and the third in deed, but not in will; -

so our Church commemorates these martyrs in the same order. S. Stephen, therefore, is placed first, as he suffered death both in will and deed; S. John the Evangelist next, as he suffered in will but not in deed; and the Holy Innocents last, who suffered in deed, but not in will.'—*Wheatly.*

STOLE, or *Orarium.* A long and narrow scarf with fringed extremities, that crossed the breast to the girdle, and thence descended in front on both sides as low as the knees. The deacon wore it over the left shoulder, and in the Latin Church joined under the right arm, but in the Greek Church with its two extremities, one in front, and the other hanging down his back. The word ἅγιος was sometimes thrice embroidered on it instead of crosses. It is one of the most ancient vestments used by the Christian clergy, and in its mystical signification, represented the yoke of Christ.—*Palmer.*

'STOOL.' A seat, place of power, or throne. See *Psalm* xciv. 20. 'Wilt thou have any thing to do with the *stool* of wickedness?' The idea seems to be that of sanctioning or partaking in the iniquity of those in high places, who sin as though their unrighteous desires were a law to them. The Bible translation is,—'Shall the *throne* of iniquity have fellowship with thee, which frameth mischief by a law?'

STOOL OF PENANCE. In the Middle Ages, a moveable wooden stool, on which any one who had been guilty of some public and notorious vice, was condemned to stand during the service, and do penance before the whole congregation, in a white sheet, with a taper in his hand, and a statement of his crime fastened upon his breast.—*Hart's Eccl. Records.*

'STRANGE.' This word often means, in the Scriptures, *foreign*, not of the Jewish race; Gentiles, and sometimes perhaps, barbarous. Thus, '*strange* people,' *Psalm* cxiv. 1; '*strange* children,' cxliv. 11. Those who were of foreign nations, whether friendly or otherwise, are called 'strangers.'

'STRONG.' See Collect for the 4th Sunday after Trinity. 'O God, the protector of all that trust in thee, without whom nothing is *strong*, nothing is holy.' This prayer, it will be observed, is for aid and guidance 'through things temporal,' in which the Christian needs that his weakness should be strengthened into spiritual vigor, lest by the trials of this mortal state, he should be overcome, and in the end fail of his reward. All strength to contend with adversities and temptations comes from God. He alone 'giveth strength and power unto his people;' therefore the Church teaches her children to rely on Him, 'without whom nothing is *strong*.'

STYLITE. Gr. στυλος, a *column.* The name given to a peculiar class of anchorites, from the places on which they took up their solitary abodes, being the tops of various columns in Syria and Egypt. This strange method of devotion took its rise in the second century, and continued for a

long time. The most famous stylite was one S. Simon, or Simeon, in the fifth century, who is said to have lived 37 years upon various columns of considerable height, in the neighborhood of Antioch.—*Brande.*

SUB-DEACON. See Inferior Orders.

SUBDIACONISSA. The wife of a sub-deacon.

SUBLAPSARIANS. Those among the Calvinists who hold that God *permitted* the fall of Adam, but did not positively *predetermine* it. This is in opposition to the *supralapsarian*, or stricter view.—*Mosheim.*

SUBSTANCE. In relation to the Godhead, that which forms its essence or being—that in which the divine attributes inhere. In the language of the Church, and agreeably with holy writ, Christ is said to be of the same *substance* with the Father, being *begotten*, and therefore partaking of the divine essence, not *made*, as was the opinion of some of the early heretics. See Consubstantial.

SUBSTRATI. See Genuflectentes.

SUCCESS. A plea not unfrequently adopted by those who contend for the validity of non-Episcopal ministrations. The ground assumed is, that God's blessing evidently follows such ministrations, as shown in the conversion of sinners and the spiritual edification of believers; and that as this 'success' flows from the divine co-operation, the highest testimony is given to the validity of the ordinations under which it is effected. Now so far as the fact of success is concerned, we freely acknowledge it, and give God thanks that His word 'is not bound,' but has free course and is glorified, by whomsoever spoken. But we deny altogether that success is a test of valid ordination; for it may follow the declaration of the Gospel by *any one*, whether man, woman, or child,—whether Jew, Turk, infidel, or heretic. The mere fact of a layman becoming instrumental in the 'winning of souls,' is a proof of the efficacy of God's truth, but not of the existence of ministerial authority in such a person. It only proves that the sword of the Spirit will pierce, though in unlawful hands; that the vineyard will thrive, though strangers water it; that the good seed will grow, even when scattered by those who are no husbandmen. Let success be the test, and the ministry may be claimed by *all* men; for all, with the Bible in their hands, and the gift of speech to proclaim it, may ordinarily meet the test and demand its issue. If the inquiry be here made, why laymen may not exercise clerical functions innocently and without restraint, we reply, because Christ otherwise ordered it. He established in the Church a ministry; to that ministry He granted certain high prerogatives; and into it none might intrude without His commission. This ministry is adequate to all the purposes for which it was designed, rendering usurpation as inexcusable as it is needless. And though a temporary success may attend the acts of those who invade the ministry, yet it is invariably at the risk of permanent evils,

of which no stronger attestation need be given than the deplorable schisms and heresies now rife in the Christian world.

SUCCESSION, APOSTOLICAL. See UNINTERRUPTED SUCCESSION.

SUCCESSION, UNINTERRUPTED. See UNINTERRUPTED SUCCESSION.

'SUDDEN DEATH.' A petition against this occurs in the Litany, and has been made a matter of objection, on the ground that it implies an interference with the will of Providence. The term, as explained in some other liturgies, refers to *unprepared* death, which is a proper subject of deprecation, inasmuch as the holiest of men need at that solemn hour the comforts of religion; and much more may the unrighteous profit by a time allotted them for repentance. But even in the stricter import of the term, there is nothing justly objectionable. Death is an event the time of which is in God's hand, and the circumstances also; yet the saints of old besought the Almighty that they might not be taken away suddenly in the midst of their days, and their prayers to this effect left on record are a sufficient vindication of the petition in question.

SUFFRAGAN. The designation of a certain class of bishops, appointed to act under a superior, within prescribed districts or dioceses of the Church. In the ancient Church, all the bishops in a province were properly suffragans, in relation to their metropolitan; each had his proper diocese, and assumed its appropriate title; but yet they were subject to the metropolitan, and under his jurisdiction. The fact of their being thus dependent on a superior, and bound to give their suffrage and assistance to him, and to meet at his command in provincial synods, was probably the origin of the term by which they were distinguished, though it has also been supposed that it sprung from their claiming to *vote*, or to give their suffrages, in the election of the archbishop.[1] In England, the diocesan bishops are still regarded as suffragans, under the control of the archbishops of the two provinces of Canterbury and York.

In the American Church, suffragans are not allowed by the canons. The distinction between them and assistant bishops seems to be this: An assistant bishop acts within the diocese of his principal, not having a diocese of his own with its proper title, nor a defined district of his superior's diocese; whereas the reverse of this is true of a suffragan, who has his own distinct sphere of jurisdiction, and claims the title belonging to it. A suffragan implies the existence of an archbishop, or of a bishop exercising jurisdiction

[1] They were called suffragans, either because they could not be consecrated without the *suffrage* (*sine suffragio*) of the metropolitan, or because they possessed the right of suffrage in the Synods. They were not the same as the Chorepiscopi, but were probably increased in number at *their* abolition. Bishops who had no metropolitan power did not appoint suffragans previously to the tenth century. The suffragans were also styled vicar-generals, vicegerents, bishops in pontificalibus, vice-episcopi.—*Bates, Christ. Antiq.*

without the bounds of his own proper diocese, or within portions of it marked out as secondary bishoprics; but an assistant bishop implies nothing of the kind, he being, as his designation imports, the helper of the bishop, when disabled by infirmity, in administering the affairs of a single unbroken diocese, every portion of which is equally the field of his episcopal duties, under the advice and regulation of the diocesan. See, also, CHOREPISCOPUS.

SUFFRAGE. A vote, token of assent and approbation, or, as in public worship, the united voice and consent of the people in the petitions offered. 'See now then, both learned and unlearned, how prayers and all other *suffrages* are in common to this spiritual Church.'—*The Lantern of Light*, A. D. 1400.

The term is also used in the Prayer-book to designate a short form of petition, as in the Litany. Thus, in the Order for the Consecration of Bishops, we read that, in the Litany as then used, after the words, 'That it may please thee to illuminate all Bishops,' 'the proper *Suffrage* shall be, "That it may please thee to bless this our brother elected."' The versicles immediately after the Creed, in morning and evening prayer, are also denominated suffrages.

SUICIDES. See BURIAL SERVICE.

SUNDAY. See LORD'S DAY.

SUNDAY or DOMINICAL LETTER. In the calendar, the first seven letters of the alphabet are applied to the days of the week, the letter A being always given to the 1st of January, whatever that day may be, and the others in succession to the following days. If the year consisted of 364 days, making an exact number of weeks, it is evident that no change would ever take place in these letters; thus, supposing the 1st of January in any given year to be Sunday, all the Sundays would be represented by A, not only in that year, but in all succeeding. There being, however, 365 days in the year, the first letter is repeated on the 31st of December, and consequently the Sunday letter for the following year will be G. 'This retrocession of the letters will, from the same cause, continue every year, so as to make F the dominical letter of the third, etc. If every year were common, the process would continue regularly, and a cycle of seven years would suffice to restore the same letters to the same days as before. But the intercalation of a day every bissextile or fourth year has occasioned a variation in this respect. The bissextile year containing 366, instead of 365 days, will throw the dominical letter of the following year back two letters, so that if the dominical letter at the beginning of the year be C, the dominical letter of the next year will be, not B, but A. This alteration is not effected by dropping a letter altogether, but by changing the dominical letter at the end of February, where the intercalation of a day takes place. In conse-

quence of this change every fourth year, twenty-eight years must elapse before a complete revolution can take place in the dominical letter, and it is on this circumstance that the period of the solar cycle is founded.'

SUNDAY-SCHOOL. An institution for the religious education of children, usually in connection with a church or parish, and holding its exercises on the Lord's Day. As we have already had occasion, in the article CATECHISING, to speak of the general duty of early religious training, it will be the less necessary to enlarge upon it here.

Sunday-schools form one of the many instrumentalities employed by the Church, for the benefit of her younger members. Their rise has usually been dated from the truly Christian efforts of a citizen of Gloucester, England, whose benevolent spirit led him to devise these organizations for the reclaiming of the children of the lower classes from vice and ignorance. It is not however to be supposed that, anterior to this, no systematic means had been attempted for the religious instruction of the young. Indeed, Mr. Raikes' schools were at first far more of a secular character than those of the present day; and, if we mistake not, were preparatives, rather than substitutes, for the regular provisions of the Church. So excellent a plan was, however, not to be neglected, as a valuable auxiliary to pastoral effort; and it accordingly received the countenance and patronage it so well deserved. In ages before, means had been established for the spiritual welfare of the young. The Church had engaged for this object a train of responsible agents, and required it at the hands of her clergy, catechists, and baptismal sponsors, as well as from the labors of private teachers, and the parents themselves. There can also be no doubt that at the Reformation, the restorers of the English Church had fully in view the adequate instruction of the young in the principles of the Gospel. Of this, the Church Catechism is in itself a sufficient proof, containing, as it does, an admirable statement of all those things 'which a Christian ought to know and believe to his soul's health;' and this in language so simple and intelligible, that it seems to be the very alphabet of the Gospel. And that the grand purpose of this was the careful training of *all* children, without exception, in the paths of piety, is evident from the rubric appended, in which it is required of them to be present at the Church 'at the appointed time, and obediently to hear, and to be ordered by the Minister, until such time as they have learned all that is appointed for them to learn.' This, viewed in connection with the efforts of parents and sponsors, shows how intimately the spiritual care of the young was blended with the earliest policy of the parent Church.

But with all this apparatus for juvenile instruction, the lapse of a century or two brought with it several powerful motives for the introduction of a more enlarged system of measures, having however the same great object in view. The increased demands made upon clerical labor, at every period

subsequent to the Reformation, rendered it expedient, that in the care of a large flock, the pastor should receive and employ such aid as the *laity* were qualified to render. And again; the increase of population was far more rapid than that of the means of religious instruction; and the consequence was, the exposure of thousands of children to ignorance, vice, and every kind of demoralizing influence. These were characteristics of the times, which needed prompt relief and vigorous action; for the eye of humanity was shocked to look upon the wide-spread mischief which was working so ruinously and so fatally. Such was precisely the state of things in England, when Mr. Raikes first conceived the idea of gathering together in little groups on the Lord's Day, the neglected children of some of the more populous districts, and of redeeming their early years from the corrupting influences around them. It was a noble thought, and God's blessing went with it, endowing it with such unexampled success, that in less than five years from the commencement, about 250,000 children were every Sunday receiving instruction, and several bishops of the Church came forward to hail the scheme, and 'cast the weight of their mitres into the scale of this holy cause.' And the institution was one admirably adapted for perpetuity. It began with the countenance of the Church, and with the sanction of every pious mind. And though the original plan has suffered some alteration since, it has been still for the better, in the fact that the present universality of education relieves the Sunday-school of much mere literary labor, and leaves it more free to act in a purely religious character. The system needs no better eulogy, than the statement that at the present day it has become closely associated with almost every department of pious enterprise. To say nothing of its direct bearing on personal piety, it has acted, and is still acting, most favorably in behalf of national virtue. So much so, indeed, that had it not been for this important institution, constantly giving its checks to early waywardness, the tone of public morals would, beyond all question, have been many degrees below its present standard. We do not realize this as vividly, perhaps, as we ought, for we are too familiar with the system. We do not observe the purifying influence that is about us—strong and successful, yet unostentatiously fulfilling its high and benevolent offices. But the effect on public virtue is, after all, only a secondary result of Sunday-school instruction. The main design is that of making pure religion victorious over the heart, and supreme in the government of the soul. Just so far as *this* is attained, the teacher counts himself successful, and the Church rejoices with him. It is here that the pious teacher finds his highest gratification: for he feels that he is preparing souls for a holy life and a happy eternity. It is to the renewing effect of the Gospel of Christ that he so anxiously looks; and hails with the liveliest enthusiasm any indication of its power and influence.

Much has been said about the relation in which Sunday-schools should stand to the minister of the parish in which they are situated. Some have contended for their entire independence, making it something like an act of intrusion for the minister to hold jurisdiction over them. In such circumstances, there are three inquiries to be made. 1. Whether the Redeemer's command to the clergy,—'Feed my lambs,' has ever been repealed. 2. Whether the appointments of the Church, to which we have already referred, are yet in force. 3. Whether the children of the school are a portion of the clergyman's spiritual charge. The answer to these questions will show how far the minister's authority extends over the younger members of his flock; and none can fail of the conclusion, that whatever auxiliary means are employed for the spiritual benefit of children, the chief responsibility and oversight rests with him.

In the prosecution of Sunday-school instruction, there are at least two objects to be constantly kept in view. 1st. The fixing of *definite* and *clear* impressions of religious truth, wherever we undertake to train the mind at all. It is inconceivable how much well-intended zeal may be brought into action by the teacher, and how much time and labor the pupil may sometimes consume in reading and reciting, without leaving on the mind any strong, vivid, and systematic apprehension of the truths of religion, though at the same time they may appear obvious and luminous enough to ourselves. Now where this is the case, the benefits which should flow from our industry, are, in a great measure, neutralized, and the formation of the religious character is defeated,—we labor in vain, and children grow up without any distinct understanding of the doctrines of the Gospel, or the peculiar principles of the Church. The danger of leaving the mind in this confused state, has been felt by all denominations of Christians. But there is a very safe remedy for all this. Let every thing that is taught to a child be presented as a *fact*, and never as a subject of controversy, or in a spirit of hesitation. The Church, in her religious training, knows nothing about opinions contrary to the truths she has brought down from the Apostles; and therefore she preserves her children on solid ground, leaving for maturer years the survey of the quicksands of error. 2d. There should be an adherence to a regular and perspicuous exposition of all the points of the Christian faith. In these will be embraced every distinct feature of the doctrine of Christ; and when once clearly understood, they will take firm hold on the mind, and their mutual connection will soon be perceived and appreciated. In this way, let the *whole ground* be trodden. Introduce the pupil, by degrees, to every thing which the Church regards as important. Show him not only the doctrines, but also the ministry, the worship, and the discipline, of the Church. Arm him at all points, so that he may in after life be a man of God,—a soldier of Christ,—perfect, and thoroughly

furnished unto all good works. Now in order to insure all this, the books employed should be such, and *only* such as agree with the doctrines of Christ as taught in the Church, and with those principles by which, as a religious body, we are distinguished. This is not only an act of justice to our own Church, but it is recommended by the example of all denominations of Christians. And, indeed, what kind of religious views but the most confused and contradictory, would be produced in the mind of a pupil, by putting into his hands books gleaned from every quarter, and expressing the sentiments of various bodies of Christians, all of which the child reads in good faith, as equally true, though perfectly bewildered by their disagreements? What could be expected, but that he should grow up without any fixed or decided principles at all? Just as well might he go a little further, and attend the schools of different denominations in rotation, and receive on every Sunday a confutation of his previous lesson. Let not the Churchman's child be thus abused, and cast on the stormy sea of opinion, without rudder, compass, or pilot, to direct his way. If we believe that the doctrines of our Church are those of Christ and His Apostles,—that the order and worship of this Church are on the right foundation, that here piety may grow on as favorable a soil as elsewhere, to say the least,—then prudence would advise, even if consistency did not require, the furnishing of our schools with such publications, and the faithful teaching of such principles as are approved by the Church, and breathe the genuine spirit of apostolic times.

SUPEREROGATION. In the Romish Church, works of supererogation are those good deeds which are supposed to have been performed by departed saints, *over and above* what is required for their own salvation. These constitute an inexhaustible fund, on which the pope has the power of drawing, for the relief of the Church, by the application of some portion of this superabundant merit, to meet a deficiency in the spiritual worth of others.

SUPPLICATIONS. The whole Litany is called a General Supplication; but this term is the appropriate designation only of that portion included within brackets, and left discretionary in the American Prayer-book. This part of the Litany 'was first collected and arranged in this form, when the barbarous nations began to overrun the Church, about 600 years after Christ.'—*Wheatly.* But though the Church is now exempt from actual persecution, yet in its militant state, being ever exposed to the assaults of 'sin, the world, and the devil,' there is no impropriety, but a manifest appropriateness in retaining this highly devotional strain of prayer. In this part of the Litany occurs the Lord's Prayer, a form, without which the ancient Christians always regarded their supplications as incomplete. Here, also, we find that affecting prayer of S. Gregory, 'O God, merciful Father, who

despisest not the sighing of a contrite heart,' a prayer which has been in use more than 1200 years. In this, a single alteration has been made, by the omission of a clause relative to the intercession of angels and departed saints.

The discretionary part of the Litany, remarks Bishop Brownell, 'is so excellent and so fervent, that it will seldom be omitted, unless there is some imperious necessity for abridging the service. And in those congregations where it is thought expedient generally to omit it, propriety would seem to dictate the use of it in all the more solemn seasons of the Church.'

SUPRALAPSARIANS. Those who assert that the fall of Adam, with all its pernicious consequences, was predestinated from all eternity, and that our first parents had no liberty in the beginning.—*Brande.*

SUPREMACY. The rank claimed by the bishop of Rome, as vicar of Christ, and supreme head of the Church on earth—a rank which was not acknowledged in the primitive age, and of which it is notorious that the ancient British Church knew nothing for nearly 600 years after its establishment.

SURCINGLE. The band, girdle, or belt, used by clergymen with their cassocks.

SURETIES. A title given to sponsors in infant baptism, indicative of the solemn obligation which they assume, in *assuring* to the child baptized the benefit of that spiritual instruction required by the Church, preparatory to the ratification of his baptismal vows at Confirmation. See Sponsors.

SURPLICE. A flowing white garment used by the clergy in reading the Morning and Evening Prayer, in the administration of the Holy Communion, and, in general, in all offices of the Church, though a black gown is more commonly used in preaching. The surplice is of considerable antiquity, and independently of this, its appropriateness as an emblem of that light and purity which distinguish the Gospel, will ever plead in its favor against current objections. See Clerical Garments.

SURSUM CORDA. 'Lift up your hearts;' a form of great antiquity in the liturgical services of almost every branch of the Church.

SUSANNA, HISTORY OF. This apocryphal book has always been treated with some respect, but has never been considered as canonical, though the Council of Trent admitted it into the number of the sacred books. It is evidently the work of some Hellenistic Jew; and in the Vulgate version it forms the thirteenth chapter of the book of Daniel. In the Septuagint version it is placed at the beginning of that book. Lamy and some other modern critics, after Julius Africanus and Origen, consider it to be both spurious and fabulous.—*Horne.*

SUSPENSION. The second degree of punishment in the case of a cler-

gyman who has been tried for an offence, and found guilty. It consists in the bishop's taking away from him, for a certain time, the liberty of performing divine service, preaching, and exercising any other of the duties of a minister. See ADMONITION, and DEGRADATION.

A *communicant* may also be suspended, or not allowed to partake of the Lord's Supper, if the minister shall know him to be 'an open and notorious evil liver, or to have done any wrong to his neighbor by word or deed, so that the Congregation be thereby offended.' And it is also made the duty of the minister to proceed in the same manner, or to use the same order, with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled.'

The reason why unworthy persons are thus *suspended*, instead of being altogether *excluded* from the Communion, is, 1st, that they may have time to repent, and amend their lives, and thus be, in the end, restored to the Church. And 2d, that the minister may acquaint the bishop with the facts, and obtain his advice and judgment on the case; for it is ordered, that, if any one has been repelled from the Communion, the minister 'shall be obliged to give an account of the same to the Ordinary (the Bishop) as soon as conveniently may be.'

SWEDENBORGIANS. The followers of Emmanuel Swedenborg, a Swede, who died in 1772. In his work entitled *Arcana Cœlestia*, he unfolds what he terms the Science of Correspondences, or that analogy between spiritual and natural things, according to which, he says, the Word of God is written. Thus, Jerusalem signifies not only the chief city of Palestine, but the Lord's Church, and more specifically the religious doctrines by which persons are united into a Church. Hence the new Jerusalem seen by S. John descending from God out of heaven, signifies a new Church, or a new development of pure doctrines from the Holy Word, which will eventually regenerate the world. In these doctrines may be considered as most prominent, the acknowledgment of the Lord Jesus Christ as the one God, in whom is centred the Divine Trinity; and the necessity for uniting charity with faith, or, in other words, for the keeping of the divine commandments, in which is included the performance of every duty. The admirers of Swedenborg, who form a separate religious body, have places of worship in London and other parts of England, and also in America.—*Brande.*

SWEDISH CHURCH. The present article respecting the Episcopacy of the Churches of Sweden and Finland, is extracted from a letter to the late editor of the 'Calendar,' by the Rev. Gustaf Unonius, formerly an able and laborious missionary among the Swedes at Chicago, Illinois, but now residing in Sweden.

'Many of the clergy in these countries do now, no doubt, despise their high privileges, and do not attach any importance to the Episcopal Office and the Apostolic Succession, considering it rather to be at variance with the principles of the Lutheran Reformation. True it is, as a clergyman of Finland has written to me, that "the Lutheran Church in general rejects decidedly the *Catholic* doctrine that, for the validity of a ministerial ordination, it is absolutely necessary that it shall be performed by a bishop." And one of the symbola of the Lutheran Church, viz., the articles of Smalkald, which also is acknowledged by the Churches of Sweden and Finland, says expressly, "cum *jure divino non sint* diversi gradus Episcopi et pastoris, manifestum est, ordinationem a pastore in sua ecclesia factum jure divino ratam esse." But here a matter of very serious reflection is offered to those of the clergy of Sweden and Finland who reject the Catholic doctrine. It is difficult to reject divine truth, and still be consistent in schemes of their own wisdom; it is difficult to be really honest in error. A deviation, more or less, from Catholic unity and Catholic principles bears its own fruits with it. In the case before us, 1000 of those, who do solemnly before the altar of God, bind themselves to the Confession of the Lutheran Society, swear to two symbola, of which, in one particular case, the one is altogether contradictory to the other. The decree of the Council of Upsala, A. D. 1593, also a symbol of the Churches of Sweden and Finland, says expressly (I quote from a letter to me from the present archbishop of Sweden), "those were called bishops, to whom the care of more than one parish and their clergy is committed; which order, as no doubt proceeding from God the Holy Ghost as the giver of all good gifts, has always been observed in the Christian Church, and shall continually be observed unto the end of the world." By this, different degrees in the ministry seem to be acknowledged as a divine institution, and the Catholic doctrine, above referred to, by no means rejected. But how to reconcile this symbol with the Articles of Smalkald, the Lutheran divines alone may be able to tell. To both these symbols, the clergy of Sweden and Finland pledge themselves by a solemn oath. In the canons and constitution of the Swedish Church, A. D. 1686, which yet remain in full force, is said, chap. xix., sec. 1, "no one shall enter upon the ministerial office who is not lawfully and regularly called and elected, and of his bishop or superintendent" (the last *name* or *title* was, for a few years after the Reformation in Sweden, adopted by those who held the true *office* of a bishop) "examined, admitted, and *ordained*." "Whosoever dare to exercise the ministerial office, not being in the prescribed way ordained by the bishop, shall be punished" (chap. xxii., sec. 4). The same constitution says also, chap. xxi., sec. 1: "When a bishop is to be consecrated, *Ordinator* shall, after the sermon, remind the people what a great grace and blessing it is of God the Holy Ghost that He sends faithful min-

isters in His Church, of whom not all shall preach the word of God, but also some of them, who have received higher gifts, shall be superiors over others, and give heed to how faithfully and duly those who stand under their jurisdiction and obedience, in doctrine and manner of life, perform this ministerial office." Sec. 2: "Then is to be read the exhortation of S. Paul to Timothy and Titus, concerning the proper qualifications and marks of a true bishop;" and the "letter of the king, containing his appointment to the See, having been delivered to him, *Ordinandus* shall, in the presence of the whole congregation, lively, with his hands upon the Holy Scriptures, take the following oath: I, ——, do promise and swear, by God and His Holy Gospel, that, as in the Name of the Holy and Triune God I receive this Episcopal office, so shall I not only myself continue steadfast in the pure word of God and in the true religion, but also take care that all others, both ministers and laity, in the diocese, shall also continue steadfast in the same,—taking for my example and direction the Apostle Paul's doctrine and admonition to Titus and Timotheus, concerning the duty and office of a true bishop." In this oath, which is of considerable length, the bishop to be ordained furthermore promises "rightly to use the keys of the kingdom of heaven, regularly to visit his diocese," and "conscientiously to appoint and ordain well-qualified persons for the holy office of the ministry." Sec. 3: "*Ordinandus* having repeated the Apostles' Creed, *Ordinator* delivers unto him the Episcopal office in the name of the Father, and of the Son, and of the Holy Ghost, laying (together with the other bishops *and priests* who are present) hands upon his head, while the Lord's Prayer is read, and then another proper prayer," as set forth in the liturgy. In Article xxii. of the same constitution is prescribed the manner in which priests are to be ordained. There it is expressly said, that it must be by laying on of hands of a bishop. The oath that in this case every *Ordinandus* has to repeat, is of quite a different character from that taken by a bishop. There is nothing said of the keys, of ordination, etc. From which it is evident that the framers of this constitution acknowledged bishops and presbyters to be two distinct orders in the ministry. This is also plainly laid down in the liturgy of the Swedish Church.

'The oath to be taken by a person receiving priest's orders is also of considerable length, and commences in the following words: "I, ——, who now am called and ready to be received into the Holy ministry, promise and swear by God and His Holy Gospel, that in this office I shall, neither within myself secretly profess, nor publicly to my Congregation spread and preach, any other doctrine than that which God the Holy Ghost has Himself dictated and taught, and which at large is written in the Holy Bible, and briefly is expounded in our confession of faith and in the received symbols, viz., the Apostolico, Nicæno, and Athanasian Creeds, and also the un-

altered Conf. of Augsburg, which in the Council of Upsala, A D. 1593, by all the States of the Kingdom, was received and approved." The oath being taken, the holy office of a Priest is committed to him by the Bishop, in the name of the Father, etc., *Ordinator* and his assistants laying their hands on his head. Thus ordained, he is admonished in the word of the Apostle Peter to go and feed the flock of Christ.

'By these and other quotations which I could make from the Constitution and Canons, and also from the Liturgy of the Church of Sweden, her consecration and ordination services, it is evident that, according to the plain sense of the words,—the literal as well as spiritual,—distinct orders of the ministry and Episcopacy, as a Divine institution, are acknowledged by that Church. The Articles of Smalkald, it is true, seem to speak against it, but another Symbolum, the Liturgy, the practice, and the preserved Succession, speak in favor of it.

'At the time of the Reformation in Sweden, *Petrus Magnus*, then Dean at Westerås, was by the King, Gustavus I., sent to Rome, and there consecrated Bishop by a Cardinal-Bishop, "in order," as the letter of the King expressly says, "that the *Successio Apostolica* might not be broken." As Petrus Magnus, at his consecration, had taken the oath of allegiance to the Pope, this oath was retracted the following year. In regard to this transaction, a Swedish clergyman writes to me, "That a Bishop in this manner first was sent to Rome (there to be consecrated before he could consecrate any other Evangelical Bishops, and those again ordain Priests), was by no means on the ground that it was considered necessary, but only, in the first troublesome times after the Reformation, to avoid any occasion of remarks from the enemies to the Reformation, and to satisfy the tender consciences of the weak-minded among its friends." It may be that this is true, and no doubt many of the Swedish clergy, despising their high privileges, explain it in this way, although such a proceeding, and the decree of the Council of Upsala, do not, under such circumstances, speak very favorably for the honesty and integrity of their Reformers; still, such an opinion is far from being exhibited in the fundamental Articles, Canons, Constitutions, and Liturgy of the Swedish Church. Therefore, whatever may be said of it, God seems to have let the Swedish Church, like Balaam, speak that which the Lord hath put in her mouth. It might have been against her own will, but still she has spoken, and does yet speak the truth as it is in Christ, and therefore do I hope that one day, even out of this erring Israel of God, a sceptre shall rise and smite the corners of Moab, and the tents of Jacob prosper as a tree which the Lord hath planted.

'In regard to the Church of Finland, it is but little historical information that I am now able to give you. When the Reformation was introduced in that country, the whole land was but one diocese, and the Episcopal See

was then vacant. The last Romish Bishop (1522) was drowned on a journey to Sweden. The vacancy lasted five years and a half. During this time King Gustavus Wasa had appointed a Dean, by name of Ericus, to be superintendent over the diocese. "But," as the history of the Church of that country says, "as he was not consecrated a Bishop, he did not ordain, and the ministerial ordinations were therefore performed in Sweden." But since the Reformation had gained strength, and the King wanted the dioceses to be provided with Bishops, *Martin Skytle*, formerly General-Vicar over the Dominican Order in the three Scandinavian Kingdoms, was appointed Bishop of Abo, the former capital of Finland. This man, while travelling in Germany, had become personally acquainted with Luther, and favored his doctrine. *Martin Skytle* was, together with two other Bishops, consecrated (1528) in Strengnas, Sweden, by the Bishop of Westerâs, the above-named *Petrus Magnus*, who had been consecrated in Rome. Since that time, as heretofore, Episcopal consecration and ministerial ordination have always in Finland, without any exception, been performed by laying on of hands of a Bishop in true succession.'

SYMBOL, or SYMBOLUM. A title anciently given to the Apostles' Creed, and for which several reasons have been assigned. Two of these have an appearance of probability, viz., that (1st) which derives the word from the Greek *συμβαλλειν*, signifying a throwing or casting together, and alleges that the Apostles each contributed an article to form the Creed; and (2d) the opinion that this Creed was used in times of persecution as a watchword or mark whereby Christians (like soldiers in an army) were distinguished from all others. This latter is the sense given in the Short Catechism of Edward VI., 1552, where we read: 'M. Why is this abridgment of the faith termed a *symbol?* S. A symbol is as much as to say, a sign, mark, privy-token, or watchword, whereby the soldiers of the same camp are known from their enemies. For this reason the abridgment of the faith, whereby the Christians are known from them that are no Christians, is rightly named a symbol.'

The term symbol, importing an emblem or sensible representation, is also applied in the Holy Eucharist to the sacred elements, which there set forth the body and blood of Christ.

SYMPHONY. In music, an instrumental composition in the form of an overture, etc. The term is popularly applied to short introductory movements on the organ, before anthems and other pieces; also to any portion performed by the instrument without the voices, including preludes, interludes, and postludes,—i. e., strains *before*, in *the midst*, and at *the end* of psalmody and other Church music.

SYNAGOGUE. Gr. *συναγω, I assemble.* The name given by Hellenic writers to certain places of religious assembly among the Jews. It does not

appear that there were any synagogues before the Babylonish captivity; but they began to be erected after the return of the Jews to the Holy Land. The service performed in the synagogues consists of prayers, reading the Scriptures, and preaching or expounding them. The prayers are contained in liturgies. The ministration of the synagogues was not confined to the order of priests, but the elders, or rulers of the synagogue, were persons qualified and duly admitted, of all tribes.—*Prideaux, Connect.*

SYNCRETISTS. The followers of Calixtus, a Lutheran divine of the sixteenth century, who endeavored to form a comprehensive scheme which should unite in one body the various communions in Christendom. See CALIXTINS.

SYNESIUS. A person who was chiefly remarkable for uniting the characters of a Christian bishop and a heathen philosopher. He was a native of Cyrene, in Africa, and studied philosophy under the celebrated Hypatia of Alexandria, who presided in the Platonic school of that city. Having become a convert to Christianity, and a vacancy occurring in the See of Ptolemais, in 410, he was elected bishop, though he had not yet been ordained a priest, and was consecrated by Theophilus, primate of Egypt. There are extant of Synesius several writings on various topics, and 155 Epistles, all in Greek. The best edition of his whole works is that of Petau, Greek and Latin, fol., Paris, 1612.—*Rose.*

SYNOD. Gr. *συνοδος*, a *council* or *assembly*. A distinction has sometimes been drawn between a council and a synod; the former term representing a general assembly of the episcopal, provincial, or national order; the latter, the convention of the inferior clergy of a diocese under its bishop or archdeacon.—*Brande.*

SYNODALS. In the ancient Church, the provincial constitutions and canons, which were framed in synods, were publicly read in the parish churches on Sundays, and were called by the name of *Synodals.*

SYNODALS. The duty called Synodals, says Gibson, is generally a small payment, which was reserved by the bishop, upon settling the revenues of the respective churches on the incumbents; whereas before, those revenues were paid to the bishop, who had a right to a part of them for his own use, and a right to apply and distribute the rest to such uses, and in such proportions, as the laws of the Church directed.

T.

TABERNACLE. Lat. tabernaculum, a *tent* or *cabin.* The tabernacle which was carried from station to station by the Jews during their wanderings in the desert, was a kind of tent, or moveable building, so contrived as to be easily taken apart and reconstructed. It was divided into two compartments; the outer, named *the Holy*, being that in which incense was burned, and the shew-bread exhibited; and the inner, or *Holy of Holies*, in which was deposited the ark of the covenant. It was set up by the command of God, and was used for His worship in the wilderness, and also in Canaan, until the building of the Temple. In the Psalms it is sometimes called the 'temple.'

TABERNACLE. The name given to a kind of turret or cabinet, in the Romish Church, placed at the top of the altar, containing the pyx with the host. Anciently, the host (or Eucharistical bread, ready consecrated and reserved) was placed within the image of a dove formed of silver or gold, and suspended under the *ciborium.* The tabernacle was sometimes called the *arca.—Hart's Eccl. Records.*

TABERNACLE WORK. In Gothic architecture, a peculiar kind of elaborate carved-work constructed over the stalls of the choir, or in other situations, in cathedrals, abbey-churches, and royal chapels, etc. It consists of a multitude of highly enriched niches and brackets, with their decorated canopies, frequently arranged in a long series, and presenting a rich and intricate mass of ornament almost bewildering to the eye.

TABLE, COMMUNION. See ALTAR.

TABLES. The tables immediately preceding the Order of Morning Prayer, in the Prayer-book, are—1st. For the finding of the Lessons of Scripture for Sundays, Holy-days, and the ordinary days throughout the year. 2d. Tables of the Festivals and Fasts appointed by this Church. 3d. Tables for the finding of Easter in any year, and the Holy-days depending on it, to the year 2199 inclusive. The necessity and usefulness of all these, arise from the appointment by the Church of a system of holy-days with appropriate services, embracing the entire circuit of the year, and commemorative of the principal events in Gospel history. The times of many of these are determined by the revolution of the celestial bodies, and require the above tables for their correct adjustment. The tables of Lessons are so framed, that in the ordinary course, nearly the entire Bible is once read every year. On the Sundays and holy-days, proper Lessons are appointed, corresponding with the special design of those days.

TABORITES, or THABORITES. A branch or sect of the Hussites, who, towards the beginning of the fifteenth century, divided into several parties, one of which retired to a little mountain or rock, situated in Bohemia, about 15 leagues from Prague, and there put themselves under the conduct of Ziska. They there built a fort or castle, which they called Tabor or Thabor. The other part were denominated Calixtins. The Taborites demanded the founding of a new Church and hierarchy, in which Christ alone should reign, and all things be carried on by a divine direction and impulse. In maintaining these demands, some of their leaders went so far as to flatter themselves with the chimerical notion that Christ would descend in person, armed with fire and sword, to extinguish heresy and purify the Church. This enthusiastic class of Hussites alone, Mosheim says, we are to regard as accountable for all those acts of violence which are too indiscriminately laid to the charge of the Hussites in general. After the time of the Council of Basil, in 1433, which endeavored, without success, to reconcile them with Rome, they reviewed their tenets and discipline, and the sect assumed a more rational aspect. The Taborites, thus remodelled, were the same with the Bohemian brethren or Picards, who joined Luther and his successors at the Reformation.—*Mosheim. Lond. Encyc.*

TABRET. A musical instrument resembling a small drum or tamborine, which was beaten with a single stick to accompany a pipe.

TARES. A noxious plant or weed which grows among the wheat in the fields of Palestine, and bears so great a resemblance to it, that, until the heads appear, there is much difficulty in detecting it. The plant is supposed to be the darnel, which possesses some deleterious properties. Its seeds are separated from the wheat by means of a fan or sieve.

TATIAN. A native of Assyria, who, after his conversion to the Christian faith, became the scholar of Justin Martyr, whom he accompanied to Rome about the middle of the second century, and continued orthodox as long as his teacher lived. After the death of Justin, he became the abetter of certain heretical opinions, which, after propagating them at Rome for some time, he carried into the East, where he opened a school in Mesopotamia, about the year 172. His followers were called Tatianists, Encratitæ, and Hydroparastatæ. Nothing certain is known concerning the date of his death. His Apology for Christianity, entitled An Address to the Greeks, the only genuine work of Tatian which remains, everywhere breathes the spirit of the oriental philosophy. His chief heresies were the Marcionite doctrines of the two principles or forces of good and evil, and the essential evil of matter. He also wrote a Harmony of the Four Gospels, which is lost, unless Lardner's conjecture is correct, that it is extant in an Arabian MS., in the Vatican Library. His Apology is usually printed with the works of Justin Martyr.—*Rose.*

TE DEUM LAUDAMUS. 'We praise thee, O God.' A hymn glowing with holy thought, and expressed in language worthy of a seraph. It occurs in the Morning Service immediately after the first Lesson. It was a custom of the primitive Church to follow the reading of God's holy word with songs of thanksgiving. Some of these were taken from Scripture, and others were of human composition. In the latter class stands the Te Deum, a hymn said to have been written by S. Ambrose, though this has been disputed. It is certain, however, that its use in the Church can be traced up to the middle of the sixth century. 'In two ancient MSS., an old collection of Hymns and an old Psalter, Archbishop Usher found Te Deum ascribed to S. Nicetius, Bishop of Triers, who, as Stillingfleet, Cave, and the learned in general think, composed this hymn for the use of the Gallican Church. He flourished about A. D. 535, nearly one hundred years after the death of S. Ambrose. From this period the hymn is often mentioned, and the use of it is repeatedly prescribed.' The Episcopal Church loves antiquity, because antiquity is impressed with the footsteps of her great Bishop and Shepherd, and these she delights to discover and contemplate; and she loves antiquity, too, because to revert to it is but to unroll the record of her own genealogy, and to behold her own noble pedigree, and to find that her children are all the fruit of true spiritual wedlock. Honored may she be, that in her young days she learned to give thanks to God, and say, *Te Deum laudamus!* 'The hymn itself,' says one, 'is rational and majestic, and in all particulars worthy of the spouse of Christ; being, above all the composures of men uninspired, fittest for the tongues of men and angels.' It suffers not by comparison; for it adorns and illumes the character of Him who is Head over all things to the Church—it discourses of One who is the 'chief among ten thousand,'—it heralds in the 'King of Glory,' the 'everlasting Son of the Father,' whom day by day we love to magnify, and whose name we hope to worship 'ever, world without end.'

The Te Deum is a methodical hymn, and embraces in its scope three particulars. This will sufficiently appear from the following analysis, which we extract from Dean Comber:

'I. An act of praise offered to God by us, and by all creatures as well in earth as in heaven; particularly the angels, and the saints who are there, join with us.

'II. A confession of faith: declaring the general consent unto it, and the particulars of it; namely, concerning every Person in the Trinity, the Father, Son, and Holy Ghost; and more largely concerning the Son, as to His divinity, His humanity, and particularly His incarnation; His death; His present glory; and His return to judgment.

'III. A supplication grounded upon it: 1, for all His people, that they may be preserved here, and saved hereafter; 2, for ourselves who daily

praise Him, that we may be kept from future sin, and be pardoned for what is past, because we trust in Him.'

In the review of the Prayer-book by the American General Convention, a few alterations were made in the phraseology of this hymn, and some antiquated terms removed. The punctuation also has been changed; being in the American Prayer-book *grammatical*, but in the English, *musical*. See POINTED.

TEMPLE. In the Bible, this title generally refers to that house of prayer which Solomon built in Jerusalem, for the honor and worship of God. The name of Temple is now frequently used for any church or place of worship set apart for the service of Almighty God. Thus, the services of the Church are frequently introduced by the words, 'The Lord is in his holy *temple;* let all the earth keep silence before him.' Here, by the word '*temple*,' allusion is made to the church in which we have met together to offer our prayers and praises to the Most High.

'This term does not appear to have been applied to churches by Christian writers of the first three centuries, but only to the temples which were the receptacles of idols. But when idolatry was destroyed, and statues everywhere demolished, and temples purged and consecrated into Christian churches, then the writers of the following ages make no scruple to give them the names of temples.' See more on this subject in *Bingham's Orig. Eccl.*, bk. viii., ch. i., § 6.

TEMPORAL. TEMPORALS. See SPIRITUAL.

TEMPORALITIES. The estate, possessions, revenues, and property belonging to a church. In its more ordinary use, the term indicates those portions of the temporal revenues of the church which belong to the income of the minister. In this sense it is used in the 'Office of Institution of Ministers,' '. . . we authorize you to claim and enjoy all the accustomed *temporalities* appertaining to your cure.'

TEN COMMANDMENTS. Dr. Pinnock remarks concerning these:—'The *Ten Commandments* are usually seen written up at the east end of our Churches, or Chancels, in accordance with the requirements [in England] of the 82d Canon (of 1603–4). The Canon, after giving certain directions with respect to the Communion-Table, thus proceeds:—"We appoint, that, etc. . . . . and that the *Ten Commandments* be set up on the *East end of every Church and Chapel*, where the people may best see and read the same."

'The custom of setting up the *Ten Commandments* appears to have had its origin in the time of *Elizabeth*, as we may gather from the following evidences; where we shall also find, that by the expression, "on the east end of the Church or Chapel," is implied *the east end of the Chancel;* thus, in 1560, *Elizabeth* writes to her Ecclesiastical Commissioners, Archbishop Parker and others, directing them:—"Amongst other things, to order, that

the *Tables of the Commandments* may be comlye set, or hung up in the *east end of the Chauncell*, to be not only read for edification, but also to give some comlye ornament and demonstration, that the same is a place of religion and prayer."—*Cardwell's Doc. Ann.*, i., 262. In 1561, in the *Orders*, taken the 10th day of October, in the third year of *Elizabeth*, we have the following:—"and further, that there be fixed upon the wall, over the said Communion-Board, the *Tables* of God's precepts, imprinted for the said purpose. Provided yet that in Cathedral Churches the *Tables* of the said precepts be more largely and costly painted out, to the better shew of the same" In 1564, the "*Book of Advertisements*," from which our present Canons are chiefly derived, after speaking with respect to the Communion-Table, adds: —"And to sett the *Tenne Commaundementes* upon the easte walle over the said Table."—*Cardwell.* In the present day there is great difference of opinion with regard to the position of the Ten Commandments. Some, adhering to the strict letter of the Canon, object to their appearance on the east wall of the Chancel; others, referring to the Injunctions of Elizabeth, and the usages of that time, as expositors of the Canon, insist with equal tenacity upon the Commandments occupying that position. Again, there are many Clergymen who display the Commandments in small rubricated letters of Lombardic character within canopied recesses behind the Communion-Table, where they form a decoration of the Reredos; while others, adopting the ordinary Roman text, arrange them conspicuously in two "*Tables*" over the Communion Table. Where, however, a diversity of opinion prevails, the dictum of the Ordinary has the power of settling the dispute; and he may also prohibit their being removed from the place they have customarily occupied. . . . . In the Tract, a "*Few Words to Churchwardens*," the annexed remarks follow the citation of the 82d Canon:— "They (the *Commandments*) ought not to be seen, as they often are, in other parts of the Church. Whenever they want renewing, if renewed at all, they should be painted in large black letters, with all those letters in *red*, which are printed in Capitals in the Prayer Book: this is called *rubricating*, and it gives them a handsome look." '—*Laws and Usages, etc.*

'TENDER.' In the Exhortation to Prisoners under sentence of death, this word is used in its obsolete sense, thus, 'repent you truly of your sins, as you *tender* the eternal salvation of your soul;' that is, as you affectionately regard and value the eternal salvation of your soul.

TENETS. Lat. teneo, *I hold.* Some position, principle, doctrine, or opinion which a man believes, and maintains or holds.

TERAPHIM. A Hebrew word occurring thirteen or fourteen times in the Old Testament. It has occasioned much criticism, but is generally understood to mean certain idols or images, small enough to be portable, and frequently set up in houses to be worshipped.

TERRIER. Fr. *terre;* Lat. *terra.* In the Church of England, a terrier is a written survey of the lands, houses, and other possessions of a benefice, including an account of the temporal rights of the church, and of the parish. Although a *terrier* is seldom called for in these days, yet it is required by the 87th canon, and is still an important document. It is directed to be carefully preserved in the bishop's registry, from which a copy may at any time be procured. Indeed, an official transcript should be kept in the parish-chest for the convenience of reference.—*Dr. Pinnock.*

TERSANCTUS. Thrice holy. The Latin title of the hymn in the Communion Service, beginning, 'Therefore with angels and archangels.' See TRISAGION.

TERTULLIAN, *Quintus Septimus Florens.* A celebrated writer among the early Christians, and considered as the most ancient Latin Father extant He was born at Carthage, after the middle of the second century. His father was a centurion of the troops under the proconsul of Africa. He had a liberal education, and was well versed in Greek and Roman literature, and he is also said to have been thoroughly acquainted with the Roman law. Jerome affirms that he was a presbyter, to which office he was ordained immediately after his conversion, which took place probably at Carthage, where he mostly resided. He was married, lived to an advanced age, and died in the reign of Caracalla, about the year 216. After having continued an orthodox member of the Catholic Church for a number of years, his turn to fanaticism caused him to become a believer in the divine inspiration of Montanus and his two prophetesses, who, he thought, were sent to communicate certain discoveries for the further perfection of Christianity. Of his numerous writings the most noted is his Apologeticus, or Apology for the Christian Religion. To this work different dates are assigned, from 198 to 205. It is commonly supposed to have been written before he became a Montanist. His other works cannot here be conveniently enumerated. The best editions are those of Rheuanus, Rigaltius, and Semler. A full account of editions and illustrative works is given at the end of the small edition of Tertullian by Leopold, in Gersdorf's Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta, 4 vols., 12mo, Leipsic, 1839–41, Tauchnitz.—*Rose's Biog. Dict.*

TESTAMENT. In Scripture, this word usually means a *covenant*, though occasionally used for a man's last will. The term is used in the first sense in the titles of the Holy Scriptures, because the Old and New Testaments contain the record of the Old and New Covenants.

TETRAPLA. A celebrated work of Origen, comprising four versions of the Old Testament, in the Greek language. Many errors having crept into the Septuagint, by the negligence or inaccuracy of transcribers, or from glosses or marginal notes which had found their way into the text, Origen,

in the early part of the third century, undertook the laborious task of collating the Greek text then in use with the original Hebrew, and with the other translations then in existence, and from the whole to produce a new *recension*, or revisal. Twenty-eight years were devoted to the preparation of this arduous work, in the course of which he collected manuscripts from every possible quarter. Origen commenced his labor at Cæsarea, A. D. 231, and, it appears, finished his Polyglot at Tyre, but in what year is not precisely known. This noble critical work is designated by various names among ancient writers, as *Tetrapla*, *Hexapla*, *Octapla*, and *Enneapla*. The Tetrapla contained the four Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion, disposed in four columns; to these he added two columns more, containing the Hebrew text in its original characters, and also in Greek letters; these six columns, according to Epiphanius, formed the *Hexapla*. Having subsequently discovered two other Greek versions of *some parts* of the Scriptures, usually called the fifth and sixth, he added them to the preceding, inserting them in their respective places, and thus composed the *Octapla;* and a separate translation of the Psalms, usually called the seventh version, being afterwards added, the entire work has by some been termed the *Enneapla.—Horne.*

TEXTUS. A book containing the portions of Holy Scripture which the Church appoints as Gospels for the several days.

THANKSGIVING DAY, *Form for.* 'In addition to her other holydays, our Church appoints the first Thursday in November (or if any other day be appointed by civil authority, then such day) to be observed as a day of thanksgiving to Almighty God for the fruits of the earth, and all other blessings of His merciful providence, and prescribes a service for the day admirably calculated to excite gratitude and devotion. Her members should sacredly observe this pious requisition—should be content, in obedience to her call, and in gratitude to the Giver of all good, to lay aside, on this day, their ordinary occupations, and go to God's house to offer Him an oblation with great gladness, and to bless His holy name for all His goodness towards them.'

THARSIS. The same as Tarshish.—*Psalm* lxxii. 10, *Prayer-book version.*

THEIST. Gr. Θεος, *God.* A general designation applicable to any one who believes in the eternal existence of one Supreme Being. All Christians, Jews, and even Mohammedans, are Theists, though all Theists are not Christians.

THEOCRACY. Gr. Θεος, *God*, and κρατεω, *I rule.* A term expressing or signifying the government of a State immediately by God.

THEODORE, *of Mopsuestia.* An ancient Christian writer, so called from a city of Cilicia, of which he was made bishop in 394. He was edu-

cated and ordained priest in a monastery, became one of the greatest scholars of his time, and had the famous Nestorius for his disciple. He died about the year 429. He wrote a number of learned works, of which are now extant only a Commentary on the Psalms, another on the Twelve Minor Prophets, and several Fragments, enumerated by Dupin, which are printed in the Bibliotheca of Photius. Those parts of his works supposed to contain the distinction of two persons in Christ; the letter of Ibas, bishop of Edessa, who defended him; and the anathemas published by Theodoret, bishop of Cyprus, against S. Cyril, in favor of Theodore of Mopsuestia, occasioned no little disturbance in the Church. This dispute is called the affair of the *Three Chapters*, and was not settled till the fifth General Council (the second Council of Constantinople), in 553, when he and his writings were anathematized.—*Rose.*

THEODORET. A learned prelate and ecclesiastical historian. He was born at Antioch about 393, and became a disciple of Theodore of Mopsuestia and John Chrysostom. In 420 he was chosen bishop of Cyrus, or Cyricus, a city of Syria, near the Euphrates. In the Council of Ephesus, he was one of the most strenuous defenders of the Eastern prelates; and he composed five books against Cyril of Alexandria, in which he undertook to refute his anathematisms, and accused him of heresy. He refused to subscribe the condemnation of Nestorius, though afterwards he attacked his opinions. After the death of Cyril, his successor, Dioscorus, followed up his plan of enforcing upon the whole Eastern Church the doctrine of the coalescence of the Deity and humanity into one nature, in the person of Christ; and because Theodoret refused to subscribe to this doctrine, he caused him to be anathematized, and in a general synod at Ephesus, deposed him in his absence. Theodoret was afterwards restored at the Council of Chalcedon in 451, and died in the year 457. He wrote many learned and valuable works. His Ecclesiastical History, in five books, is a kind of supplement to those of Socrates and Sozomen, after which it was written. It begins where Eusebius ends, namely, at the rise of Arianism, in 322 or 323, and it terminates in 428. The best edition of Theodoret is that of Schulze, Halle, 1768–1774, 5 vols. 8vo.—*Rose.*

THEODOTION. An Ebionite, of Ephesus. He was author of a Greek version of the Old Testament, and lived in the former part of the second century. His version of Daniel was substituted by the ancient Church for the Septuagint version of that book.

THEOLOGUS. Anciently, the *Theologus* was a Professor of Divinity attached to a cathedral church, whose office it was to promote the study of theology among the clergy of the diocese, and to instruct them in all things relating to the cure of souls. He usually held a prebendal stall in the cathedral.—*Hart's Eccl. Records.*

THEOPHANY, THEOPHANIA. Gr. Θεος, *God*, and φαινομαι, *I appear*. A word signifying the manifestation or appearing of God to man. It is the name of the festival otherwise known as the Epiphany.

THEOPHILUS was brought up in the pagan religion, and after his conversion to Christianity, was consecrated bishop of Antioch, in 168 or 170, and governed that See for twelve or thirteen years. He was a vigorous opponent of heresy, and wrote a book against Marcion, and a treatise against Hermogenes, with some other tracts, which have perished. There are extant three books addressed by him to Autolycus, a learned heathen, who had written a vindication of his religion against the attacks of the Christians. He was the first who applied the term 'Trinity' to express the three persons in the Godhead.—*Rose.*

THEOPHILUS, patriarch of Alexandria, was consecrated to that See in 385, after the death of Timotheus. He obtained power and reputation by his zeal in promoting the demolition of the temple of Serapis and the other temples of heathenism in Egypt, in 389. He afterwards quarrelled with Chrysostom, when the latter was raised to the See of Constantinople in 397; and though reconciled to him in appearance, he continued to be secretly his enemy, and at last, in 403, formally deposed him. He died in 412. He wrote a treatise against Origen, and some other works. Some of his letters are extant among those of Jerome.—*Rose.*

THEOPHYLACT, archbishop of Achris, the capital of Bulgaria, flourished in the eleventh century. He was a native of Constantinople. He zealously exerted himself to establish the Christian faith in his diocese, and composed several works which have ranked him among the principal ecclesiastical writers of that age. It is not known when he died; but he appears to have been living in 1077. His principal work is Commentaries upon the Four Gospels, the Acts of the Apostles, and the Epistles of S. Paul. He also wrote a Commentary on the Minor Prophets. His works were published in Greek and Latin, at Venice, 1754, fol.—*Rose.*

THERAPEUTÆ, or *Worshippers*. A mystic, ascetic sect in Egypt, akin to the Essenes in Judea. They sprung up about the end of the first century, and attempted to form into a harmonious system the religion of Moses and the philosophy of Plato. Their designation was expressive of the extraordinary purity which they claimed for their religious worship and discipline. With a kind of religious frenzy, they placed their whole felicity in the contemplation of the Divine nature, and detached themselves from secular affairs, transferred their property to their relations or friends, and withdrew into solitary places. How long this sect continued is not known. —*Schaff, Hist. Church. Encyc.*

THIRD HOUR. Nine o'clock in the morning, by Jewish reckoning.

THIRTY-NINE ARTICLES. See Articles of Religion.

S. THOMAS'S DAY. A festival kept in honor of the memory of S. Thomas, one of our Lord's twelve disciples. S. Thomas was surnamed Didymus, from a Greek word signifying a twin; which meaning is also attached to the Syriac word *Thauma*, whence is derived his name Thomas. It was customary with the Jews, when travelling into foreign countries, or familiarly conversing with Greeks and Romans, to assume to themselves a Greek or a Latin name of great affinity, and sometimes of the very same signification with that of their own country.

The lineage of S. Thomas is not recorded in Scripture. It is, however, very probable that he was by nation a Galilean, and it is certain that he was by profession a fisherman, and for some time partner with S. Peter.

'The most remarkable event recorded of him in Scripture is his sudden conviction of the truth of our Lord's resurrection, after expressing the most obstinate incredulity. What Jesus said to S. Thomas on this interesting occasion, "*Blessed are they that have not seen, and yet have believed*," should enforce the reasonableness and necessity of yielding assent on *sufficient testimony*, without requiring the *strongest possible*. And the impassioned acknowledgment of the Apostle, "*My Lord, and my God*," should remind us of the divine dignity of Him whose advent we are about to celebrate.'

The sphere of his apostolic labors was chiefly in Parthia. He declared Christ to the Medes and Persians; and we learn from Gregory Nazianzen, that he travelled as far as India. S. Chrysostom also intimates his preaching in Ethiopia. He finally suffered martyrdom in India, through the hostility of the Brahmins, who excited the people and the soldiery to take his life.

THOMISTS. The followers of Thomas Aquinas, the *Angelic* Doctor, one of the most distinguished schoolmen of the thirteenth century. They differed from the rival sect of Scotists chiefly in the milder form under which they adopted the doctrines of Realism. The Scotists regarded the 'universal' as objectively and independently real; the Thomists sought rather to ground the objective in a spiritual or rational principle, in some degree approximating to the Platonic doctrine of ideas. The Thomists continued as a sect to the commencement of the seventeenth century, and numbered several eminent men in their ranks, among whom may be mentioned Algidius of Colonna, and Francis Suarez.—*Brande.*

THREE CHAPTERS. See the end of article THEODORE.

THRONE. Gr. Θρονος. In ecclesiastical architecture, a chair or seat elevated above the level of the floor, for the use of the bishop. It is frequently richly ornamented, and covered with a canopy.

'The bishop's throne, καθεδρα (from which the term *cathedral* is derived), in primitive times stood in the very centre of the *apse*, behind the altar, the seats of the presbyters being arranged on each side, in a semicircle. The

throne of Exeter cathedral, under a richly carved and crocketed canopy, rising to the very roof of the choir, is by far the most beautiful in England. That at Durham is also remarkably fine.'—*Hart's Eccl. Records.*

THUNDERING LEGION. A certain legion of Roman soldiers under Marcus Aurelius, so named on account of a marvellous event which occurred when they were about to engage in battle with the Germans and Sarmatians. Eusebius relates that the army was suffering with thirst, and on this account much embarrassed. 'Those soldiers, however, who belonged to the Melitine legion, as it was called, by a faith which has continued from that time to this, bending their knees upon the earth while drawn up in battle array against the enemy, according to our peculiar custom of praying, entered into prayer before God. And as this was a singular spectacle to the enemy, a still more singular circumstance is reported to have happened immediately; that the lightning drove the enemy into flight and destruction, but that a shower came down and refreshed the army of those that then called upon God, the whole of which was on the point of perishing with thirst.' This history, it appears, was attested not only by Christian writers, but by some of the heathen, who, however, attributed the event to the enchantment of magicians, or the prayers of Marcus the emperor. From that time, says Apollinaris, the legion at whose prayers the wonder took place, received from the emperor an appellation appropriate to the event, being called the *Fulminea*, or *Thundering Legion.*

THURIBULUM. A censer for the burning of incense in churches. It is commonly a spherical box of metal, with holes in the upper part for the emission of the fumes, and is suspended from the hand by chains.

TIARA. A name given to the peculiar mitre or triple crown worn by the pope of Rome. At first, it was nothing more than a round high cap, similar to that commonly worn by bishops. Nicholas I. added the first golden circle, as the sign of the civil power; the second was added by Boniface VIII., about 1300; the third by Urban V., about 1365.—*Bowden's Life of Gregory VII.*

TIBERIAS, SEA OF. See GENNESARETH.

TIDE. This is the Saxon word for hour, time, ebb and flow of the sea, and also the day of a festival, or the festival itself. Thus Shrove-tide, Whitsun-tide, Lammas-tide, Lenten-tide, Easter-tide, S. John's-tide, and others.—*Hampson's Med. Kal.*

TIERCE. One of the canonical hours of prayer. See CANONICAL HOURS.

TITHE, or TYTHE. In the Church of England, a tenth part of the profits accruing from the produce of estates, applied to the maintenance of the clergy. The system of tithes being unknown in the American Church, little need here be said concerning them, except in the way of removing an objection frequently made against the English Church, and reflected from

that to the prejudice of our own. The alleged injustice of exacting tithes (in England) from persons who are on principle opposed to the established Church, can only be urged by those who lose sight of the origin of this mode of clerical maintenance. Originally, the proprietors of estates, or lords of the manors, generally built, at their own cost, the parish churches in their neighborhood; and for the support of the clergy, and other purposes of a religious nature, instead of granting a pecuniary stipend, they allotted a tenth part of the produce of their estates. 'Tithes were originally given,' says a writer, 'not only to support the clergy, but also to keep the churches in repair, and to maintain the poor; and for many hundred years they were faithfully applied to all these purposes; at last, however, in the reign of Henry VIII., a large portion of the tithes, and other property which had been taken from the parochial clergy by the religious houses or monasteries, was, on the suppression of those monasteries, not restored to the parochial clergy, but given away to noblemen and others of the laity. Thus, as the clergy lost forever a great proportion of their property, it would have been manifestly unjust to make them support all the poor, and repair the churches at their sole cost, as they did originally. In consequence, the law has since established the rule, that the owner of the tithes shall keep the chancel of the church in repair, instead of the whole church; and that he shall support a part of the poor, or in other words, pay poor-rate on his tithes, in the proportion which his tithe property bears to the other property of the parish. The right of the clergy, therefore (and other tithe-holders), is as ancient, and as well-founded in law and in custom, as the right to any property in the kingdom; and the payment of tithes is, in reality, a deduction, not from the wages of the poor laborer, or from the just profits of the farmer, but from the rent of the landed proprietor; and in consequence, it is most inconsistent with common honesty to represent the clergy, because they possess property of this description, as invading the fair profits of the farmers, or keeping down the wages of the industrious poor.'

TITLE. A term importing any church or place where a clergyman is appointed to exercise his functions. From a very early period bishops have been restricted from ordaining persons *at large*, i. e., without possessing a determinate sphere of labor. Thus the 6th Canon of Chalcedon, A. D. 451, ordains, 'That no one be ordained either priest or deacon, or to any ecclesiastical Order at all *at large*, but be particularly assigned, when ordained, to the Church of some city, or village, etc.; and the holy Synod hath determined, that the ordination of those who are ordained at large, be null, and that they may nowhere be capable of officiating.' In agreement with this practice, the 33d Canon of the Church of England, headed, 'The Titles of such as are to be made Ministers,' begins thus: 'It hath been long since provided by many decrees of the ancient Fathers, that none should be ad-

mitted either deacon or priest, who had not first some certain place where he might use his function. According to which examples, we do ordain, that henceforth no person shall be admitted into Sacred Orders, except he shall at that time exhibit to the bishop, of whom he desireth imposition of hands, a Presentation of himself to some Ecclesiastical Preferment then void in that diocese.' In the American Church, the restriction only concerns those who apply for priest's Orders. See the Canon of the General Convention.—*Digest, Title* I., *Canon* 7, *sect.* x.

TITULAR. In ecclesiastical usage, a person invested with the title to a benefice; generally used for one who has the title *only* without possession or enjoyment. See the preceding article.

TOBIT, BOOK OF. One of the apocryphal books of the Old Testament. Concerning the author, and the time when he flourished, we have no certain information. According to Jerome, who translated the book of Tobit into Latin, it was originally written in Chaldee by some Babylonian Jew. It was probably begun by Tobit, continued by his son Tobias, and finished by some other individual of the family; after which it was digested into the order in which we now have it. Although the book of Tobit has always been rejected from the sacred canon, it was cited with respect by the early fathers of the Christian Church; the simplicity of its narrative, and the pious and moral lessons it inculcates, have imparted to it an interest which has rendered it one of the most popular of the apocryphal writings. —*Horne's Introd.*

TOKENS. See Banners.

TONALE. A treatise on the Tones in Plain Chant.

TONES, GREGORIAN. See Gregorian Tones.

'TORMENTORS.' Those in ancient times who punished criminals or refractory witnesses with certain instruments of torture. The name was also given to jailers or door-keepers of prisons.—*Matt.* xviii. 34.

TRACERY. In Gothic architecture, the intersection, in various ways, of the branching mullions in the head of a window, or in the subdivisions of groined vaults, or other similar interlacing of Gothic figures and forms.

TRADITION. That which has been delivered or handed down from one age to another. In the Church, it refers to customs, forms, rites, and ceremonies which have been transmitted by oral communication. The term, as used in Article XXXIV., is not to be understood as including *matters of faith*, said by the Church of Rome to have been delivered by the Apostles, and from them preserved to the present day. The traditions for which the Article requires respect and obedience, are all those customs and ceremonies in established use which are not expressly named in the Scriptures nor in the written laws or rubrics of the Church, but stand simply on the ground of prescription. Among these may be mentioned the alternate mode of

saying or singing the Psalter,—the custom of bowing in the Creed,—the postures in various offices of the Church,—the use of a doxology and collects after sermon,—the practice of pouring the baptismal water on the head,—the quantity of the elements consumed in the Eucharist, and many other customary things. These, though unwritten, are not the less obligatory when ascertained to be standing customs of the Church. The Article ordains that, 'Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like), as he that offendeth against the common Order of the Church.'

TRADITORS. Those who, during the great Dioclesian persecution, were so overcome by fear, or allured by promises, as to give up the sacred books, or the vessels and other property of the Church, into the hands of their enemies, in order to save their own lives. The first Council of Arles, held immediately after the persecution, makes it deposition from his order for any clergyman who could be convicted by the public acts of this crime, either of betraying the Scriptures, or any of the holy vessels, or the names of his brethren, to the persecutors.

TRANSEPT (quasi transeptum). The transverse portion, or cross aisle, of a cruciform church; that part which is placed between and extends beyond those divisions of the building forming the nave and choir. The transepts are the arms projecting each way on the side of a church whose groundplan is a cross.

'TRANSITORY PROMISES.' See Article VII.; the design of which is, to assert the perfect doctrinal harmony existing between the Old and New Testaments. There have not been wanting those who, under pretence of a supreme reverence for the writings of the Apostles and Evangelists, have set a lighter value on the older portions of revelation, viewing them as temporary and imperfect illustrations of the designs of God in the salvation of men; and consequently, that the saints under the Jewish dispensation regarded the promises of God, not in their true spiritual sense, but as confined to temporal blessings only; such, for example, as the eventual possession of the land of Canaan, and the prosperity which should follow the triumphs of the expected Messiah. Hence the Article declares that, so far from this being true, *everlasting life* is offered to mankind by Christ, both in the Old and New Testament, He being the only Mediator between God and man; and therefore, 'they are not to be heard which feign that the old Fathers [ancient saints under the patriarchal and Jewish dispensations] did look only for *transitory promises*,'—i. e., for promises relating only to temporal blessings.

TRANSLATION. In the Church of England, the removal of a bishop from the charge of one diocese to that of another,—in which case, the bishop, in his attestations, writes *anno translationis nostræ*, not *anno consecrationis nostræ*. Also, in literature, the rendering of a work from the original into another language. The scriptural portions of the Prayer-book are not all derived from the translation in common use. For example, 'the version used in the Psalter is the old translation of the Bible—that of Tyndale and Coverdale (1535) and Rogers (1537)—which was revised by Cranmer (1539), and published in a large volume, and placed in the churches with the royal sanction. The old Psalter was not altered, because the choirs were accustomed to it, and its language was considered to be more smooth and fit for song.'—*Procter*.

The sentences in the Offertory, and occasional verses in other parts of the Communion Office, will be found to vary in language from the authorized version, being derived from the 'Bishop's Bible,' in use when the Office was framed.

TRANSOMS. The horizontal stone bars, beams, or divisions crossing the mullions in the lights or tracery of windows.

TRANSUBSTANTIATION. In the Romish Church, the doctrine of the change of the elements in the Lord's Supper into the substantial body and blood of Christ. This is presumed to take place in an inscrutable manner, in the act of consecration, or at the uttering of the Scripture words in the Mass, 'This is my body,' and 'This is my blood.' Against this the Episcopal Church protests, on the ground that it is not legitimately deducible from Scripture,—that it is contradictory to the evidence of the senses,—that it involves absurdities of the most extravagant nature, and subverts the design of the Lord's Supper.

TREFOIL. In Gothic architecture, an ornament consisting of three cusps in a circle, formed by describing three small circles within a large one.

TRENT, COUNCIL OF. This council was assembled by Paul III., in 1545, and continued until 1563, under Julius III. and Pius IV. This celebrated council was convoked at a period when the Christian world was agitated by the early efforts of the Reformers; and its most important decrees have, therefore, reference to the points on which the controversies of the Reformation chiefly turned: e. g., transubstantiation, image-worship, the authority of the pope. There is a certain degree of ambiguity in the expression of some of its decrees, owing to the uncertainty which the doctrines of the Reformers caused in the minds of supporters of the Romish faith. But, on the whole, it cannot be denied that they express the general belief of Western Christians at a period when they were drawn up; and that they condemn, although with little decision and firmness, many of the gross abuses of the Church. The authority of these decrees (except so far

as the more strictly doctrinal part of them is imbodied in the Creed of Pope Pius IV.) has been much debated among Romish ecclesiastics. In Germany, Poland, and Italy, they appear to have been adopted from the beginning, without restriction; in Spain only with the reservation of the rights of the monarch; in France they have never been solemnly received. But, as regards the more important portions of them, which contain the rule of faith, they probably express with accuracy the belief of the Roman Catholic Church at the present day. The famous history by Father Paul (*Paolo Sarpi*) is, in many respects, a noble model, but does not always contain a fair estimate of the subject. That of Cardinal Pallavicini represents the more strictly Romish view.—*Mosheim. Robertson's Charles V. Hallam's Intr. to the Lit. of Europe. Brande.*

TRENTALS. Masses said every day for thirty days, for a deceased person.

TRIENNIALS. Masses celebrated every day for three years, for a deceased person.

TRIFORIUM. In Gothic architecture, the gallery or open space over the aisles of a cathedral or large church, between the vaulting and the roof. It is generally thrown open to the nave, choir, or transept, by a row of arched openings beneath the clere-story windows, and over the main arches of the building. The triforium occurs only in large churches, and is varied in the arrangement and decoration of its openings in each successive period of architecture.

TRINE IMMERSION. Lat. trinus, *threefold.* In baptism, the immersion of a person three times, in correspondence with the names of the three Persons in the Trinity, and in symbolical allusion to the three days of Christ's lying in the grave. Sometimes, in like manner, the water is applied three times by affusion or pouring.

TRINITARIANS. The general designation of all who believe in the One, Holy, Blessed, and Glorious Trinity.

TRINITY. The three Persons comprised in the Godhead, and distinguished as the Father, the Son, and the Holy Ghost. The term itself is not found in the Scriptures, but its introduction is referred to the early part of the second century. See THEOPHILUS.

TRINITY SUNDAY. On this day the Church particularly celebrates the great doctrine, that we worship three Persons, but one God. 'May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*'—2 *Cor.* xiii. 14.

'This festival is not of so ancient a date as the rest of the great feasts of the year. As the praises of the Trinity were every day celebrated in the doxology, hymns, and creeds, the Church thought there was no necessity to set apart one particular day for that which was done on each. But

afterwards, when the Arians, and such like heretics, were spread abroad over the world, and had vented their blasphemies against this divine mystery, the wisdom of the Church thought it convenient, that notwithstanding the blessed Trinity was daily commemorated in the public offices of devotion; yet it should be the more solemn subject of one particular day's meditation.

'The reason why this day was chosen as most seasonable for this solemnity, was, that our Lord had no sooner ascended into heaven, and the Holy Ghost descended upon the Church, but there ensued the full knowledge of the glorious and incomprehensible Trinity, which before that time was not so clearly known.

'The Church, therefore, having devoted several foregoing solemn festivals to the honor of each several Person by Himself, thereby celebrating the Unity in Trinity, it was thought highly seasonable to conclude those solemnities by adding to them one festival more to the honor and glory of the whole Trinity together, therein celebrating the Trinity in Unity.'

TRISAGION, TRISAGIUM, TERSANCTUS, or SERAPHIC HYMN. Gr. τρις, *thrice*, and ἅγιον, *holy*. The hymn in the Communion Office, beginning, 'Therefore with angels and archangels.' This celebrated anthem is probably the most ancient and universally received of all Christian songs of praise. Its position in the established liturgies has always been (as in the Prayer-book) a little antecedent to the prayer of consecration; and the hymn itself does not appear in any other Office than that of the Communion. The antiquity of the Tersanctus, and its prevalence in the liturgies of the Eastern and Western Churches, naturally lead to the conclusion that it was derived from the apostolic age, if not from the Apostles themselves. It is remarked by Palmer, that no liturgy can be traced in all antiquity, in which the people did not unite with the invisible host of heaven in chanting these sublime praises of the most high God. From the testimony of Chrysostom and Cyril of Jerusalem, we find that the seraphic hymn was used in the liturgy of Antioch and Jerusalem in the fourth century. The Apostolical Constitutions enable us to carry it back to the third century in the East. It is also spoken of by Gregory Nyssen, Cyril of Alexandria, Origen, Hilary of Poictiers, Isidore, and other Fathers, as having formed a part of the liturgy. In the liturgy of Milan it has been used from time immemorial, under the name of Trisagium; and in Africa, we learn from Tertullian that it was customary in the second century. Thus it appears that this hymn was universally prevalent in the Christian liturgies, from the very earliest period.—*Origines Liturgicæ.*

The Trisagion properly commences at the words 'Holy, holy, holy,' from which the name is derived. The portion preceding this is rather a preface or introduction than a part of the hymn itself, though by custom the whole is now repeated as an act of praise.

TRITHEISM. Gr. τρεις, *three*, and Θεος, *God*. The belief in three Gods; an error to which some writers have unconsciously approached in their zeal to support the honor due to each of the three Persons of the Trinity. In resisting the error of Sabellius, who confounded the separate natures of Father, Son, and Holy Ghost, these came near falling into the opposite doctrine of three Gods.

TRITHEISTS. A class of men in the early Church (probably a branch of the Gnostics), who so corrupted the doctrine of the Trinity as to make it equivalent to three Gods. Instead of three divine Persons under the economy of Father, Son, and Holy Spirit, they brought in three collateral, coordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the proper notion of three Gods. And having made this change in the doctrine of the Holy Trinity, they made another change answerable to it in the form of baptism. For instead of baptizing in the name of the Father, Son, and Holy Ghost, they brought in an unheard-of form of baptizing in the name of three unoriginated principles, as we learn from one of those called the Apostolical Canons.—*Bingham.*

'TROTH.' This word occurs in the Prayer-book, only in the Marriage Service, thus:—'and thereto I plight thee my *troth*;' that is, 'thereto I most solemnly pledge thee my *truth* and *sincerity*.' Near the end of the same service the minister says, that the persons now married have 'pledged their *troth*, each to the other,' or in other words, have promised, in the presence of God, to be *true* and *faithful* to each other, and that they have been honest and sincere in the solemn contract just made.

'TRUMP.' A trumpet; the loud blast of a trumpet.—1 *Cor.* xv. 52; 1 *Thess.* iv. 16.

'TRUTH OF OUR NATURE.' See the 15th Article. 'Christ in the *truth of our nature*, was made like unto us in all things, sin only except,' i. e., in assuming our nature, He became truly and really all that is understood in the idea of humanity, sin excepted; having a human body and a reasonable human soul, and in union with these, that other and superior nature which characterized Him as possessing 'all the fulness of the *Godhead*, *bodily*.'

TUNICLE. An ecclesiastical garment, supposed to have been originally the *colobium*, or *sticharion*, and that the sleeves or *epimanika* were afterwards attached to it. In the Roman Church, it is the vestment assigned to the sub-deacon, when he assists at mass, and corresponds to the dalmatic of the deacon. In the English Church, it is also assigned to the minister who assists at the celebration of the Eucharist. It was made of the same material as the vestment and cope.—*Bates' Christ. Antiq.*

TUNKERS, or DUNKERS. A religious sect, chiefly found in Pennsyl-

vania. Their name is said to be derived from tunken (Germ.), *to dip;* because in baptism they plunge the person head foremost into the water. They differ little in doctrine from the other Baptists; but every brother is allowed to speak in their assemblies. This society was originally founded by one Conrad Beissel, in 1720, who founded a colony called Ephrata, 60 miles from Philadelphia. The Tunkers wear long beards.—*Brande.*

'TURKS.' In one of the Collects for Good Friday this word seems to be representative, not only of those who are strictly Turks by nation, but of all who are followers of Mohammed, the false prophet. Thus, all who are not in the communion of the Church, are comprised in the four classes of Jews, Turks (or Mohammedans), Infidels (or the heathen), and Heretics.

TURRET. Lat. turris. A small tower, often crowning the angle of a wall, or placed on the summit of a larger tower.

'TURTLE-DOVE.' A bird somewhat smaller than the common dove. It was timid and fond of seclusion, and apparently of a mournful and apprehensive turn. To such a bird David appears to liken himself, or the poor around him, when he uttered those plaintive words, 'O deliver not the soul of thy *turtle-dove* unto the multitude of the wicked.'—*Psalm* lxxiv. 19.

TWELFTH-DAY. The festival of Epiphany, being the 6th of January, or the twelfth day after Christmas.

TWELFTH DAY *of the month.* In the Evening Service it is directed, that on the twelfth day of any month, the hymn after the second Lesson, beginning, 'God be merciful unto us,' is not to be used as on other days. The reason is, because it comes in the regular Psalms for the day, and would thus occasion an unnecessary and useless repetition.

TYPE. An impression, image, or representation of some object which is termed the *anti*-type. In this sense we often use the word to denote the prefiguration of the great events of man's redemption, by persons and things in the Old Testament.—*Hook.*

TYPICAL. Having the nature of a type.

TYRE. A celebrated city of Phœnicia, situated on the coast of the Mediterranean, within the bounds of the tribe of Asher. In the age of Solomon, this city had been founded more than 200 years. It lay midway between Egypt and Asia Minor, and was renowned for the splendor of its buildings, its vast commerce, its various manufactures, and its immense wealth. Tyre was besieged by the king of Assyria 720 B. C., who, at the end of five years, gave up the siege as hopeless. Near two hundred years later it sustained a siege for thirteen years against Nebuchadnezzar. And in 332 B. C., Alexander captured it after a siege of seven months. Tyre was once visited by our Saviour (*Matt.* xv. 21; *Mark* vii. 24); and S. Paul landed here on his way from Miletus to Jerusalem.—*Acts* xxi. 3–7.

U.

'UNADVISEDLY.' Without proper consideration, or previous thought: rashly, imprudently. For example, the Church instructs us that marriage is 'not to be entered into *unadvisedly*, or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.'

UNBAPTIZED ADULTS. For the reasons why the Burial Service is not to be read over these, See Burial Service.

UNCTION, EXTREME. See Extreme Unction.

'UNHALLOWED USES.' In the consecration of a church or chapel, the building is said to be separated henceforth 'from all unhallowed, ordinary, and common uses.' The word 'unhallowed,' as here used, does not mean simply such things as are morally evil, impure, and contrary to the spirit of religion, which is the popular sense, but strictly all such as are not *hallowed*, made sacred, and consecrated to holy purposes. This is a broader meaning than the former, of which it is inclusive, and the same sense is further carried out in the words 'ordinary and common.'

UNICORN. Properly, an animal with only one horn. The animal designated by that name in Scripture was characterized by great ferocity, agility, strength, and wildness. The Hebrew word, which signifies *erect*, not appearing to refer to any particular animal, nor to any number of horns, has given rise to various opinions as to its meaning or reference. That it was not the rhinoceros, as Bruce supposed, says Calmet, seems generally agreed by modern critics, but that it might have been the Eastern buffalo is not improbable.

UNIFORMITY, ACT OF. An act which secures in every congregation of the Church of England the same form of public prayer, administration of the sacraments, and other rites. Two Acts of Uniformity passed the British Parliament; the first in the reign of Elizabeth, the second in the reign of Charles II. By this latter, which is still in force, every person who has obtained preferment in the Church or the universities, must declare his assent to every thing contained in the Book of Common Prayer.—*Eden.*

UNINTERRUPTED SUCCESSION. The doctrine of a regular and continued transmission of ministerial authority, in the succession of bishops, from the Apostles to any subsequent period. To understand this, it is necessary to premise that the powers of the ministry can only come from one source—the great Head of the Church. By His immediate act the Apostles or first bishops were constituted, and they were empowered to send others, as He had sent them. Here, then, was created the first link of a chain,

which was destined to reach from Christ's ascension to His second coming to judge the world. And as the ordaining power was confined exclusively to the Apostles (See EPISCOPACY), no other men or ministers could possibly exercise it; from them alone was to be obtained the authority to feed and govern the Church of all the future. By the labors of the Apostles, the Church rapidly spread through the then known world, and with this there grew up a demand for an increase of pastors. Accordingly, the Apostles ordained elders or presbyters in all the churches; but the powers given to these terminated in themselves—they could not communicate them to others. A few, therefore, were consecrated to the same rank held by the Apostles themselves, and to these the full authority of the Christian ministry was committed, qualifying them to ordain deacons and presbyters, and, when necessary, to impart their full commission to others. Here was the second link of the chain. For example, S. Paul and the other apostolic bishops were the first. Timothy, Titus, and others, who succeeded to the same ministerial powers, formed the second. A third series of bishops were in like manner ordained by the second, as time advanced, and a fourth series by the third. And here the reader will perceive what is meant by *uninterrupted succession*, viz., a perfect and unbroken transmission of the original ministerial commission from the Apostles to their successors, by the progressive and perpetual conveyance of their powers from one race of bishops to another. The process thus established was faithfully carried on in every branch of the universal Church. And as the validity of the ministry depended altogether on the legitimacy of its derivation from the Apostles, infinite care was taken in the consecration of bishops, to see that the ecclesiastical pedigree of their consecrators was regular and indisputable. In case that any broke in upon the apostolical succession, by 'climbing up some other way,' they were instantly deposed. 'A great part of the ancient canons were made for regulating ordinations, especially those of bishops, by providing that none should be ordained, except in extraordinary cases, by less than three bishops of the same province; that strange bishops should not be admitted to join with those of the province on such occasions, but those only who were neighbors and well known, and the validity of whose orders was not disputed.' The care thus taken in the early ages to preserve inviolate the succession from the Apostles, has been maintained in all Churches Episcopally constituted, down to the present day. There are in existence catalogues of bishops from the present year back to the day of Pentecost. These catalogues are proofs of the importance always attached by the Church to a regular genealogy in her bishops. And they, as well as the living bishops themselves, are proofs of the reality of an apostolical succession. It has been well remarked that, 'Christ Jesus has taken more abundant care to ascertain the succession of pastors in His Church, than

ever was taken in relation to the Aaronical priesthood. For in this case, the succession is transmitted from seniors to juniors by the most public and solemn action, or rather process of actions, that is ever performed in a Christian Church—an action done in the face of the sun, and attested by great numbers of the most authentic witnesses, as consecrations always were. And I suppose it cannot bear any dispute, but that it is now more easily to be proved that the archbishop of Canterbury was canonically ordained, than that any person now living is the son of him who is called his father; and that the same might have been said of any archbishop or bishop that ever sat in that or any other Episcopal See during the time of his being bishop.'

Such, then, is uninterrupted succession; a fact to which every bishop, priest, and deacon in the wide world looks as the ground of validity in his orders. Without this, all distinction between a clergyman and a layman is utterly vain, for no security exists that Heaven will ratify the acts of an illegally constituted minister on earth. Without it, ordination confers none but humanly derived powers.

UNION, HYPOSTATICAL. See Hypostatical Union, and Substance.

UNITARIANS. A modern sect, resembling several in other ages, in the denial of the doctrine of the ever-blessed Trinity, and, by consequence, the Divinity of our Lord and Saviour Jesus Christ, and the true doctrine of the vicarious sacrifice for sin, made on the cross by the death of the Redeemer. The Unitarians—more properly Humanitarians—are most numerous in the New England States, principally in Massachusetts. Their form of government is Congregational; and they, for the most part, agree with the Universalists in regard to the duration or the reality of the future punishment of the wicked.

UNITAS FRATRUM, UNITED BRETHREN, or MORAVIANS. A denomination of Christians formed by descendants of the Bohemian Brethren, who, being persecuted in their native country, on account of their peculiar religious opinions, founded a colony under the patronage of Count Zinzendorf, on an estate of his, called Bethelsdorf, in Upper Lusatia, in the year 1722, to which colony the name of Herrnhut was given, on account of its situation on the southwestern declivity of a hill called the Hutberg. In the course of time, and after gaining many friends, the propriety of making some general agreement concerning faith and rules of conduct, was suggested. Accordingly, under the guidance of Count Zinzendorf certain articles of union were proposed among them, which, leaving all the distinctive doctrines of the various Protestant denominations entirely out of the question, adopted, as articles of faith, only those fundamental Scripture truths in which they all agree, and at the same time, introduced a system of social

compact and church discipline, resembling that of the ancient Church of the Moravian Brethren, and intended to form a society in some degree such as the primitive Churches are represented to have been. This belief and form was generally adopted in 1727, and thus formed the first stock of the present society of United Brethren. They, however, insist that they are not a separate sect or denomination, because their union is exclusively founded on general Christian doctrines; still, when required to point out their creed, they profess a general adherence to the Augsburg Confession, though they do not bind their ministers to its adoption. The society early undertook to propagate the Gospel among heathen nations; and in the prosecution of this, they planted colonies to facilitate the work, in different parts of Germany, England, Holland, and America, all of which together now constitute the Unitas Fratrum, the *Unity of the Brethren.* Each individual colony is under the superintendence of the board of general direction of the Unity; which superintendence, in England and America, is administered by subordinate local boards. in respect to all things not of a general nature. In regard to divine worship, the Church Litany is publicly read on Sunday mornings, and sermons are delivered to the congregation. The Brethren also devote much attention to church music.—*Abridged from an Article in Rupp's Hist. of Rel. Denominations.*

The United Brethren claim the possession of a valid Episcopacy, their bishops having derived authority through the original body of the Bohemian Brethren, and more remotely from the Waldenses and the Greek Church. It appears that after the Bohemian persecution in the early part of the fifteenth century, which deprived this body of their bishops, three pastors of the Bohemian Church were sent to the Waldenses dwelling in Austria and Moravia, to receive Episcopal consecration; and that the Churches of those States always acknowledged that they had received the authority of laying on of hands, and external succession, from the Waldenses. Dr. Allix quotes Commenius (the only bishop who survived the persecution), as saying: 'Forasmuch as the said Waldenses declared that they had lawful bishops among them, and a lawful and uninterrupted succession from the Apostles themselves, they very solemnly created three of our ministers bishops, conferring upon them the power of ordaining ministers, though they did not think fit to take upon them the name of *bishop*, because of the anti-christian abuse of that name, contenting themselves with the name of Elders.' Concerning the Waldenses, Mosheim says that 'the government of the Church was committed, by the Waldenses, to bishops, presbyters, and deacons; for they acknowledged that these three ecclesiastical orders were instituted by Christ Himself.' The Episcopacy of the United Brethren, therefore, derives its warrant from that of the Waldenses. This order of bishops was afterwards carefully preserved among the Breth-

ren; and Dr. Bowden remarks that Crantz, in his *Ancient History of the Brethren*, gives a catalogue of Moravian bishops, from those consecrated in 1467, by Stephen, bishop of the Waldenses, down to David Nitshman, consecrated in 1735, by Paul Jablonsky. The whole list numbers and names sixty-seven bishops. At about the same period, and subsequently, several events transpired which partook more or less of the character of a recognition of the Moravian Episcopacy by members of the Church, and the Parliament of England. 'On the 10th of March, 1715, an order was issued by the Privy Council, "for preserving the remainder of the Episcopal Churches in Great Poland and Polish Russia," upon a representation made to the king by Dr. William Wake, archbishop of Canterbury, and Dr. John Robinson, bishop of London. In 1737, also, Dr. Potter, archbishop of Canterbury, wrote to Count Zinzendorf, on his consecration as bishop, congratulating him on that event, promising his assistance to their Church, and warmly commending it for having maintained the pure and primitive faith and discipline, in the midst of the most tedious and cruel persecutions. About the same time, he wrote to Dr. Secker, bishop of Oxford, on the subject, expressing his conviction of the genuineness of the Moravian Episcopal succession; and in 1749, on the recommendation of his Grace, the Parliament of Great Britain passed an act in their favor, recognizing them as "an ancient Episcopal body."' It does not appear, however, that the Church of England has confirmed, by any act, these expressions of opinion on the part of individual bishops and others. The whole question turns on the validity of the Waldensian Episcopacy, the evidence of which is thought by many to be too weak to be readily admitted, and yet too strong to be easily set aside. See *Dr. Bowden's Letters to Dr. Miller*, 2*d Series*, pp. 160–164.

UNITY. Unity is one of the prominent characteristics of the Church o. Christ; and the maintenance of it one of the most imperative duties of all who belong to that Church. That the Church is *one* body,—*one* holy temple,—*one* spiritual kingdom, we have already shown in a former article (See SCHISM), and it is unnecessary here to repeat what has been said under that head.

The ground of unity lies in a universal consent to the same faith and ministerial order, together with a submission to the general discipline of the Church. So far as the New Testament history extends, we find that unity in these was most scrupulously maintained. This resulted from the solemn importance attached to it by the Redeemer. In the apostolical Epistles, exhortations to unity abound on almost every page, and these not delivered in a cold, didactic manner, but with remarkable emphasis, as though the safety of the Church and the hopes of all Christians were identified with it 'Now I BESEECH you, brethren,' says S. Paul, '*by the name of our Lord Jesus Christ*, that ye ALL speak the same thing; and that there be *no divi-*

sions among you; but that ye be *perfectly joined together in the same mind*, and in *the same judgment.*' Again: 'Now I BESEECH you, brethren, *mark them which cause divisions and offences* contrary to the doctrine which ye have learned; and avoid them.' And even the beloved Apostle rouses into a strain of holy indignation against those who interfered with the unity of the Church, commanding all not to receive them into their houses, neither to bid them 'God speed,' at the risk of being accounted partakers of their evil deeds. And when we turn to S. Peter and S. Jude, and witness their vehement and scorching accusations of these enemies of the body of Christ, we can only explain it by the heinousness of the sin committed, and the fact that the Apostles spoke 'as they were moved by the Holy Ghost.' The Christians of the following ages followed the course marked out for them by inspired men. Hence the canons of the Church Catholic abound with regulations respecting unity; and the writings of the Fathers are full of exhortations to the same effect. Sectarianism had no shelter, but was frowned upon as a fearful crime. All branches of the Church were in communion with each other. Every clergyman was a minister of the Church universal. Every member of the Church was entitled to his privileges, in whatever quarter of the world he might travel. See COMMUNION, CHURCH. This was evidently what Christ intended, and what His Gospel inculcated. Why, then, has unity since been banished, as though another Gospel had been revealed,—as though it were no longer incumbent on Christians,—as though 'variance, strife, seditions, and heresies' were now rather fruits of the Spirit than works of the flesh? Three hundred years ago, sectarianism was well-nigh unknown. The Latin and Oriental Churches, it is true, had long been sundered; and on those who brought about the disaster by jealousy and contention, let the blame rest. Still, what hindered the *reformed* from maintaining 'the unity of the spirit, in the bond of peace?' The Church of England, as was confessed by all parties, retained the apostolic foundation, in the struggle with her desperate foe. What, then, could sanction the creation of rival communions? If *she* held forth the Gospel in its integrity,—the sacraments in their purity,—the ministry with its divine sanction, and presented within her fold all the appointed means of salvation,—by what plea could disunion be vindicated? *Necessity* was alleged. The sight of a robe of lawn was accounted a just excuse for schism. A thousand little points of ceremony, innocent as the dew-drop, were so many reasons why there should be 'divisions and offences.' Here dissent took its rise, and its fruitful consequences may now be known and read of all men. What has been gained? No good but what the Church was qualified to give in fourfold abundance. No virtue has thriven the better; no truth has shone brighter; and no consolation has soothed the wounded spirit more tenderly than under the nursing care of the Church. And what is the prospect?

Let the intelligent non-episcopalian look to Germany as the type, with Deism (under a softer name) stalking into its pulpits. Let him look to the Unitarian chapels of England, most of them originally such as Matthew Henry's was. Let him turn to puritan New England, and inquire the pedigree of its Socinianism. Let him take up the startling indications which have been given of the growth of Rationalism, and then judge whether schism does not contain within it the elements of early disease and mortality,—a liability and a destiny too awfully corroborative of the truth, that they 'who have sown the wind shall reap the whirlwind.'

UNITY OF GOD. A term made use of to denote that there is but *one* God, or Self-existent Being.

UNIVERSAL CHURCH. The Church of God 'throughout all the world;' or, as it is called in the Nicene Creed, the 'one Catholic and Apostolic Church.' See CHURCH and CATHOLIC.

UNIVERSALISTS. Those who deny the doctrine of the eternal duration of future punishment, and believe that as redemption was universal, so also will be future salvation. The Universalists do not all hold the same doctrine on this important question, some contending that at death all the sins, errors, and infirmities of the person will be done away by the free mercy of God, and the soul admitted to enjoyments for which it will then be fitted. Others admit that there will be a degree of punishment proportioned to the demerits of the sufferer; but that it will be, in all cases, of temporary duration, and will issue in the restoration of the whole human race, and even the fallen angels. These latter are more properly called *Restorationists.* In some points of doctrine the Universalists assimilate with the Unitarians.

UNLEAVENED BREAD. In the early Church, the Eucharist was undoubtedly celebrated with common leavened bread. But in the Middle Ages, a violent controversy arose between the Schoolmen and the Greeks on this subject; the Greeks terming the Latins *Azymites*, for consecrating in *Azymis*, that is, *unleavened bread;* and the Latins, on the other hand, charging the Greeks with deviating from the example of Christ, and the practice of the ancient Church, by using *leavened bread.* This chief argument of the Schoolmen, says Bingham, is no ways conclusive. For though our Saviour celebrated His last supper with unleavened bread, yet this was at the Passover, when none other could be used. After His resurrection He probably celebrated in *leavened* bread, and such as was in common use at all other times, except the time of Passover. And that the Church always used common bread, appears from the following arguments. 1. That the elements were usually taken out of the oblations of the people, where doubtless common bread and wine were offered. 2. It is noted by Epiphanius, as a peculiar rite of the Ebionite heretics, that they celebrated

in unleavened bread and water only: which plainly argues that the Church did otherwise. 3. The ancients say expressly that their bread was common bread, such as they made for their own use upon other occasions. 4. The ancients are wholly silent as to the use of unleavened bread in the Church. 5. It is observable, that neither Photius, nor any other Greek writer before Michael Cerularius, A. D. 1051, ever objected the use of unleavened bread to the Roman Church: which argues that the use of it did not prevail till about that time; else there is no doubt that Photius would, among other things, have objected this to them. These arguments put the matter beyond all dispute, that the Church, for a thousand years, used no other but common or leavened bread in the Eucharist.—*Orig. Eccl.*

The first Common Prayer-book of King Edward VI., enjoins unleavened bread to be used in the Holy Communion throughout the whole kingdom. It was ordered to be *round*, in imitation of the wafers used by the Greek and Roman Churches; but it was to be *without all manner of print*, the wafers usually having the impression either of a crucifix or the Holy Lamb; and *something more large* and *thicker* than the wafers, which were of the size of a penny. This rubric, affording matter for scruple, was set aside at the review of the liturgy in the 5th of King Edward, and another inserted in its room, by which it was declared sufficient that *the bread be such as is usually eaten at the table.* By the injunctions of Queen Elizabeth, wafer bread seems to have been again enjoined, for among other orders, this is one, 'For the more reverence to be given to these holy mysteries,—the sacramental bread [shall be] made and formed plain, without any figure thereupon, of the same fineness and fashion, round, though somewhat bigger in compass and thickness, as the usual bread and wafers, heretofore called singing-cakes, which served for the use of private mass.'—*Riddle's Christ. Antiq.*

USE. In former times each bishop had the power of making some improvements in the liturgy of his Church. In process of time, different diocesan customs arose in ceremonial, mode of chanting, etc., and several became so established as to receive the names of their respective Churches. Thus gradually the 'uses' or customs of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, etc., came to be distinguished from each other.—*Palmer.*

The Use of S. Paul's in London continued until 1414, in which year, 'Oct. 15, Richard Clifford, the bishop of London, by the consent of the dean and chapter, ordained that from the first day of December following, beginning then at Vespers, the solemn celebration of divine service therein, which before that time had been according to a peculiar form anciently used, and called *Usus Sancti Pauli*, should thenceforth be conformable to that of the Church of Salisbury, for all Canonical Hours, both night and day.'—*Dugdale, Hist. of S. Paul's.* The most remarkable of these *Uses* was that *of*

Sarum. It was drawn up about 1085 by Osmund, bishop of Salisbury and chancellor of England. He rebuilt his cathedral, collected together clergy distinguished for learning and skill in chanting, and took much pains to regulate the ecclesiastical offices; so that his Church became a model for others, and his 'custom-book' was wholly or partially followed in various parts of the kingdom, more particularly in the South of England. See Maskell, *Ancient Liturgy of the Church of England. Procter on the Common Prayer.*

'US-WARD.' In a direction to us; with special regard or respect to us, as 'God's love to *us-ward*.'

V.

VALENTINIANS. The followers of Valentinus, a heretic of the second century, who came from Alexandria to Rome about 140, and died in Cyprus about 160. He was the leader of one of the schools of Gnosticism, and the inventor of the most fantastic and yet elaborate form of that noted heresy. He held the notion of numerous æons of a divine nature, with a certain sexual polarity, emanating from the great Original of all things. Thirty of these æons together formed what he called the *Pleroma*, though at first there were but twenty-eight. One of these, the weakest and most remote in order,—the Wisdom, a female,—feeling her loneliness and distance from the great Father, desires ardently to return to Him; and by this sinful passion disturbs the harmony of the Pleroma, and is obliged to wander away in perplexity and fear. In the mean time, two new æons, Christ and the Holy Spirit, making the thirty complete, had arisen to restore peace to the disturbed Pleroma. Then there emanated from all the æons, Jesus (Soter or Saviour), who, finding the despairing Wisdom or Achamoth, now repentant and yearning for redemption, liberates her, and brings her back as his bride into the Pleroma. This redeeming æon, called by Valentine the Soter, or Jesus, descends through the sphere of heaven, and assumes an *ethereal appearance of a body*, or unites himself with the man called Jesus, the Jewish Messiah, at the baptism, and forsakes him again at the passion. 'The central fact in the work of Christ is the communication of the Gnosis to a small circle of the initiated, prompting and enabling them to strive with clear consciousness after the ideal world and the original unity. After the marriage of the Soter with the Achamoth, a blessed harmony, an inexpressible delight are restored to the heaven of æons, in which all spiritual men, or genuine Gnostics, will share.' The Valentinians thus denied the proper Incarnation of Christ. They affirmed that His heavenly Father was not the great Creator of all things; that the body of Jesus was a phantasm·

and that His birth, sufferings, and death, were a mere myth, a deceptive appearance, a transient vision, a spectral form, which He assumed only to reveal Himself to the sensuous nature of man. See *Schaff's History of the Church; Gieseler's Church History; Eusebius, Ecclesiastical History; Mosheim.*

VALESIANS. The followers of Valesius, an Arabian philosopher and noted heretic, who arose about the year 250, and maintained that concupiscence acted so strongly upon man that it was not in his power, even with the grace of God, to resist it. Upon this principle he taught that the only way for a man to be saved was to make himself a eunuch. The Origenists afterwards fell into the same error; but it was Valesius who gave birth to it. The bishop of Philadelphia condemned this philosopher, and the other Churches of the East followed his example.

VANE. A plate of metal shaped like a banner, fixed on the summit of a tower or steeple, to show the direction of the wind.—*Gwilt.*

VATICAN MANUSCRIPT. See Codex Vaticanus.

VAULT. It. volto. A continued arch, or arched roof.

VAULTED ROOF. A concave roof, formed by vaults or arches, generally intersecting each other, and supported by the walls, or by rows of columns, or by both.

VELUM CALICIS. In the mediæval Church, the veil with which the chalice was covered during a great part of the mass. It was of silk or some other rich material, agreeing in color with the vestments worn by the priest on each particular festival or day. It was embroidered with gold, and had a cross worked upon it.

VELUM PYXIDIS. The veil or covering thrown over the pyx. It resembled, for the most part, the *velum calicis.*

VENIAL SINS. In the Roman Catholic theology, sins of a light and pardonable character, as distinguished from 'mortal' or heinous sins. See Mortal Sin.

VENI, CREATOR SPIRITUS. An ancient hymn of the Church, inserted in the Ordinal. It is said to have been composed by S. Ambrose, and is placed among his works as a hymn for Pentecost; and on that day it is annually used in the Roman Church, and was so of old. It was inserted into the Office for the consecrating of a bishop as early as the year 1100; and by a later hand put into the ordination of a priest, about 500 (630) years ago in the Roman Church, and so it stands there to this day. And the Protestants have so well approved it, that the Lutheran Churches begin their office with the same hymn. And our reformers translated it into metre in the larger way in King Edward VI.'s first Ordinal. Since which time it hath been abbreviated, and put into fewer words.—*Dean Comber.*

VENITE, EXULTEMUS. ('O come, let us sing.') This is the noble and inspiring anthem which stands at the head of the morning praises of the Church. The place which it occupies is admirably chosen. The people have just been warned to 'repent, for the kingdom of heaven is at hand,' and that 'the sacrifices of God are a broken spirit.' The exhortation has been given to approach 'with a pure heart and humble voice, unto the throne of the heavenly grace.' The penitent confession is made. The pardoning mercy of God is proclaimed. Consolation is poured into the wounded heart, and the fountains of gratitude overflow with praise. And here, while the aspirations of the soul are fresh, warm, and vigorous, the Church, in all 'the beauty of holiness,' brings forth the golden lyre, and we are caught up in spirit, as it were, into a purer firmament; and in strains which once nerved the souls of martyrs, we 'come before God's presence with thanksgiving, and heartily rejoice in the strength of our salvation.' So sung the Church in the days of Basil and Chrysostom. So sung the Church when Africa bowed the knee with her Augustine. And so did the Church begin her songs in her youthful days, when the valiant Ambrose 'marked well her bulwarks,' and fought her battles. They are gone; but the anthems of the Church remain, immortal like their source; and in this, as in many a divine Psalm, the voice of joy is sent to the troubled spirit, the invigorating sound of praise thrills the fainting heart, and David, the signally blessed, is endeared and allied to us as the chief musician of the Christian Israel.

In the English Prayer-book, the *Venite* comprehends the whole of the ninety-fifth Psalm. But the latter part being considered as referring chiefly to the condition of the Jews, has been omitted in the American Prayer-book, and its place supplied by two verses from the Psalm following. In the Form of Prayer for the Visitation of Prisoners, and in that for Thanksgiving-day, a substitute is provided, to be used instead of the Venite. The same provision is made on certain festivals and fasts, when one of the *Selections* of Psalms is used instead of the Proper Psalms for the day.

VERGE. The staff or mace carried before dignitaries by a verger.

VERGER. An officer in a cathedral or collegiate church, who carries the verge or mace before the dean and other dignitaries. 'The verger seems to be one of the modern representatives of the *Ostiarius*, the lowest of the minor orders of the ancient English, and present Roman, Church. The modern *verger* or *apparitor*, in addition to carrying his staff of office (*verge*, French, from *virga*, a twig, Latin), usually wears a *black-stuff gown*.' —*Dr. Pinnock.* 'The *custors* or *vergers* of Exeter cathedral used, in ancient times, to wear *surplices*.'—*Jebb.*

VERSE. In church music, a term applied to those parts of anthems, hymns, or motets, which are sung by a single voice, or by a portion only

of the choir, on each part, in contradistinction from the chorus or full passages. Anthems which are composed principally in this style are called *Verse* anthems.

VERSICLES. Short or diminutive verses, said alternately by the minister and people; such, for example, as the following:

'*Min.* O Lord, show thy mercy upon us;

Ans. And grant us thy salvation.

Min. O God, make clean our hearts within us;

Ans. And take not thy Holy Spirit from us.'

'VERY.' Used in the Prayer-book and in theological writings in the sense of *true*, *real*, *indisputable*. Thus, in Article II. it is said: 'The Son, which is the Word of the Father, ... the *very* and eternal God.' 'One Christ, *very* God and *very* man.' The same expression occurs in the 5th Article. In the Nicene Creed, Christ is declared to be '*very* God OF *very* God,'—the Son being equally *true God* with the Father, of whose essence or substance He partakes. Latimer says, in one of his sermons, 'Christ giveth everlasting life, ergo, He is *very* natural [real] God.' 'You must not think as the Arians did, who said that He was not a *very* man, nor suffered *very* pains upon the Cross.' 'Believe steadfastly that He was a *very* natural man, sin only excepted.—*Sermon on the Birth of Christ.*

VESICA PISCIS. See PISCIS.

VESPERALE. A book containing the vesper services.

VESPERS. Lat. vesperæ. Even-song, or public worship held at the close of the day. Also, one of the canonical hours of prayer.

VESTMENT. See CHASUBLE.

VESTMENTS. The robes and other ecclesiastical garments worn by the clergy when performing the services of the Church. See CLERICAL GARMENTS. The name of Vestment is also given to a particular garment worn over the albe in the Church of England, at the administration of the Holy Communion. This was originally in the form of a coat without sleeves, but was afterwards enriched with embroidery. Bates identifies it with the chasuble.

VESTRY. In every duly organized parish of the Protestant Episcopal Church, several persons, called collectively the 'Vestry,' are annually appointed to take charge of such things as concern the temporal interests of the parish, and which do not fall within the compass of the minister's spiritual duties. The number of persons composing a vestry varies considerably in different Churches, and is not subject to any general law of the Church. The rector, wardens, and vestrymen usually form the corporation.

Some of the duties of the vestry are, to invite and engage a minister when the Church is vacant; to make provision for the regular and orderly performance of divine worship; to take charge of the church property,

and to act in all other matters pertaining to the temporal concerns of the Church.

The vestry meet at any time which may be appointed, by consent of the rector, for the transaction of business in relation to the Church. This is called a 'Vestry meeting.'

VESTRY. See VESTRY-ROOM.

VESTRYMAN. One of those persons constituting the vestry of a Church. See VESTRY.

VESTRY-ROOM, or VESTRY. A room either in the church-building, or contiguous to it, in which the vestry hold their meetings, and which is also used by the clergyman as a retiring room in which to robe and prepare himself for the services of the Church.

VIATICUM. The provision made for a journey. Hence, in the ancient Church, both Baptism and the Eucharist were called *Viatica*, 'because they were equally esteemed men's necessary provision and proper armor, both to sustain and conduct them safely on their way in their passage through this world to eternal life.'—*Bingham*, iii., p. 122. The administration of baptism is thus spoken of by S. Basil and Gregory Nazianzen, as the 'giving to men their Viaticum, or provision for their journey to another world;' and under this impression it was frequently delayed till the hour of death, being esteemed as a final security and safeguard to future happiness. More strictly, however, the term *viaticum* denoted the Eucharist given to persons in immediate danger of death, and in this sense it is still occasionally used. The 13th canon of the Nicene Council ordains that none 'be deprived of his perfect and most necessary *viaticum*, when he departs out of this life.' Several other canons of various councils are to the same effect, providing also for the giving of the viaticum under peculiar circumstances, as to persons in extreme weakness, delirium, or subject to canonical discipline.

Though the Church, in her benevolent attention to her sick members, has retained the practice of administering to them the Communion, or Viaticum, yet it is not to be inferred that she attributes to this an absolute saving efficacy, though some have superstitiously deduced this from the literal sense of the word. The Holy Communion is indeed the most comfortable ordinance of which the dying penitent can partake; but its benefits depend, in that trying hour, on the existence of the same spiritual qualifications which should always distinguish the Christian at the reception of these 'holy mysteries.'

VICAR. In the Church of England, 'one who has a spiritual promotion or living under the parson [or rector], and is so denominated, as officiating *vice ejus*, in his place or stead.'

VICARAGE. The benefice or situation held by a vicar.

VICAR-GENERAL. An ecclesiastical officer, who assists the bishop in the discharge of some of the duties of his office, as in ecclesiastical causes and visitations; much the same as the chancellor. The archbishop of Canterbury has his vicar-general; and this is the designation of the bishop's principal official in Ireland, where the diocesan title of chancellor is unknown.—*Hook.*

VICAR OF CHRIST. A title now assumed by the bishop of Rome, but in the early Church, common to all bishops. Thus, the author of the Questions, under the name of S. Austin, says expressly, 'Every bishop is the vicar of God.' Cyprian says the same in several of his epistles, 'That every bishop is *Vice Christi*,'—*Christ's Vicar, or vicegerent.* S. Basil extends the title to all bishops; and so does the author under the name of S. Ambrose, who is supposed to be Hilary, a deacon of the Church of Rome; which would have been an unpardonable oversight in him, had it not been then the custom of the world to give all others this title as well as the bishop of Rome.—*Bingham*, bk. x., ch. 3, § 1.

VICARS CHORAL. The assistants or deputies of the canons or prebendaries of collegiate churches, in the discharge of their duties, especially, though not exclusively, those performed in the choir and chancel, as distinguished from those belonging to the altar and pulpit. The vicars choral, as their name implies, were originally appointed as the deputies of the canons and prebendaries for church purposes; that is, to provide for the absence or incapacity of the great body of the capitular members; the clerical vicars to chant in rotation the prayers at matins and evening, etc., and the whole body to form a sufficient and permanent choir for the performance of the daily services,—a duty which the canons were originally required to perform in person. The presbyteral members were usually four, being the vicars of the four dignitaries, *personæ principales.* Sometimes they were five; the rest were deacons, and in minor orders; in later times, chiefly laymen. In all foreign cathedrals there are inferior choral members, though the designations vary much; they consist of priests, deacons, clergy of the inferior orders, and laymen. See *Jebb, on the Choral Service.*

VIGIL. See Eve.

'VIOLENT HANDS.' For the reasons why the Burial Service is not to be read over those who have laid violent hands on themselves, See Burial Service.

VIRGINALE. A book of prayers, hymns, etc., to the Blessed Virgin.

VIRGIN MARY. The mother of our Blessed Redeemer. Among the saints, a distinguished place must ever be assigned to one so signally favored by the Most High. And a devout mind will not scruple to venerate the memory of her whose life was made illustrious by the fulfilment of ancient prophecy,—by the realization of the promise given in Eden, and in the ma-

ternal care of the infancy and youth of the long-expected Redeemer of the world.

In memory of the Virgin Mary, the Church observes the two festivals of the Annunciation and the Purification, both of which have reference also to our divine Lord Himself. In this provision of the Church, two errors are avoided—1st. That which denies to the Virgin mother the respect claimed for her in Scripture, and which has always been shown by the Church universal; 2d. That of the Romish Church, which by prayers, invocations, litanies, etc., exalts her to a rank scarcely inferior to that of a divine Being.

The mediæval Church held seven festivals in honor of the Virgin Mary. The two oldest are the *Annunciation* and the *Purification.* The festival of the *Assumption* (August 15) was not received by the Latin Church before the ninth century. The *Visitation* (July 2) was not known till the fourteenth century; and a commemoration of the Virgin's *Nativity* (September 8) was observed in the East at the close of the seventh century, but not introduced into the West till long afterwards. To these were added the festival of the *Immaculate Conception* (December 8), sanctioned by the Council of Basle (1439); and that of the *Presentation of Mary* (November 21), observed in the East since the eighth century, but not clearly traced in the Latin Church before the fourteenth century.—*Procter.*

VISITATION, *Episcopal.* An official visit made by a bishop to a Church, generally for the purpose of administering Confirmation, Ordination, and Consecration, and for performing such other duties as belong to the Episcopal Office. In the Church of England, the term is also used for the visit of the archdeacon to his district.

VISITATION *of the blessed Virgin Mary.* A festival of the Church of Rome, instituted about A. D. 1338, by Pope Urban, in memory of the journey 'which the mother of our Lord took into the mountains of Judea, to visit the mother of S. John the Baptist.'

VISITATION *of the Sick.* In the appointment of a form to be used in private houses in behalf of the sick, the Church makes provision for carrying out the inspired command, 'Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.'—*S. James* v. 14, 15. From this, as well as from the benevolent spirit of Christianity, and the example of its divine author, we learn that this duty 'is not barely a point of civility, but an act of religion, and a necessary duty which God requires of us; . . . . for then the parties have most need of comfort, advice, and prayers to support them and procure help for them, as also to prepare them for their last and great account.' —*Dean Comber.*

The anointing spoken of by S. James was connected, in the apostolic age, with the miraculous gift of healing, and was designed for the benefit of the *body*, while the prayers chiefly contemplated the welfare of the *soul*. But the power of miraculous healing having ceased in the Church, the anointing is no longer continued,—the sign is disused, because the thing signified is taken away. See EXTREME UNCTION.

As there is no specific form provided for this duty by inspired authority, the Church has set forth an office suited to the occasion. The sources from which this office has been drawn, are the devotions of the ancient Church,—the pious labors of the framers of our liturgy,—and, in the American Prayer-book, the writings of Bishop Jeremy Taylor.

It has been a question, how far a clergyman is bound to attend on the sick without an actual invitation In answer to this, two things are clear, viz., that by the precept of Scripture, if any one be sick, he is to '*send for* the elders of the Church;' and again, the rubric expressly states, that 'When any person is sick, *notice shall be given thereof* to the Minister of the Parish.' This will appear highly reasonable when it is considered, that even in a parish of moderate size, cases of indisposition may ripen into alarming sickness before the pastor can be aware of the fact without direct information communicated to him. And even then, 'a spontaneous visit' may, for many reasons, be ill-timed and unacceptable, to say nothing of the 'personal humiliation involved in the offer and rejection of religious aid.' Bishop White was decidedly of opinion that the visit of the clergyman should be preceded by an invitation, in all ordinary cases. But yet, he adds, 'if it be known to him, from conversation with the parishioner when in health, that he conceives of there being a propriety in such visits in the time of sickness, advantage should be taken of such a circumstance. Besides this, there will occasionally occur, in conversation with various friends and connections of the sick, opportunities of insinuating how readily any proposal of such an intercourse would be complied with.'—*Bp. White, on the Duties of the Public Ministry*, pp. 234–5.

'VOID.' In the Church of England, a benefice or parish is said to be *void*, when destitute of a pastor or incumbent. See AVOIDANCE.

VOLUNTARY. In church music, an instrumental piece, such as is usually performed on the organ, at the beginning or ending of divine service.

The name probably arose from the fact of these effusions being generally extemporaneous or *voluntary*, at least when attempted by accomplished organists. It is now used in a wider sense to comprehend written compositions or exercises, in both the free and strict styles, having the same general design.

'VULGAR TONGUE.' Before the Reformation, the Church services were performed in the Latin language, and, as might be expected, were on

this account little calculated to inform and interest the people. The Reformers had, therefore, the double task of compiling and translating those parts of our service which have come down to us from a remote antiquity. This will account for the frequent mention, in the English rubrics, of the language in which the Offices of the Church are to be performed;—as, for example, in the case of the hymns after the Lessons in Evening Prayer, the rubrics state that they shall be repeated 'in *English*,' or in the language spoken by the people, usually called the 'vulgar,' or common 'tongue.' The 24th Article also declares that 'It is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue *not understanded* of the people.' In agreement with this is the requirement in the rubric at the head of the Office for Infant Baptism, which makes it obligatory, 'that baptism be ministered in the *Vulgar tongue*.'—*English Prayer-book.* It is not, however, to be understood that the Church interdicts the use of other languages in private devotions, or among those who are familiar with them: for in the Preface to the English Prayer-book is the reservation, that 'It is not meant, but that when men say Morning and Evening Prayer privately, they may say the same *in any language that they themselves do understand.*'

VULGATE. A very ancient Latin translation of the Bible, corrected by S. Jerome, and declared by the Council of Trent to be the only authentic version of the Scriptures. Two remarkable editions of the Vulgate have been published,—one by Pope Sixtus V., in 1590, called the Sixtine edition. This was afterwards suppressed by Gregory XIV., on account of its numerous inaccuracies. The other was published by Clement VIII., in 1592, and was called the Clementine edition. The Vulgate is regarded by different parties in very different points of view; by some it has been extolled beyond measure, while by others it has been depreciated as much below its intrinsic merits. It is a version by no means to be neglected by the Biblical critic; and notwithstanding that several passages are mistranslated, yet it preserves many true readings where the modern Hebrew copies are corrupted. See *Horne's Introd.*

W.

WAFER. The bread which is used in the Holy Communion by the Romanists, and also by Lutheran Protestants, is so called,—being made in the form of thin round cakes, somewhat resembling large wafers. There can be no doubt that in the primitive Church, the bread thus used was leavened; for it was ordinarily taken from the oblations of common bread and wine, which the faithful made at every service. But long afterwards, probably about the twelfth century, when the people's offerings were grow-

ing out of use, the priests themselves made provision for the Lord's Table; and, as Cardinal Bona suggests, a change was made from leavened to unleavened bread, and from a loaf of common bread that might be broken, to a nice and delicate wafer, formed in the figure of a *Denarius*, or penny, to represent the pence for which our Saviour was betrayed. This *wafer*, as it was called, was not leavened, and is still used in the Roman Church as the established form of the Eucharistic bread. See UNLEAVENED BREAD.

WAINSCOT. Belg. wagenschot; Dutch, wayschot; from Goth., wegg, *a wall*, and schot, *a sheet*. A term usually applied to the wooden lining or covering of walls, in the inside of buildings. It was usually made in panels, and served instead of hangings. The wood originally used for this purpose, was a foreign oak; hence the name of the material became attached to the work itself.

WAKE. Goth. wakan; Belg. waecken; Dan. wakke; *to watch; to bring to life again; to renew activity.* In Church history, a wake is a kind of vigil, or a feast on the anniversary of the consecration of a church, or on the day of the saint after whom the church is named. The wakes were usually kept with feasting and rural diversions, sometimes of a character by no means as sober and dignified as would now be thought congruous with a religious object. Whittaker, in his history of Manchester, gives an account of the origin of wakes and fairs. He observes that every church at its consecration received the name of some particular saint; this custom was practised among the Romans, Britons, and continued among the Saxons; and in the Council of Cealchythe, in 816, the name of the denominating saint was expressly required to be inscribed on the altars, and also on the walls of the church, or a tablet within it. The feast of the saint became of course the festival of the church. Pope Gregory the Great advised what had been previously done among the Romans, viz., Christian festivals to be instituted in the room of the idolatrous, and the suffering day of the martyr whose relics were deposited in the church, or the day on which the building was actually dedicated, to be the established feast of the parish. Both were appointed and observed; and they were clearly distinguished at first among the Saxons, as appears from the laws of the Confessor, where the dies dedicationis, or dedicatio, is repeatedly discriminated from the propria festivitas sancti, or celebratio sancti. They remained equally distinct down to the Reformation. Wakes, and all the other holidays in the year, were put upon the same footing with the octaves of Christmas, Easter, and Pentecost. When Gregory recommended the festival of the patron saint, he advised the people to erect booths of branches about the church on the day of the festival, and to feast and be merry in them with innocence. Accordingly, in every parish, on the returning anniversary of the saint, little pavilions were constructed of boughs, and the people indulged

in them in hospitality and mirth. The feasting, however, came to be abused even to intemperance, and, in consequence, numbers of the wakes were discontinued entirely in the seventeenth century, in the east, and some western parts of England, though they are still observed in the north, and in the midland counties.

WALDENSES. A sect often confounded with the Albigenses, though of separate origin, and holding different tenets. According to some writers, the Waldenses took their name from Peter Waldo, a citizen of Lyons, who, in the twelfth century, became the head of a congregation of seceders from the Church, which spread very rapidly over France and Germany. According to others, the original Waldenses were a race of uncorrupted shepherds, who were called at first *Wallenses*, because they lived in the *valleys* of the Alps, and had shaken off, or perhaps had never learned, the system of superstition on which the Romish Church depended for its ascendency. It is certain, according to Dr. Allix, that their existence can be distinctly traced beyond the preaching of Waldo; and it is well known that the proper sect of the Waldenses, or Vaudois, has long continued to be in certain valleys of Piedmont. They appear to have nearly resembled the modern Moravians. They had ministers of their own appointment, and denied the lawfulness of oaths, and of capital punishment. In other respects, their opinions probably were not far removed from those usually called Protestant. See *Hallam's Middle Ages*, ch. ix., pt. ii.

WARBURTON LECTURES. Dr. Warburton, bishop of Gloucester, who died in 1779, transferred £500 to Lord Mansfield, Sir Eardley Wilmot, and Mr. Charles Yorke, upon trust, to found a lecture, in the form of a course of sermons, to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testaments, which relate to the Christian Church, especially to the apostasy of papal Rome. To this foundation we owe the Introductory Lectures of Hurd, and the well-adapted Continuation of Halifax and Bagot.—*Lond. Encyc.*

WARDEN. See CHURCH-WARDENS.

WARDEN. The head of some colleges, and the superior of some conventual churches, in which the chapter remains, is called a warden. The head of the collegiate church of Galway is called warden, as was the case at Manchester till the erection of the collegiate church there into a cathedral. —*Hook.*

'WARNING *of the Holy Communion.*' The notice or exhortation which is read on the Sunday, or on a holy-day, preceding the time of celebrating the Holy Communion; in which the Church invites all 'who are religiously and devoutly disposed,' to be in readiness to partake of that solemn sacrament; and also warns the unprepared of the 'sore punishment which hang-

eth over their heads,' for their ingratitude, when they wilfully abstain from the Lord's Table.

There are set forth in the Prayer-book, two of these exhortations. The first of these is used before all ordinary occasions of administering the Communion. The other is to be read, 'in case he [the Minister] shall see the People negligent to come to the Holy Communion.'

'WARRANT,' or WARRANTY. Authority, proof, security, or a written testimony to the truth and validity of a doctrine, etc. Thus the Church declares in Article VIII., that the Nicene and Apostles' Creeds 'may be proved by most certain *warrants* of holy Scripture;' and in Article XXII., we read that 'the Romish doctrine concerning Purgatory, etc., is a fond thing vainly invented, and grounded upon no *warranty* of Scripture.'

'WATERS OF BABYLON.' The Euphrates and Tigris, the former of which not only flowed through the province, but also the city of Babylon. A large portion of Babylonia was also intersected by canals branching from the Euphrates, and used for the purpose of irrigation. These rivers and canals are referred to in these words of the 137th Psalm:—'By the *waters of Babylon* we sat down and wept.'

WEDLOCK. Marriage, the holy estate of matrimony. 'Forasmuch as *M.* and *N.* have consented together in holy *wedlock*.'—*Marriage Service.*

WEDNESDAY, ASH. See ASH-WEDNESDAY.

WEEK-DAYS. Sax. Wic Days. The days on which people resorted to the *wic* or town, to market or fair, and which were, therefore, days of business, and distinguished by this name from Sundays, and other holy-days exempted from labor and traffic.—*Hampson, Med. Kal.*

WEIGHTS. See 'DECEITFUL UPON THE WEIGHTS.'

WHEEL-WINDOW. In Gothic architecture, a circular window with radiating mullions, resembling the disposition of the spokes of a wheel.—*Gwilt.*

WHITSUN-DAY. One of the great festivals of the Church, held in commemoration of the descent of the Holy Ghost on the day of Pentecost It occurs ten days after Holy Thursday, or Ascension-day.

'The reason of this day being called Whit-Sunday, or more properly, White-Sunday, is, that on this day, being a remarkable time for baptism, the catechumens, who were then baptized, as well as those who had been baptized before at Easter, appeared in the ancient Church in white garments.'

It has also been thought that the name was symbolical of those vast diffusions of light and knowledge which were then shed upon the Apostles, in order to the enlightening of a world then in the darkness of superstition and idolatry. This latter opinion is adopted by Procter, who says:—'When we remember that a very ancient mode of spelling the word is Wit-Sunday, the

more probable derivation is that suggested by a writer of the fourteenth century, viz., Wit or Wisdom Sunday, in commemoration of the wondrous gifts bestowed on the Apostles.'

> 'This day Whitsonday is cald
> For wisdom and wit sevene fald,
> Was goven to the apostles as the day.'

There are some ritualists and etymologists who deny that Whitsun-Day is equivalent to White-Sunday, or to Wit-Sunday, and contend that the name is derived from Pentecost, thus: Pfingsten, Whingsten, and finally Whitsun-Day, not Whit-Sunday. This theory gains some support from the existence of the old adjective, 'Whitsun,' implying something connected with the feast of Pentecost, as, Whitsun-tide, Whitsun-farthings, Whitsun-ales (or games); and in the Prayer-book we still have Whitsun-Week, and commonly say Whitsun-Monday, or Tuesday, not Whit-Monday, or Whit-Tuesday.

WHITSUN-FARTHINGS; otherwise called *smoke-farthings*, or quadrantes Pentecostales; a composition or substitute for offerings which were anciently made in Whitsun-week, by every man in England who occupied a house with a chimney, to the cathedral-church of the diocese in which he lived.—*Lond. Encyc.*

'WHOLESOME.' Sound, useful, safe, favorable to health. See the 11th Article, where it is said, 'that we are justified by faith only, is a most *wholesome* doctrine;' i. e., conducive to spiritual vigor and health. In *Psalm* xx. 6, in the Prayer-book, there is another example in point: '. . . with the *wholesome* strength of his right hand.' The Bible translation substitutes the word '*saving*.'

WILDERNESS. In the Scriptures this word generally means a tract of wild, uncultivated land, a desert, a solitude with few inhabitants. Sometimes, however, it refers to a grazing tract or district, as when we read of 'the pastures of the wilderness.' These were often covered with grass and herbage in the spring of the year, but were dry and barren during the heat of summer.

WILES. Sax. Deceptions, artful tricks and stratagems to entrap the heedless.

WISDOM, THE BOOK OF. An apocryphal book of Scripture, so called on account of the wise maxims and useful instruction contained in it. The work is commonly ascribed to King Solomon, either because the author imitates that king's manner of writing, or because he sometimes speaks in his name. It has been attributed by many of the ancients to Philo, a Jew, but more ancient than he whose works are now extant. But it is commonly ascribed to a Hellenistical Jew, who lived since Ezra, and about the

time of the Maccabees. The work is not in the Jewish canon of Scripture, nor is it admitted as canonical by Protestants.

WIST, knew; the past tense, from an obsolete present *wis.*—*Ex.* xvi. 15. *Wot* and *wotteth*, meaning know and knoweth (*Gen.* xxi. 26; xxxix. 8), and *to wit*, meaning to know (*Gen.* xxiv. 21), are also from the same Saxon root. 'Do you to wit' (2 *Cor.* viii. 1), means, make you to know, or inform you. 'To wit,' in 2 *Cor.* v. 19, means, that is to say.—*Bib. Dict.*

WITENAGEMOT. Among the ancient Anglo-Saxons, the *Council of Wise Men*, otherwise called the *Great Council*, and which has been justly considered as the first rudiment of the English Parliament. The preface to the Laws of Ina, king of the West Saxons, clearly points out the various classes of persons of whom it was composed. 'I, Ina, by the grace of God king of the West Saxons, with the advice and suggestion of Cenred, my father, and Hedda, my bishop, and with all my aldermen, and the wise elders of my people, and also with a great concourse of the servants of God —have decreed, etc.' Here, besides the king and his father, mention is made—1. Of the *Bishops*. 2. *Aldermen*, or the governors of counties, afterwards called by the Danes, *Earls*. 3. The *Wites*, or wise men of the kingdom. 4. 'A great concourse of the servants of God,' who probably attended merely as spectators.—*Hart's Eccl. Records.*

WORSHIP. Besides the usual application of this term to the supreme homage and devotion due only to the Divine Being, it is occasionally used in the Bible and Prayer-book, to denote honor, respect, and reverence given to men. Thus, in the 84th Psalm, it is said, that 'the Lord will give grace and *worship* [favor and honor] to them that live a godly life.' In *S. Luke* xiv. 10, we read that the humble guest 'shall have *worship* in the presence of those who sit at meat with him.' And in 1 *Chron.* xxix. 20, it is said that all the congregation 'bowed down their heads, and worshipped the LORD and the King.'

In the Order of Matrimony in the English Prayer-book, the husband promises to *worship* his wife, that is, to render to her all that respect and honor to which she is entitled by the command of God, and the station she holds.

As a further illustration of this somewhat antiquated use of the word, we give the following from Wiclif:—'God saith on this wise "Worship thy father and thy mother, that thou mayest be of long life upon earth." And both nature and reason will this. What man or woman shouldst thou worship, if thou shouldst not worship them that brought thee forth, and loved and helped thee, when thou mightest not, neither couldest help thyself? And S. Augustine saith, it is a brutish condition for a child to forget to worship and to love his father and his mother. Three manners of fathers we should worship. The first is the Father who createth from nothing; the

second is he that is our father by nature; the third is the father by age, and especially by virtues.'[1]

'WORTHILY LAMENTING.' See the first Collect for Ash-Wednesday: 'That we, *worthily lamenting* our sins and acknowledging our wretchedness, may obtain . . . . perfect remission and forgiveness.' The term *worthy* is used, in the Prayer-book as in the Scriptures, to denote, not actual merit and desert, but that state of mind to which God has promised His blessing and favor. To lament *worthily* is to grieve for sin under an earnest and sincere apprehension of its offensiveness to God.

'WRETCHLESSNESS.' A word of nearly the same meaning with 'recklessness,'—implying, perhaps, a still more unbounded and heinous indulgence in gross sin. 'A most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into *wretchlessness* of most unclean living, no less perilous than desperation.'—*Article* XVII.

X.

XAVIER, S. FRANCIS, the apostle of the Indies, was born at Xavier in 1506, and educated at Paris, where he formed an intimacy with Ignatius Loyola, the founder of the Jesuits. Seized with a similar zeal, he bound himself, with some others, to attempt the conversion of the heathen. In 1541 he embarked at Lisbon for Goa, and labored with great zeal in Japan and various parts of India. He was even preparing for a voyage to China, when he died at Goa, in 1552. Pope Gregory XV. enrolled him among the saints, in 1622. His works are: 1. Five Books of Epistles, Paris, 8vo, 1631; 2. A Catechism; 3. Opuscula.—*Lond. Encyc.*

XEROPHAGIA. Gr. ξηρος, *dry*, and φαγω, *to eat.* The eating of dry things. The name of a kind of half fast observed in some places in the early ages of the Church. It consisted in the eating only of dry things, as bread, pulse, fruits, and herbs, for a certain time. This fast was kept on the six days of the holy week, for *devotion*, and not by *obligation;* so that the Church condemned the Montanists, who, of their own private authority, would not only oblige all people to observe the xerophagia of the holy week, but also other fasts which they had established, as well as several Lents.

[1] Wiclif's 'Poor Caitiff

Y.

YEAR, ECCLESIASTICAL. See CALENDAR, HOLY-DAYS, FASTS, FESTIVALS.

YMPNARE. An ancient name for a collection of hymns.

'YOU-WARD.' Towards you; in a direction tending or inclining to you.

YULE. From a Saxon word signifying a feast. One of the ancient names of Christmas; the festival of the Nativity of our Lord.

Z.

ZEALOTS. See S. SIMON and S. JUDE'S DAY.

ZEB, or ZEEB. *Psalm* lxxxiii. 11. A chief or general of the Midianites, who, with another named Oreb, was slain by the men of Ephraim. 'And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan.'—*Judg.* vii. 25.

ZEBA, or ZEBAH. One of the kings of Midian. Zeba and Zalmunna (or Salmana) were attacked by Gideon and taken prisoners. He subsequently slew them, on finding that they had killed his brethren. See *Judg.* viii. 5–21.

ZOAN. An ancient city of Lower Egypt, on the east side of the Tanitic arm of the Nile. It was a royal city, and gave its name to the level country around it, in which were wrought the first mighty works of God by Moses. Vast heaps of ruined temples, obelisks, sphinxes, etc., attest the ancient grandeur of this city, and its ruin according to prophecy.—*Ezek.* xxx. 14. *Calmet.*

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ADDENDA.

A

NOTE.—The following definitions are, for the most part, derived from, "A Glossary of Ecclesiastical Terms, etc., by various writers; Edited by the Rev. Orby Shipley, M. A." Several of them, however, are abbreviated, or modified for the sake of conciseness. The word "(add.)" prefixed to an article, implies that it is supplementary to an article under the same head in the body of the work.

ABBOT EXEMPT. An abbot free from the authority of the bishop and ordinary, and dependent only on the see of Rome.—See *Exemption.* p. 318.

ABBOT MITRED. An abbot who, on account of his having jurisdiction, was privileged to wear a mitre, and, in England, to have a seat in the house of lords. Formerly, there were twenty-four abbots Mitred in England.

ABBOT OF MISRULE. A person in the 16th century who was chosen to regulate the sports and pastimes throughout the Christmas holidays, and was also called the *Abbot of Unreason*, and *Lord of Misrule.*

ABECEDARIAN HYMNS. Compositions, of which each verse, or portion of a verse, begins in order with a different letter of the alphabet. S. Augustine wrote an Anti-donatist hymn of this sort.—See *Abecedarii Psalmi*, p. 16.

ABECEDARIANS. Anabaptists who spoke contemptuously of all learning in religion, and denounced even those who learnt the alphabet. They considered that Divine teaching superseded the use of means.

ABLUTIONS. Rinsings of the sacred vessels after Mass. After having communicated, the priest consumes first the wine, and then the wine and water poured over his fingers by the sub-deacon or server. After this, according to Sarum, he receives a third ablution of water. In the case of a priest celebrating twice, the ablutions are not drunk at the first celebration, but are put away in the aumbry.

ABRENUNCIATION. In the Primitive Church, the ceremony of renouncing the devil and all his works. It was repeated thrice, with the face to the west. Also called *Renunciation.*

ABSOLUTION-DAY. The Tuesday before Easter, on which penitents were absolved.

ABSOLUTION, DECLARATORY. Such a form of words as merely declares or pronounces generally the forgiveness of sins to those who are penitent.

ABSOLUTION, INDICATIVE. Absolution given in the direct indicative form, "*Absolvo te*, I absolve thee from all thy sins."

ABSOLUTION, PLENARY. The entire forgiveness of sins to a penitent who has made a full and sincere confession.

ABSOLUTION, PRECATIVE. A form of prayer, the object of which is absolution for a penitent.

ABSOLUTION, SACRAMENTAL. The forgiveness of sin, original or actual, which accompanies the grace of the Sacraments of the Church; usually applied to forgiveness in penance,

ABSTINENCE. The practice of self-denial in the limitation of the quality or quantity of food, specially of meat flesh; a modification of fasting.

ABUNA. The native name for the metropolitan of Ethiopia, or chief bishop of the Abyssinian Church.

ACCIDENT.—See *Accidens*, p. 22.

ACT. That which a person does. The term is applied to certain forms of devotion, *e. g.* acts of faith, hope and charity, or acts of contrition, oblation, and thanksgiving.

ACTA MARTYRUM. Accounts of the sufferings of Martyrs, as they were taken by notaries appointed by the Church for the purpose.

ACTUAL GRACE. That kind of grace which is acquired by ourselves personally, rather than obtained by the ordinary and covenanted means of grace; and hence to be distinguished from Habitual Grace.

ACTUAL SIN. Sin which is committed by ourselves, and not inherited as Original Sin.

ADIAPHORISTS. The followers of Melancthon in the 16th century were so called, as maintaining that, in matters indifferent, charity was to be preferred to unanimity, and obedience was due to the Imperial power. They accepted the Interim.

ÆONS. A Gnostic name for imaginary beings supposed to emanate from the One Eternal God, and to carry on the work of creation and providence.

AFFILIATION. The reception of sinners as the children of God. through the sacrament of Baptism.

AFFINITY. 1. Relationship by marriage between the husband and the blood relations of the wife, and between the wife and the blood relations of the husband. 2. Spiritual affinity is acquired by sponsorship in baptism, or by performing the act of baptizing.

S. AGATHA. Feb. 5. Of this saint, little is known. She is said to have been a virgin honorably born in Sicily, and suffered martyrdom, A. D. 253.

S. AGNES. Jan. 21. A young Roman lady of a noble family. Being a Christian, she refused to become the bride of a noble Roman. Suffered martyrdom in the tenth general persecution under the Emperor Dioclesian, about A. D. 304.

AGNUS BELL. A bell rung at the Agnus Dei. There is no record of its having been customary to ring such a bell in England, further than that it appears in an inventory.

S. ALBAN. June 17. The Proto-martyr of Britain: an English soldier, native of Verulam, now S. Alban's, Herts: He was scourged and then beheaded, about A. D. 304.

ALBATA. 1. The alb or chrisom of the baptized or confirmed. 2. the offering made for the benediction of albs or chrisoms.

ALBUM. A church register.

ALEXANDRIAN SCHOOL. A school of Christian thought, established at the end of the 2nd century, perhaps by Pantænus, who lectured publicly on the philosophy of Christianity. He was followed by Ammonius, Anatolius, Origen, and others. The most famous of the teachers was S. Clement, contemporary with Pantænus, who added an acquaintance with the classics to Christianity.

ALLELUIATIC SEQUENCE. The hymn beginning with the words "The strain upraise."

ALLOCUTION. An address by a pope or patriarch, to the faithful.

ALMA REDEMPTORIS. An antiphon, in honour of the Blessed Virgin, written by Herman, A. D. 1054. *Alma* in Hebrew means *Virgin.*

S. ALPHEGE. April 19. Abbot of a monastery at Bath, Bishop of Winchester, and archbishop of Canterbury. Martyred by the Danes, A. D. 1012.

ALTAR BREAD. Bread prepared for the holy Eucharist. As early as the 9th century the making of such bread was performed with a religious Service. In the English Church a permission to use ordinary bread has, since the 16th century, been converted into a rule, though the ancient custom of using unleavened bread is again returning into use.

ALTAR CARDS. Cards having the *Gloria in excelsis*, the Creed, the oblation of the elements, the canon from *Qui pridie*, to the end of the consecration, and the prayers before the communion of the priest. Their use is probably not older than the 17th century.

ALTAR-CARPET. An altar-cloth, or covering for the altar, the color varying with the season.

ALTAR-LEDGE A ledge behind the altar, either above or upon it, which forms no part of the structure, and on which flowers and lights are placed. It is often wrongly called the super-altar.

ALTAR LIGHTS. Used from the very first at the celebration of the Eucharist. King Edgar's Canons prescribe one light to be always burning at mass. The Registrum S. Osmundi prescribes always two, and on certain occasions more lights over (*insuper*) the altar. Various constitutions of English bishops confirm this, and order two candles. The Roman Church uses four, six, or more, lights at high mass, and two at low mass. The custom of placing them on the altar or altar-ledge is a very late one, not introduced into France till the 17th century, and, even then not common. Whether it was done in some cases in England before the 16th century, is doubtful; the Canon law and constitutions of bishops only speak of "over" the altar.—See *Lights on the Altar*. p. 431.

ALTAR-VESSELS. These were at first made of glass and wood, which were forbidden about the 7th or 8th century. In England they were often used nevertheless. In the middle ages latten, being costly, was the ordinary metal for chalice and paten. Silver and gold are the ordinary material now in use.

AMBULATORY. 1. A covered gallery or place in a monastery for walking in; *e. g.* cloisters. 2. A place for processions, which led behind the high altar, round a church.

AMMONIAN SECTIONS. An intricate system of Gospel harmony, by the means of divisions and sections arranged in parallel columns, by Ammonius of Alexandria, in the 3d century. Of these Sections there were more than 1100.

AMPULIA. 1. The cruets for the wine and water at mass. 2. the vase in which is kept the holy oil for chrism, unction, etc.

AMSDORFIANS. The followers of Amsdorf, an antinomian of the 16th century.

AMULET. A charm or preservative against witchcraft or disease. The Council of Laodicea forbade ecclesiastics the use of amulets on pain of deprivation.

AMYRALDISTS. Heretics who endeavored to find a medium between Calvinism and Arminianism. The sect sprung from Amyraldus.

ANCILLÆ DEI. A title of nuns.

ANCONA. A crucifix, or image of any saint.

ANGELICUS. The title of S. Thomas Aquinas, the Angelic Doctor.

ANGLICAN. Pertaining to the English Church. An epithet applied to that portion of the Catholic Church which has existed in England since the introduction of the Christian faith. It belongs also, but less correctly, to those Churches elsewhere which generally accept and use the doctrine, discipline, and worship of the English Church.

ANGLO-CATHOLIC. (Add.) A synonyme of Anglican. This word is less usual than Anglican, but more significant, as it attributes both an universal and particular quality. It is often used as a substantive, as *Roman* Catholic is used. Every Church has its distinctive features, whence these prefixes to the larger term Catholic.

S. ANNE. July 26. The mother of the Blessed Virgin Mary.

ANNIHILATIONISTS. Modern heretics who hold that eternal punishment consists in extinction of being, accompanied by more or less of suffering according to deserts.

ANNIVERSARIUM. Annual commemoration, 1. of the departed: 2. of the consecration of a church.

ANNULUS ET BACULUM. A ring and pastoral staff, or crosier, the delivery of which by the prince, was the ancient mode of granting investitures to bishoprics.

S. ANTHONY. The great founder of the monastic life. Born at Coma in Egypt, A. D. 251. Died A. D. 356, in the 105th year of his age.

ANTHROPOLOGY. The science of man, comprising what can be discovered by philosophy concerning his body, soul, and their relation and co-operation. Also, the human side or relations of religious ordinances, sacraments, etc.

ANTICHRIST. 1. The man of sin, not yet revealed, who is to precede the second Advent of our Lord. 2. A name given to the successive persons who have and will set themselves up openly as opponents of Christ and His Church. The mystical number 666, by which he is represented, is still open to conjecture.

ANTIDORON. A small loaf made of the same bread as that of the Eucharist, and given to non-communicants in the East after the liturgy. This custom sprung from the disuse of daily communion by the laity, and the desire to have a symbol whereby they might communicate spiritually.

ANTRUM. A temple for the worship of the early Christians.

APOCALYPSE. Knights of the. A fanatical Italian sect founded at the close of the 17th century.

APOCRISIARIUS. 1. The Pope's legate at Constantinople. He was generally in deacon's orders and took precedence after the bishops. 2. The proctor of a see or monastery, having the charge of conducting its business in causes ecclesiastical.

APOSTOLIC SEE. This name is given to certain Churches founded by the Apostles, especially Rome, Alexandria, Antioch, and Jerusalem. When the three latter fell into comparative insignificance, the title was restricted to the see of Rome. In 1049 the Council of Rheims declared that the pope was the sole Apostolic primate of the Universal Church.

APOTHEOSIS. The offering of Divine honours to a man.

APPAREL. A small piece of embroidery sewn on albs, chasubles, amices, or other vestments.

APPURTENANCES. The complementary vestments to the chasuble, *viz.* amice, alb, girdle, maniple, and stole.

APRON. Part of the dress of a modern English bishop, probably the remains of the cassock cut off to the knee.

AQUILA. A reading-desk, in the form of an eagle.

ARCHETYPE. The principal type, model or standard.

ARK. The tabernacle in which the holy Sacrament is reserved, between Maundy Thursday and Good Friday.

ARMENIAN LITURGY. A division of the Cæsarean family of liturgies, itself a branch of the Hierosolymitan. The Armenians separated from the Church in A. D. 552, and placed themselves under a head called the Catholikos. The Armenians in Poland and Muscovy were reünited to the Roman Church in 1666, and were allowed to retain their liturgy with certain alterations.

ARMS. (Add.) Armorial bearings may be used by ecclesiastical persons and bodies as well as by others. A bishop empales his family coat-of-arms with the arms of his see, to denote his marriage to his diocese.

ARRAS. Tapestry hangings, so called because first made at Arras in Flanders.

ARTEMONITES. The followers of Artemon, who, in the 2nd century, taught that a certain Divine energy, or portion of the Divine nature, was united to the man Jesus.

ARTICLES OF INQUIRY. In England, questions issued by bishops and archdeacons preparatory to their visitation.

ARTICULUS MORTIS. The point of death.

ASCETIC THEOLOGY. That which teaches the way to perfection.

through virtues not universally necessary. It occupies a middle place between moral and mystical theology, embodying the principles upon which monks and hermits dedicate their lives to God.

ASHLAR. Hewn or squared stone for the facing of walls.

ASPERSION. 1. Sprinkling with holy water, a custom confined generally now to Sundays before high mass. Tradition ascribes its origin to S. Clement of Rome. 2. Baptism by sprinkling water on the head.

ASSEMBLY'S LARGER CATECHISM. A form approved by the Westminister Divines, and adopted by the general assembly of the Church of Scotland in the year 1648. A shorter Catechism was prepared at the same time, with a confession of faith, consisting of 33 articles.

ASSOILE. To deliver from excommunication; to acquit or absolve.

AVE BELL. The bell rung morning, noon, and night, in remembrance of the mystery of the Incarnation; at which times Ave Maria, the Angelic Salutation is said. This was instituted in England by archbishop Arundel in 1399, and stopped by Shaxton in 1538.

B

BACINNUS. A basin.

BACINUM. A bell in the cloister of a monastery, to summon the monks to the refectory

BACULARIUS. A bishop's cross-bearer.

BACULUS. 1. A pastoral staff or crosier. 2. A royal staff or sceptre.

BAJULUS. 1. A person who carries a cross or a candle in a procession. 2. A conventual officer whose duty it is to receive money for obits and masses. 3. A verger.

BALDACHINO. 1. A structional covering on four columns of marble or stone, or a canopy hanging from the roof, over the altar in Churches. See *Ciborium*, p. 171. 2. A covering of silk or stuff, supported on four poles, and carried over the pope. It is also carried over the Blessed Sacrament. 3. The canopy over a bishop's throne. The word originally meant cloth of gold made at Baldeck or Babylon.

BALDRIC. A bell-rope, or the link connecting the clapper with the crown of a bell.

BALTHEUS. A belt, being an official ornament of the pope, bishops, and other clergy.

BAMBINO. A figure of the Infant Saviour, kept in the church of the Ara Coeli at Rome.

BANGOR USE. Mentioned in the preface to the [English] Prayer-book, in connexion with the Sarum and York uses. It is more than probable that it differed from the rest only in musical notation, although the uses of Sarum, Hereford and York involved liturgical differences.

BAPTISM OF BLOOD. A term used to express the pious opinion that unbaptized persons, who give up their lives for Christ, are admitted into the Church by the act of martyrdom.

BAPTISMALIS DIES. The octave of Easter, during which, in the early Church, neophytes were admitted to Divine Service.

BASIL, LITURGY OF. This liturgy is the norm of the Cæsarean branch of the Hierosolymitan family used in the East on the Sundays in Lent (except Palm Sunday), Maundy Thursday, Easter Eve, the vigils of Easter and Christmas, and the feast of S. Basil. It seems to be a recast of S. James, and may be assumed to be by the saint whose name it bears.

BASSO-RELIEVO. Sculpture which is carved in low relief, and shows less than half the figure in depth.

BATON. The staff of office borne by the precentor, chancellor, and master of the choir.

BATTELS. Payments at the Universities for food and college expenses.

BAY WINDOW. A projecting window called also *Bow* and *Oriel* window.

BEADS. (Add.) There is mention of beads in Anglo-Saxon times as early as A. D. 816. The practice of saying 15 decades of the Ave Maria, with one Our Father after each decade, was invented by S. Dominic, to stir the people up to renewed devotion to the Incarnation.

BEARD. In the case of priests the beard has generally been allowed to grow by the Greeks; but in the West both regulars and seculars have generally been shaved.

BEATIFIC VISION. The sight of God in his Divine glory: a term for the state of bliss in heaven.

BEATING BOUNDS. A custom practised in England on Rogation Days. It consists in going round the parish bounds with a procession and banners. See *Procession*, p. 553.

S. BEDE. May 27. Called "the Venerable." Educated at the monastery of Jarrow in Northumberland; author of "Ecclesiastical History of England;" died A. D. 735.

BEDE HOUSE. A house for poor religious.

BELGIC CONFESSION. A Calvinistic confession of belief com-

posed in 1561, accepted by a Protestant assembly in 1579, and confirmed by the synod of Dort in 1619.

S. BENEDICT. March 21. Born in Umbria A. D. 480; patron of the Western monks, and founder of the Benedictine order; died in A. D. 545.

BENEFICE, COLLATIVE. A benefice which is at the free disposal of the patron, not needing confirmation. Also, one to which, though at the disposal of another, the collator is obliged to accord institution.

BENEFICE, DONATIVE. A benefice beyond the jurisdiction of the ordinary, in which the patron immediately puts the nominee in possession.

BENEFICE, PRESENTATIVE. A benefice in which the patron presents the nominee to the bishop.

BENEPLACITUM APOSTOLICUM. A name given to the papal approbation of a consent to the alienation of any property of the Church or other measure.

BEREANS. Seceders from the Scotch Kirk, in 1773, calling themselves so from the text, Acts xvii. 11, pretending to a simple credence in God's word as their rule of faith.

BETROTHAL. See *Espouse*. p. 309.

BIBLIOTHECA PATRUM. Any collection of the writings of the Fathers.

BIER-CLOTH. The cloth placed over a coffin or bier, purple for adults, and white for children.

BIRETTA. A square black cap worn by priests. Bishops are allowed purple, and cardinals red.

BISHOP COADJUTOR. A bishop appointed to assist another bishop in his diocese.

BISHOP DESIGNATE. A priest who has been nominated to a vacant bishopric.

BISHOP IN PARTIBUS. Titular bishops; that is, priests consecrated bishops, whose title or diocese is in countries possessed by heretics or heathen.

BISHOP TITULAR. A bishop who has no especial jurisdiction or diocese.

BISHOPING. A name for confirmation.

BISHOP'S BIBLE. A translation of the Bible instituted by archbishop Parker, and printed in 1568 and 1572 in folio, and in 1589 in 8vo.

BISHOP'S BOOK. See *Institution of a Christian man*, p. 398.

BISHOP'S THRONE. A seat on the north or south side of the choir of a cathedral, for the bishop to occupy.

BLACK FRIARS. Dominican monks, so called from their black robes.

BLACK LETTER. Gothic or old English type; so called from its breadth and blackness.

BLACK-LETTER SAINTS' DAYS. A term applied to those days which are not rubricated in the calendar of the English Prayer book, and have no special collect, epistle, and gospel for the saints commemorated upon them.

BLACK MONKS. Benedictines. Habit, black cloak, cowl and scapulary, over a white robe.

S. BLASE, OR BLASIUS. Feb. 3. Bishop of Sebaste, in Armenia. Suffered martyrdom under Dioclesian A. D. 316.

BLESSING OF CANDLES. Performed on Candlemas, or Purification of the Blessed Virgin. The candles are sprinkled with holy water, and distributed; after which they are held lighted till the Gospel, and at the Consecration. According to the Sarum Missal a special Preface was used on this occasion.

BLESSING OF SHIPS. Ships were formerly blessed on being launched. The ceremony of breaking a bottle of wine on the bows, is a remnant of the earlier benediction.

BOAT. A vessel in the shape of a boat, used for incense.

BOLLANDISTS. The editors of the Acta Sanctorum; so called from Bolandus, a Jesuit, who was born at Tirlemont, A. D. 1596, and commenced the work.

S. BONIFACE. June 5. The apostle of Germany. He was born in Devonshire about the year 680; was made first archbishop of Mentz in 745; and suffered martyrdom at Utrecht, A. D. 755.

BOOK OF SPORTS. A proclamation issued by James I. in favor of a much greater license of recreation on Sundays than the Puritans of his reign allowed.

BREECHES BIBLE. An edition of the Bible in which Genesis iii. 5. 7, is translated "they made to themselves breeches," instead of the present rendering, "aprons."

S. BRITIUS. Nov. 13. A monk of Marmoutier and successor of S. Martin in the bishopric of Tours. Died A. D. 444.

BROTHERHOOD. A number of lay and clerical brethren living together in community under vows.

BYZANTINE ARCHITECTURE. That which was brought into use in the Eastern empire.

C

CABALA. 1. The unwritten law of the Jews. 2. A mystical Jewish interpretation of Holy Scripture.

CALVARY CROSS. A crucifix, with attendant figures, placed generally on a mound, representing the hill of Calvary; often found in foreign countries, in towns, or by the road-side.

CALVINISTIC METHODISTS. A branch of the Wesleyan Methodists or Lady Huntingdon's Connexion, founded by George Whitefield in 1741.

CANCELLARIUS. 1. The keeper of the records in a religious house. 2. A chancellor.

CANON LAW. The ecclesiastical or canon law is chiefly comprised, I. in the Decree; II. in the Decretals. The Decree has three parts: *viz.* 1. distinctions; 2. causes; 3. a treatise concerning consecration. The Decretals are also in three parts: 1. Gregory's Decretals, in five books, with the sixth Decretal of Boniface, called Sext; 2. the Clementines of Clement; 3. the Extravagants of John.

CANON RESIDENTIARY. A name given in some cathedrals to the senior canons who reside some months in the year and receive emolument from their stall.

CANONICALS. The official dress of the clergy.

CANONIST. A professor of ecclesiastical law.

CANTOR. The precentor in a church. He occupies the first return stall, facing east, or the western-most if there be no return stalls, on the north or left side on entering the choir.

CANTORAL STAFF. A staff of silver or metal, with a cross or dove at the top, used by precentors.

CANTUS FIGURATUS. See *Canto Figurato.* p. 129.

CAPELLA. 1. A short cloak or cape. 2. A cope. 3. A reliquary. 4. A chapel or oratory. 5. A hood. 6. Sacred vessels. 7. A small hat.

CAPHARNAITES. Those who take our Lord's words, in S. John vi. 51, in a gross or physical sense.

CAPITULAR. 1. That which belongs or appertains to a chapter. 2. A name for a canon, capitular or residentiary.

CAPITULUM. 1. The chapter of a cathedral, from the canons or rules to be observed. 2. The meeting of a chapter. 3. A chapter-house. 4. A hall of justice.

CAPPA. A cope, tippet, or chest for relics.

CARDINAL ABBOT. A title and office granted to the superior of the Cluniac monks by pope Calixtus.

CARDINAL ALTAR. The high altar of S. Paul's cathedral; so termed because one of two minor canons who were called cardinals said mass there.

CARDINAL ARCHPRIEST. A cardinal at the head of each of the patriarchal basilicas at Rome.

CARDINAL DEAN. The senior cardinal bishop of the sacred college.

CARDINAL VICAR. The cardinal who, as vicar of the pope, draws up rules and statutes for the clergy of Rome, examines and licences confessors, and judges criminal cases of clergy. He is the minister of education.

CARNIVAL. "Farewell to Flesh." A time of feasting, which in continental countries precedes Lent, and terminates on Shrove Tuesday.

CAROLINE BOOKS. Four books written against the adoration of images, contained in the Capitularies of Charlemagne. Their authorship is unknown, but they are probably of the 8th century, as they are referred to by pope Hadrian I.

CARPETS. 1. Carpets laid before altars. 2. An altar-cloth.

CASA. 1. A cottage. 2. A woolen garment with a hood.

CASE RESERVED. Sins of peculiar gravity are called reserved cases, if they be external, certain, and consummated. Some cases in confession are reserved for the pope, some for bishops, some for the *prelati regulares*. In urgent necessity ordinary confessors can absolve even in reserved cases.

CASULA. 1. A small cottage or church. 2. A hooded garment covering the whole body. 3. A chasuble.

CATACOMB. A subterraneous place for burial. Many catacombs of vast extent exist in Rome. The early Christians used to retire to them in times of persecution.

CATAFALQUE. A frame work of iron or wood, in the form of a coffin, placed before an altar, or used in funeral processions. This is placed over a dead body, or, in its absence, in place of the coffin, as in a Mass of commemoration.

CATECHETICAL SCHOOL. The school established in Alexandria, at a very early date, for the instruction of Christians in their own religion.

CATECHISM, NOWELL'S. A catechism by Alexander Nowell, dean of S. Paul's, approved by the Lower House of Convocation in 1563,

CATENA AUREA. A commentary on the Gospels, consisting of extracts by S. Thomas Aquinas from the writings of the Fathers.

CATHARIST. (Add to article '*Cathari*, p. 141.) A name of the same import as Puritan, and applied, 1. to the Paulicians in the 7th century, who were Manichæans, and 2. to the Anticatholic sects in the south of France and Piedmont, who, in the 12th century, were opposed by S. Bernard. The Montanists and Novatians also called themselves by this name.

CATHEDRAL PREFERMENTS. All deaneries, archdeaconries, and canonries, and generally all dignities and offices in any cathedral or collegiate church, below the rank of bishop.

CATHOLICOS. A title given to primates who were suffragans of the sees of Antioch and Alexandria, and to the Armenian primates.

CAUTELS. Directions to the priest for celebrating mass, and rules how to proceed in case of accidents.

S. CECILIA. Nov. 22. A Roman lady; suffered martyrdom about A. D. 230.

S. CEDDE, or CHAD. March 2. Bishop of Lichfield. Died A. D. 673.

CELEBRANT. The priest who celebrates mass.

CELEBRATE. The work of the officiating priest, the celebrant, in the whole action of the celebration of the Eucharist as distinguished from its administration.

CELEBRATION, HIGH. A name for high mass.

CELEBRATION, LOW. The service of mass as performed by a single priest with a server.

CELEBRATION, SOLEMN. The same as high mass.

CENSER. A vessel filled with lighted charcoal, on which incense is sprinkled, the perfumes of which escape through holes in the lid.

CERE CLOTH. 1. Cloths prepared with wax, and wound round corpses as winding-sheets. 2. A cloth dipped in wax, and placed over the slab of altars in the Western Church.

CEREMONIARIUS. The ecclesiastic charged with the direction of the ritual in a solemn service.

CHALICE VEIL. A veil made of silk, and varying in color with the season. It is used for covering the chalice when it is carried to and from the altar.

CHAPEL ROYAL. In England, a chapel attached to the court, and properly ambulatory. It is not within the bishop's jurisdiction, but the archbishop is the principal chaplain. It has a dean, priests, clerks, choristers, and other officers and members.

CHAPLET. A rosary of fifty beads.

CHARNEL HOUSE. A place where the bones of the dead are deposited.

CHARTER-HOUSE. Formerly a convent of Carthusian monks in London; now a college founded and endowed by Thomas Sutton.

CHEIROTONIA. 1. Approbation on the part of the people and clergy at the election of a bishop. 2. Solemn prayers on the same occasion.

CHOIR SCREEN. A wall or screen dividing the choir from the choir aisles.

CHOIR TRANSEPT. A second and shorter transept in a church representing half the shorter transverse piece in a patriarchal cross.

CHRISMALE. 1. The vessel for holding the chrism or holy oil. 2 The pyx. 3. The white robe placed on the newly baptized.

CHRISMATORY. A vessel in which the chrism is kept.

CHRISTIANS OF S. THOMAS. Christians found on the coast of Malabar, supposed to have been converted either by S. Thomas, whose tomb they show and venerate; or, as others think, by a Nestorian, Thomas Cannaneo, about the year 345. Since 1663 they have been divided, and the Romo-Syrians are now in obedience to Rome.

CHRISTOMACHI. A name applied to those who held heretical opinions on the nature of Christ, specially to the Arians.

CHRISTOPHORI. A name assumed by some of the early Christians, as indicating that sacramental union with our Lord by which they bore Him within them.

CHRISTOTOKOS. A term used by Nestorius to designate the Mother of Christ. and by which he intended to avoid the necessity of acknowledging her to be Theotokos, or the Mother of God.

CHRONOGRAM. An inscription wherein all the letters of numerical power are larger than the rest, and express a date.

S. CHRYSOSTOM, LITURGY OF. This is the great liturgy of the East used at Constantinople, and in Greece, and Russia. It does not seem to have borne his name till 300 years after the saint's death; nor does it appear that he did more than add a few prayers, and abbreviate the liturgy of S. Basil, of which this may be considered a revision.

CHURCH EXPECTANT. That portion of Christ's mystical body which awaits in the intermediate state the accomplishment of the number of God's elect.

CHURCH OF THE FATHERS. The Church as existing from sub-apostolic times to the days of S. Bernard, who is often called the last of the Fathers.

CHURCH REEVE. A Church-warden.

CHURCH SCOT. 1. A recognitory service due (n England) to the lord of the manor from a tenant of church lands. 2. Church dues on land as *primitiæ seminum* to the parish priest.

CHURCH THANE. A priest in the Anglo-Saxon Church; so called because he had the rights of a Thane.

CISALPINES. The party in the Church of Rome, who accept the principles of the Gallican Synod of 1682, as distinguished from the Ultramontanes.

CLERGY, REGULAR. Societies of priests living in community.

CLERGY, SECULAR. Priests not living in community.

CLERUS. The clergy generally. See *Clergy* p. 174.

CLOISTERED ORDERS. Communities of monks and nuns not permitted to leave the precincts of their convent.

CLOSE OF A CATHEDRAL. The environs of a cathedral, commonly surrounded by a wall, and containing the bishop's palace, deanery, canonries, and other official houses.

CLOTH OF GOLD. A rich material which is allowed to supersede any of the canonical colors except violet and black.

COADJUTOR. A bishop consecrated for the purpose of assisting an other bishop, in case of infirmity, old age, or excessive duties.

COCHLEAR. A spoon for administering the holy elements.

CŒNA DOMINI. See *In Cœna Domini* p. 388.

CŒNACULUM. A refectory of a monastery; also, the upper chamber of the Last Supper.

COLLATIO. 1. The conference of monks after reading holy Scripture, and 2, the evening meal afterwards. Also, the collation or meal on fast-days.

COLLEGIO ROMANO. The Jesuits' University at Rome, founded by pope Gregory XIII., A. D. 1582.

COMFORTABLE WORDS. In the Communion Office, the sentences from holy Scripture which follow the absolution.

COMMON OF SAINTS. An office suitable to several saints' days. If a saint's day has no special office of its own, the common is used, with the insertion of the name of the saint commemorated.

COMMUNION, SPIRITUAL. An act of faith, by which a person, not able to communicate in act, does so in thought and intention.

CONCHA. A vessel in the form of a shell, used in holy baptism; also an apsidal chancel, so called from the shell-like shape of the vault.

CONCOMITANCE. A word implying that the Body and Blood of Christ are both received by communicating in one species only.

CONFITEOR. The first words of the short confession at mass, prime, and compline.

COMFORMITY, DECLARATION OF. The pledge of conformity to the liturgy required of all persons who are to be licensed or instituted to an ecclesiastical charge in the Church of England.

CONGREGATION OF DISCIPLINE. A Roman congregation which manages all matters connected with the religious orders. Founded by pope Innocent XII., 1698.

CONGREGATION OF RITES. A Roman congregation which regulates matters of ritual, and the process of beatification and canonization. Fonnded by pope Sixtus V., 1587.

CONGREGATION OF THE INDEX. A Roman congregation which examines and forbids books to be read which it considers contain heretical or dangerous matter. Founded by pope Pius V., 1571.

CONGREGATION OF THE INQUISITION. A Roman congregation charged to watch over the preservation and integrity of the faith, as well as to punish those who injure it. Founded by pope Paul III., 1542.

CONGREGATION OF THE PROPAGANDA. A Roman congregation for the propagation of the faith among the heathen. It has charge of the missions to those who are not Roman Catholics. Founded by Gregory XV., 1622.

CONSENSUS PATRUM. The general agreement of "the Fathers" respecting Catholic doctrine and practice.

CONSIGNARE. To sign the forehead of the baptized with oil, in the form of a cross, in confirmation. Also, to give the blessing to any one with the sign of the cross.

CONSTITUTIONS OF CLARENDON. Certain constitutions, having reference to ecclesiastical causes, made in the reign of Henry II., A. D. 1164, in a council held at Clarendon, near Salisbury.

COSTANDERS. See *Consistentes.*

COWL. The loose outer garment of a monk. Also, a hood covering the head and shoulders.

CREATIONISM. A term used to express the opinion that every soul is separately created by God at the time when it enters into union with the body.

CREDENDA. Things which are to be believed.

S. CRISPIN. Oct. 25. Of Rome. Companion of S. Denys as a missionary to Gaul. Martyred by decapitation, A. D. 288

CROSS IONA. A Latin cross with a ring passing over a part of the vertical and transverse beams.

CROSS OF THE RESURRECTION. A light, slender cross with a pennon flying from the junction of the beams.

CROSS, PAPAL. A cross with three transverse beams, having a crucifix upon it.

CROSS, PASSION. A cross with the four ends sharpened to a point.

CROSS, PECTORAL. A cross worn by bishops over the chasuble.

CROSS, PENDANT. A cross suspended under a crown in the centre of the ciborium over the altar.

CROSS, PREACHING. A sort of open pulpit in the vicinity of a church; originally, a mere cross from which sermons were delivered.

CROSS, PROCESSIONAL. A cross borne at the head of processions. Originally, they were merely ornamental; subsequently, the crucifix was introduced.

CROSS, S. ANTHONY'S. A cross shaped like the Greek letter tau, T; and hence called the *Tau Cross.*

CRUCIFORM. In the form of a cross, *e. g.*, a church with chancel for the head of the cross, the nave for its length or body, and the transepts for its arms.

CRUETS. The vessels containing wine and water for mass.

CUCULLUS. A long loose garment without sleeves, worn by monks.

CULTUS. Religious honor or devotion.

CURFEW BELL. A bell tolled at nightfall to remind people to put out their fires.

CURIA. A court; especially the Roman See in its temporal relations, including the pope, cardinals, congregations, and chancery.

CURIALIST. A term denoting the extreme Papal school in the Latin Church.

CURSARIUS. A book containing the hours of the Church.

CURSIVE MS. A MS. written in a running hand.

CURSOR. An apparitor of the Papal court.

CUTTY STOOL. A gallery in a Scotch kirk, painted black, where offenders against chastity were obliged to sit for three Sundays to make profession of their repentance, and to be rebuked by the minister.

D

DAIS. 1. The raised platform at the upper end of a refectory or hall. 2. The seat, with canopy, for guests at the high table. 3. A canopy over the seat of a person of dignity.

S. DAVID. March 1. See *S. David*, p. 238.

DAYS OF COMMEMORATION. The black letter Saints' days of the English calendar, on which certain Saints, or events, are commemorated, but for which no special collect, epistle, and gospel are appointed.

DE FIDE. That which is to be received as an article of faith, as distinguished from a pious opinion.

DE PROFUNDIS. The 130th Psalm, so called from the first words in Latin.

DECANAL. Of, or belonging to, a deanery.

DECANAL STALL. The stall allotted to the dean in choir.

DECANTARE ECCLESIAM. To serve a church, or to perform the sacred offices in it.

DEGREES, FORBIDDEN. Certain degrees of relationship within which it is not lawful by the law of God, or of the Church, for persons to marry. See *Consanguinity.*

DEIPARA. One who has brought forth God. The special title of the B. V. M. See *Theotokos.*

S. DENYS. Oct. 9. Patron saint of France, and bishop of Paris. Martyred A. D. 273.

DESECRATION. An act for divesting a thing, place, or person of a sacred character. Informal desecration is the pollution of a sacred place by murder, impurity, traffic, and the like. Consecrated buildings which have been desecrated require reconciliation.

DEVIL'S ADVOCATE. An officer whose duty it is, in case of a proposed canonization, to advocate the adverse side.

DIATESSARON. An arrangement of the Gospel so as to make one continuous narrative from the first four books of the New Testament.

DIRECTORIUM. A book of rules for the due performance of the sacred offices. See also *Directory*, p. 265.

DOCTORS' COMMONS. Public buildings near S. Paul's cathedral for holding the ecclesiastical and admiralty courts.

DOCTORS, FOUR GREEK. S. Athanasius, St. Basil the Great, S. Gregory of Nazianzum, and S. John Chrysostom. To these is often added S. Cyril of Alexandria. See *Doctor*, p. 273.

DOCTORS, FOUR LATIN. S. Jerome, S. Ambrose, S. Augustine, and S. Gregory the Great.

DOMINA. 1. The Blessed Virgin. 2. The Church. 3. A Benedictine nun.

DONATIONS OF CONSTANTINE. The name given to certain instruments, granting Rome and its annexed territory to the popes. They seem to have been forged before the 8th century. Constantine is

said to have made this gift when he transferred the seat of empire to Constantinople.

DOOMSDAY BOOK. A book compiled by William the Conqueror about A. D. 1086, containing a survey of all the lands in England, their value, owners, and modes of tenure; so called from its authority in doom or judgment on the matters contained in it.

DUALISTS. A name given to all those who held the Manichean error of two principles, the good and the evil—the *Ormund* and *Ahriman* of oriental worship.

S. DUNSTAN. May 19. Superior of the Benedictine monastery at Glastonbury, and afterwards archbishop of Canterbury. Died A. D. 988.

DUPLICATION. A second celebration of the Eucharist by the same priest in the same day. This is not generally allowed except on Christmas-day, when a priest may celebrate thrice, Easter-day, and on Sundays and great feasts, in places where there is only one priest. Archbishop Langton giving this rule, adds that the priest should not drink the ablutions of the first mass until after the second.

E

EARLY ENGLISH ARCHITECTURE. The earliest of the pointed styles used in England, in date ranging between the 12th and 14th centuries. Sometimes called *First Pointed* and *Lancet* Architecture.

EASTER CANDLE. A candle lighted on Holy Saturday by the Deacon with much ceremony, and kept burning at matins, mass, and vespers until the octave of the Ascension. Generally placed on the Gospel side of the altar, but often in the midst of the choir, between altar and pulpit.

EASTERN CHURCH, HOLY. See *Greek Church.*

ECCLESIASTICAL DIVISIONS. In England, provinces, dioceses, archdeaconries, rural deaneries, and parishes.

ECCLESIASTICAL YEAR. The period from Advent to Advent.

ECONOMY. Such a management in stating the truth as may seem to adapt it most advantageously to the circumstances of the case.

ECTHESIS. Any confession of faith. Also, a declaration of faith, by the patriarch Sergius, who embraced the error of the Monothelites.

S. EDWARD. March 18. King of the West Saxons. Murdered at Corfe Castle, A. D. 978.

EDWARD VI., FIRST PRAYER BOOK OF. Came into use at Whitsuntide, June 9th, 1549. The Second came into use on All Saints'

day, 1552; it was not so Catholic as the first book, and was not sanctioned by Convocation.

EFFECTUAL GRACE. Divine grace given, received, and not hindered from producing the designed effect.

EFFIGY. Sepulchral representation of a dead person.

EIKON BASILICE. The title of a book written in the interests of the royal family at the time when Charles I. was beheaded.

EIRENICON. A message of peace.

ELIZABETH'S PRAYER BOOK. The third Book of Common Prayer issued in English, in the reign of Elizabeth. It came into use on the feast of S. John the Baptist, 1559.

EMINENCE. A title confined specially to Cardinals, A. D. 1630. It is also used as a title for bishops in the Russian Church.

ENCYCLIC. A document sent by a pope, council, or bishop to various Churches; a circular.

S. ENURCHUS. Sept. 7. Bishop of Orleans. Died, A. D. 340.

ERUDITION OF A CHRISTIAN MAN. See *Liturgy*, p. 439.

ESCHATOLOGY. That part of Theology which treats of the last things, viz., future realities, judgment, heaven, hell, the resurrection of the body, etc.

ESTABLISHMENTARIANS. Such persons as regard the Church of England primarily as an Act of Parliament institution, a creature of the State.

ESTATES OF THE REALM. In England, the lords spiritual, the lords temporal, and the commons.

ETERNAL GENERATION. The never beginning, never ending, relation of Fatherhood and Sonship between the First and second Persons of the Blessed Trinity.

S. ETHELDRED. Oct. 17. Daughter of a king of the East Angles. Founded, and became Abbess of, a convent at Ely, now the Cathedral. Died, A. D. 679.

EVANGELICAL COUNSELS. See *Counsels*, p. 221.

EVER VIRGIN. A term implying that S. Mary remained a virgin after the birth of our Lord, and throughout her life.

EX ANIMO. A phrase expressing positive and entire assent in subscribing a verbal formula. It occurred, among other places, in the 36th canon of 1603, but was omitted in the emendation of 1859, the words, "I do solemnly make the following declaration," being substituted.

EXARCH. An officer in the Greek Church who visits the provinces allotted to him, in order to inform himself of the lives and morals of the

clergy, the condition of the monasteries, and the celebration of Divine Service. Usually a bishop of primatical rank.

EXEGESIS. Exposition of the Scriptures.

F

S. FABIAN, Jan. 20. Bishop of Rome. Martyred at Rome, A. D. 250.

FACULTY COURT. A jurisdiction or tribunal belonging to the archbishop of Canterbury. It does not hold pleas in any suits, but creates rights to pews, monuments, and particular places and modes of burial. The master or dean of faculty has power to grant dispensations, as to marry, to eat flesh on days prohibited, to hold two or more benefices incompatible, and such like.

S. FAITH. Oct. 6. A young maiden born at Agen, in Aquitaine. Suffered martyrdom, A. D. 290.

FAN TRACERY. Vaulting in which all the ribs from the springing of the vault have the same curve, and spread out like a fan.

FANE. 1. A temple erected in memory of a distinguished person; hence, 2., a Christian church.

FASTI. Historical archives, or martyrologies.

FATALISM. A belief in the irresistible operation of necessity, apart from the will of a Personal agent.

FERIA. (Add.) Strictly, a day which is neither a festival nor a fast. A week day. Each day is distinguished by its position from the first day of the week; and the term *magna* or *major* is added to its title in holy week.

FERIA, GREATER. A class of days including Ash Wednesday, the last three days of Holy Week, Monday and Tuesday in Easter and Whitsun Weeks.

FERIA, LESSER. A day of which commemoration is made, even though a festival office be said on it.

FERIA, PRIMA. Sunday. F. *Secunda*, Monday. F. *Tertia*, Tuesday. F. *Quarta*, Wednesday. F. *Quinta*, Thursday. F. *Sexta*, Friday. F. *Septima*, Saturday.

FERIALE. A book containing the offices of the feriæ.

FESTUM APOSTOLORUM. The feast of all the Apostles, celebrated in the Latin Church on May 1.

FIBULA. A clasp or band.

FILIOQUE. A term to express the procession of the Holy Ghost from the Son as well as from the Father. Introduced into the Nicene

creed in the Western Church about the 6th century, it never has been used by the Eastern Church, and is the prominent subject of contention between the East and West. See *Procession of the Holy Ghost*, p. 553.

FLORID STYLE OF ARCHITECTURE. The later perpendicular style which prevailed during the Tudor era.

FLOWER DAY. Palm Sunday.

FOLIATION. An arrangement of small arcs called foils, separated by projecting points or cusps, used in ornamenting doors and windows in Gothic architecture.

FOUNDATION. A legal term for a donation or legacy for the establishment of a benefice, hospital, college, etc.

FRET-WORK. Minute carving or entail.

G

GATES, BEAUTIFUL. Doors in Eastern churches between the narthex and porch.

GESTA. History of events, public acts and deeds.

S. GILES. Sept. 1. A native of Athens. He founded a Benedictine monastery at Vallis Flaviana in Gaul, and died, A. D. 725.

GOD'S BOARD. The holy table, or altar.

GOLDEN BULL. Any pontifical bull sealed with gold. Also the ordinance of Charles IV. to regulate the ceremonial of the empire.

GOSPEL LIGHTS. The candles which are lit at the reading of the holy gospel at high mass.

GRAAL, HOLY. The chalice used at the institution of the Blessed Sacrament.

GRADUS. The ambo, or part of the church where the Gospel was sung and the holy Scriptures were read. Also, holy orders, and the degrees of relationship.

GREAT TITHES. The tithes of corn, hay, peas, beans, tares, or the fruits of the trees and orchards.

GREATER ANTIPHONS. Anthems sung before and after the Magnificat during the last nine days of Advent.

GUARDIAN ANGELS. The term expressive of the pious belief of all ages that an angel is assigned to each person at baptism, as a guide to good and a guardian from evil.

GUILD. A voluntary association for religious or other purposes, dating from Anglo-Saxon times.

GUILD HALL. A place for the meeting of guilds.

H

HABILITATI. The minor canons or chaplains in cathedral or collegiate churches.

HABITUAL GRACE. That which is the result of the covenanted and sacramental means of grace, and is not acquired by ourselves personally.

HABITUS. The monastic dress.

HAGIOLOGY. The study of the saints of the Church.

HALF COMMUNION. The administration of the paten only, to the laity in the Roman communion.

HALIDOOM. Holy doom, the last day.

HALLEL PSALMS. Six Psalms, from the 113th to the 118th.

HANGINGS. Used in great feasts of the Church to adorn the walls of the choir, to surround the pillars, or to ornament other parts of the church.

HEAD OF A CHURCH. The east or chancel end.

HEARERS. See *Audientes*, p. 82.

HEGUMEN. In the Greek Church, the prior of a first class convent, or the abbot of a second class convent.

HELVETIC CONFESSION. A Protestant confession of faith set forth in 1532 and 1561.

HELVETICS. Swiss theologians who followed Zuinglius, in opposition to Luther.

HENOSIS. The perfect union between the Divine and the human nature in Christ.

HERCIA AD TENEBRAS. A triangular standard candlestick, containing 14 yellow wax candles, signifying the eleven Apostles and the three Maries, with a white one in the centre representing our Lord. It is used at the service of the Tenebræ.

HEREFORD USE. One of the three great uses which formerly obtained in England. Though resembling the uses of Sarum and York, it differs in the prayers of oblation, and of the communion of the priest.

HERESY, FORMAL. Conscious and deliberate heresy.

HERESY, MATERIAL. Heresy unconsciously or ignorantly maintained.

HEXAMERON. A treatise on the six days of creation.

HIERARCHY. (Add.) The system of government in the Church, by patriarchs, metropolitans, archbishops, bishops, and, in an inferior degree, priests, is thus named.

HIERURGIA. The liturgy.

HOLY EASTERN CHURCH. The Greek Church.

HOLY FAMILY. A painting of the Blessed Virgin, Holy Child, and S. Joseph, with or without attendant saints, *e. g.*, S. John Baptist.

HOLY FATHER. A term of respect applied to the pope.

HOLY STOUP. The basin for holy water at the entrance of a church. See *Holy Water*, p. 374.

HONEY, MILK, AND SALT. Formerly given to the newly baptized in the Greek Church, to signify the food of the Gospel.

HONORARIUM. The fee payable to an ecclesiastic for the performance of a rite.

HOROLOGIUM. An ecclesiastical book among the Greeks, containing the daily hours and offices.

HOSPITALLER. The monk in a monastery who purchased the furniture, food, etc., for the guest-house.

HOSPITIUM. The place in monasteries where pilgrims and other strangers were lodged.

HOST. The oblation of bread in the mass.

HOURS FOR MARRIAGE. The canonical hours are between 8, a. m. and 12, noon.

HOUSELLING BREAD. The bread which was used in offering the sacrifice of the mass. See *Housel*, p. 377.

HOUSELLING CLOTH. A cloth spread over the rails at the communion of the people.

S. HUGH. Nov. 17. A Benedictine monk, prior of a monastery in Somerset, and bishop of Lincoln. Died A. D. 1200.

HUMBLE ACCESS. See *Access*, p. 21.

HUMERAL VEIL. A silken veil, in which the sub-deacon, or the acolyte in some churches, holds the paten till after the *Pater noster*.

HUMERALE. The Amice.

HUTCH. A chest for the sacred utensils.

I

ICHTHUS. See *Fish*, p. 327, and *Piscis*, p. 535.

ICON. A picture or fresco in Eastern churches.

IDIOTAI. In the early Church laymen were sometimes distinguished by this name from the clergy. The word occurs in 1 Cor. xiv. 16, where it is translated "unlearned."

IDOL. An image or representation of something which takes the place of God in the heart of man.

ILASTERION. The bema in a Greek church.

IMPRIMATUR. License to print or publish, and also approval of the work.

IMPUTATION. The doctrine which supposes our sins to be imputed to Christ, and His righteousness to be imputed to us.

INCORPORATE. To receive the Body of Christ in the blessed Eucharist.

INDEFECTIBILITY. The being without defect, and without liability to fall from grace. The term is also used to express the perpetuity and infallibity of the Catholic Church.

INDICIUM DEI. See *Judicium Dei.* p. 410.

INDIFFERENTISTS. Latitudinarians in religion, who, by an abuse of the principle of private judgment, maintain that all sects and doctrines are equally secure, so long as a man is persuaded in his own mind that he holds the truth.

INFALLIBILITY OF THE CHURCH The truth that the Catholic Church, as a whole, is not suffered by the Holy Ghost to fall into error subversive of the faith.

INFALLIBILITY OF THE POPE. An opinion that the decisions of the Bishop of Rome on faith and morals are infallibly true, and binding on the whole Catholic Church. See *Infallibility*, p. 389.

INFANT COMMUNION. A practice of the early Church, and still observed in the East, of communicating infants.

INSTAURUM ECCLESIÆ. Vestments, plate, or other effects, belonging to a church.

INTERCESSION OF SAINTS The belief that the saints departed intercede for us on earth, in virtue of the universal fellowship of Christians in the unity of the Church.

INVINCIBLE IGNORANCE See *Ignorance in asking*, p. 382.

INVOCATION OF THE HOLY GHOST. 1. A form used more or less definitely in all liturgies, calling upon God the Holy Ghost to make the elements to become the Body and Blood of Christ. 2. In all liturgies, except the Petrine and those derived from it, this occurs after the consecration; it may, perhaps, originally have had the same place in the Petrine.

IRISH LITURGY. See *Ireland, Church of*, p. 402.

ISAPOSTOLIC. Persons or things almost Apostolic in date and value. For instance, the Fathers who were alive in the time of the apostles, and the customs presumably instituted by them, are Isapostolic.

ISIDORIAN DECRETALS. See *Decretals*, p. 249.

ITE, MISSA EST. The last words said by the deacon in the mass, being originally a notice to the catechumens to retire.

J

JACOBINS. A name given to the French Dominicans, from their chief convent being near the gate of S. James in Paris. This convent was the resort of the republicans at the Revolution; hence the name was equivalent with revolutionists.

JACOB'S STAFF. A pilgrim's staff, from the staff which is a symbol of S. James the Apostle.

JESSE WINDOW. A window containing as its subject a Jesse Tree (See *Jesse*, p. 407.) either painted on the glass, or carved on the mullions.

JUDAS CANDLE. The 15th candle at the top of the triangular candlestick, used at Tenebræ in Holy Week.

JUNIORS. Monks, from their profession to the age of twenty-four years.

K

KING'S BOOK. See *Liturgy*, p. 439.

KING'S EVIL. Scrofula, the power of curing which was from the times of Edward the Confessor held to be exercised by the king by virtue of his office. See *Healing*, *Service for*, p. 362.

KIRK-MASTER. A church-warden.

KIRK-MOTE. A meeting of parishioners upon Church affairs.

KISS OF PEACE. A ceremony in the celebration of the Holy Eucharist, used as a sign of love among Christians. A symbolical custom now takes the place of the literal. It is usually given immediately after the *Agnus Dei*, the priest embracing the deacon and sub-deacon. In the Sarum and Rouen missals it was also given at the beginning of mass, before going up to the altar. See *Osculatorium*, p. 520.

KNIGHTHOOD. An order in the army, in the middle ages, to which youths were admitted with a religious service, in which they pledged themselves by vow to serve God, to protect women and the defenceless, to be faithful, humble, gentle, courteous, honorable and disinterested.

KYRIAKON. A place of worship, the Lord's House.

L

LACHRYMATORY. A vessel containing the tears shed for one deceased.

LADY ALTAR. The altar of a chapel dedicated in honour of our Lady. In most English cathedrals the Lady altar is situated at the extreme east end behind the high altar. In parish churches it is generally in an aisle.

S. LAMBERT. Sept. 17. Bishop of Utrecht in the time of Pepin I., by whose connivance he was barbarously murdered, A. D. 709.

LAMBETH DEGREES. Degrees which the archbishop of Canterbury has the power of conferring, by virtue of stat. 25 Hen. VIII. c. 21.

LAST GOSPEL. Verses 1 to 14 of the 1st chapter of S. John, said, as a rule to which there are exceptions, after mass.

LATIN CROSS. A plain cross whose transverse beam is one third the length of the vertical one.

LATINS. Members of that part of the Western Church which is under the jurisdiction of Rome, and whose common ecclesiastical language is Latin.

LAVATORIUM. A place at the entrance of cathedral churches, where the priest and other ministers washed their hands before performing Divine Service.

LAW OF THE SIX ARTICLES. A law passed in 1539 to the effect that such as opposed certain articles carried by the duke of Norfolk through the committee of Parliament, should be punished either by death, or by imprisonment and confiscation. These articles are in favor of transubstantiation, denial of the cup, celibacy, vows, private masses, and auricular confession.

LAWN SLEEVES. Sleeves of fine linen, at the present day fastened to a bishop's chimere, but properly belonging to the rochet.

S. LAWRENCE. Aug. 10. A Spaniard, archdeacon of Rome, and treasurer to Pope Sixtus II. Roasted on a gridiron, A. D. 258.

LAY VICAR. See *Vicars Choral*, p. 668.

LECTIO. A portion of holy Scripture or other authorized book read in Divine Service.

LECTOR. The third of the minor orders. Their office is to read the lessons in church.

LEGANTINE CONSTITUTIONS. Ecclesiastical laws enacted in national Synods, held under the cardinals Otho and Othobon, legates from pope Gregory IX., and pope Clement IV., in the reign of Henry III., about 1230 and 1268.

LEGENDA AUREA. A collection of the lives of the saints, composed by James de Varase, vicar-general of the Dominicans, and archbishop of Genoa. Died, A. D. 1298.

S. LEONARD. Nov. 6. Born at Le Mans in France. Studied under S. Remigius, bishop of Rheims. Died, A. D. 559.

LESSER OBLATION. The solemn offering to God of, 1. the unconsecrated elements; and, 2. the alms at the holy Eucharist.

LETTERS MISSIVE. See *Conge D' Elire*, p. 207.

LETTERS SYNODICAL. Letters sent forth by the various councils of the Church, announcing what had been done by them. Called also Encyclical Letters.

LIBER SENTENTIARUM. Book of Sentences. A work of Peter Lombard, bishop of Paris, 1150. It is the basis of scholastic treatises, and chiefly consists of portions from the Fathers on the principal points of theology.

LIBERTY OF CONSCIENCE. A term invented to express the liberty of adopting and enjoying private opinions on religious subjects, irrespective of the creeds and authority of the Catholic Church.

LINCOLN USE. One of the uses mentioned in the (English) Book of Common Prayer, as existing along with the Sarum, York, and Hereford, in England. If such a use ever existed, it probably consisted only in some difference of "saying or singing," and in no sense can be said to be a use as contrasted with the above three.

LITURGIOLOGY. The science which treats of liturgical matters.

LITURGIST. A writer on liturgies.

LITURGY. (Add.) The office for celebrating the Eucharist. The ceremonies of mass have differed according to time, place, and country, except the form of actual consecration, which has been substantially the same in all. Whether or not they were constructed by the Apostles whose names they bear, is uncertain; but it is now tolerably ascertained that parts of them are quoted by S. Paul in his epistles: *e. g.*, 1 Cor. ii. 9 is clearly taken from the liturgy of S. James. Liturgies divide themselves into five great families: that of 1. S. James, or Jerusalem; 2. S. Mark, or Alexandria; 3. S. Thaddeus, or the East; 4. S. Peter, or Rome; 5. S. John, or Ephesus. The first three are Eastern, the others Western.

LOGOS. The mystical title of the Eternal and Personal Word of God. See St. John i. 1–14; Rev. xix. 13.

LORDS SPIRITUAL. In England, the Bishops of the Church, 1. in their parliamentary capacity; 2. as spiritual nobles.

LOW MASS. See *Mass*, p. 451.

S. LUCIAN. Jan. 8. Of Rome, companion of S. Denys as a missionary to Gaul. Martyred, A. D. 290.

S. LUCY. Dec. 13. Of Alexandria. Martyred, A. D. c. 304.

M

MACARIOTES. Blessed. A title given to bishops in the Greek Church, especially to the patriarch of Constantinople.

MACARISMUS. Hymnody in honor of the beatified.

S. MACHUTUS. Nov. 15. Bishop and Superior of the monastery at Aleth, in Brittany. Died, c. A. D. 564.

MACROSTICHON. A creed formed by certain heterodox bishops in 345, which embodied distinctly Arian heresy.

MAGISTER SACRI PALATII. A Dominican officer at the head of the Congregation of the Index at the papal court.

MAGNUS, DIES. Easter Day.

MAKING OF DEACONS. Their ordination. The office is so called in the English Prayer-Book, the term *ordaining* being applied to priests, and *consecrating* to bishops.

MALEDICTION. A curse which was anciently annexed to donations of lands made to churches or religious houses against those who should violate their rights.

MALIGNANTS. The name applied to Royalists and Churchmen by the Roundheads in the Great Rebellion, as refusing to take "the Solemn League and Covenant."

MANCHET. A small loaf; also, the wafer in the mass.

MANDATARIUM. A small book prescribing and teaching the order of the Divine offices.

MANDATE. In the canon law, a rescript of the pope, by which he commands some ordinary collator or precentor to put the person there nominated in possession of the first benefice vacant in his collation.

MANDUCATION. A term indicating eating with the mouth the consecrated species in the holy Eucharist.

MANDYAS. The Greek name for a cope; also, for a monk's cloak, or an imperial robe.

MANE. The east.

MANECANTANS. The priest who says early mass.

MANICA. A glove, specially one worn by a bishop.

MANIPULUS CURATORUM. A hand-book for those with cure of souls, containing a collection of canons necessary to be observed by them.

MANNA. 1. The dust from the tombs of the saints. 2. Perfumed oil said to flow from the relics of the saints. 3. A thin, delicate sort of bread.

MANUAL ACTS. Acts performed by the hands in mass, *e. g.*, the breaking of the host before the consecration in the canon, and the crossing of it, which were particularly objected to by Protestants in the 16th century.

MAPHORA. An altar cloth made of silk.

MAPPA MUNDI. A map of the world; also, a picture of the day of judgment, often placed over the altar.

MAPPULA. A pocket-handkerchief. A cloak. A garment formerly worn only by priests at Rome in processions with the pope. A maniple. A canopy supported by four slaves, and carried over the pope.

S. MARGARET. July 20. Born at Antioch in Pisidia. Daughter of a heathen priest. Martyred, about A. D. 278.

MARIGOLD WINDOWS. The same as Rose Windows.

MARIOLA. An image of the Blessed Virgin.

MARIOLATRY. The sin of giving that worship, *latria*, to the Blessed Virgin which is due to God alone.

S. MARK, LITURGY OF. A liturgy nearly coeval with the liturgy of S. James, and the norm of the Alexandrian family; from it spring the liturgies of S. Basil, S. Gregory, used in Lent, and S. Cyril on feasts. This last is nearly the same as S. Mark's.

MARKET CROSS. See *Cross*, p. 227.

MARKING CROSS. A cross on altar linen, to show that it is exclusively devoted to sacred purposes. Altar cloths and corporals have generally five, in reference to the wounds of our Lord. Palls for the chalice have one.

S. MARTIN. July 4, and Nov. 11. A Roman soldier, born in Pannonia, Was a disciple of S. Hilary, and became bishop of Tours. Died, A. D. 397.

MARTYRIUM. A Church dedicated to a martyr, and built over his sepulchre.

MARTYROLOGIUM. See *Martyrology*, p. 456.

MARY, FEAST OF. The feast of the Conception is on December 8th; instituted by S. Anselm. The feast of the Nativity, Sept. 8th; honored with an octave by Innocent IV., 1244, and with a vigil by Gregory XI., 1370. The feast of the Visitation, July 2nd. February 2nd is the feast of the Purification; and March 25th of the Annunciation. See *Virgin Mary*, p. 668.

S. MARY MAGDALENE. July 22. In the first Prayer Book of Edward VI. there was a Collect, Epistle, and Gospel, for this day.

MARY, PSALTER OF. An accommodation of the Psalms by S. Bonaventura.

MASS. See *Missa*, etc., pp. 475-6.

MASS CREED. The Nicene Creed.

MASS FOR THE DEAD. See *Requiem*, p. 577.

MASS, HIGH. See *Mass*. p. 457.

MASS, MIDNIGHT. A mass formerly customary twice a year, at Easter and Christmas, and perhaps on certain fasts. The former has been abandoned now by the West, and it is said in the morning of Easter Eve by anticipation. The East, however, retains it.

MASS OF THE HOLY GHOST. A mass generally said at the opening of a general council, at the election of a pope or bishop, and in local synods.

MASS, ORDINARY OF. All the service of mass which is not the canon, *i. e.* all before and after the canon.

MASS, PONTIFICAL, Mass celebrated by a bishop.

MASS, VOTIVE. A mass appointed to be said not on a particular day, but according to the discretion of the priest. These increased to a great extent in the middle ages, and were restricted at the council of Trent.

MATRICULUS. A cleric belonging to the mother-church or cathedral.

MATRONEUM. 1. That part of the Church which is set apart for women. 2. A raised seat on the right of the altar in an Eastern church for women of rank.

MATTER OF THE SACRAMENTS. See *Elements*, p. 285.

MATUTINALE. A book containing the service for matins.

MAZZETTA. A short cloak worn by the pope, cardinals, and bishops.

MEANS OF GRACE. 1. Sacraments, by which grace is actually conveyed to men. 2. Any other ordinances, the use of which obtains grace for the soul.

MEDIA VITA. The prose of S. Notker of S. Gall, beginning with the words, "In the midst of life we are in death," and used in the Burial office of the Anglican Church.

MEDIÆVAL CHURCH. See *Middle Ages*, p. 472.

MEMENTO. The commemoration or remembrance of the living and the dead in the mass.

MEMORIAL COLLECT. When two festivals occur on the same day,

the office for the superior is said, and the inferior is commemorated by the use of a collect which is called the memorial collect.

MEMORIAL CROSS. A cross erected to commemorate a dead person or some important event.

MEMORIUM. A church built over a martyr's grave.

MENOLOGIUM. A martyrology of saints.

MENSA DOMINI. The Lord's table.

MENSA PROPOSITIONIS. A credence table.

MESSIANIC. Certain portions of Holy Scripture, especially psalms and prophecies, relating to the Messiah.

METAMORPHISTS. Certain sacramentarians, who, in the 15th century, affirmed that Christ's natural body with which He ascended was wholly deified, and lost its humanity.

METASTASIS. A spiritual change, as in baptism and the Eucharist.

METEMPSYCHOSIS. The doctrine of the transmigration of souls after death.

METOUSIOSIS. Transubstantiation, or more literally *change of essence.* The Greek Church holds this doctrine, which, however, has not been discussed in the East, as in the West.

MEZZO-RELIEVO. Carving, of which the projection from the wall is equal to half its true proportions; when more, it is called alto-relievo; when less, bas-relief or basso-relievo.

MIND DAY. The day of commemorating the uncanonized dead. Also called *Memorial Day.*

MINOR ORDERS. See *Inferior Orders*, p. 393.

MINUTE TITHES. Small tithes, such as (in England) usually belong to a vicar, as of wool, lambs, pigs, butter, cheese, herbs, seeds, eggs, honey, and wax.

MIRACLE PLAYS. See *Mysteries*, p. 495. (Add.) The one of most importance now remaining in Christendom, is performed in the Tyrol once every ten years, at Ober-Ammergan, in Bavaria.

MITRED ABBEYS. Those whose abbots wore the mitre.

MIXED TITHES. Tithes of wool, milk, and other natural products, but nurtured and preserved in part by the care of man. See *Tithe*, p. 646.

MODERN CHURCH. The Church, historically considered, from the commencement of the 16th century to the present time.

MONACHISM. The system and life of monks. See *Monk*, p. 481.

MONODY. A hymn sung by one person.

MONOGAMY. Marriage with one person only. The clergy in the primitive Church, as also the deaconesses and "widows," were required to be monogamists.

MONOTONE. Saying any part of an office in a single tone.

MONSIGNORE. A title given to persons allowed the social rank and precedence of bishops at the court of Rome.

MONTH'S MIND. The monthly mass for one departed: the year's mind was the anniversary of a person's death.

MORALITIES. Theatrical exhibitions given by the ecclesiastics of the middle ages. They allegorized virtue and vice. In *mysteries*, Scriptural persons and events were represented. In *miracles*, the wonderful acts of martyrs and confessors.

MORROW MASS. The mass to be said on the day after a feast.

MORTILEGIUM. A list of the deceased benefactors of a church or monastery.

MOST CATHOLIC. Title of the kings of Spain; Most Christian, of the kings of France; Most Faithful, of the kings of Portugal; Most Reverend, of archbishops and metropolitans.

MOZARABIC LITURGY. From *Mostarib*, "to Arabize" or imitate the Arabs. One of the divisions of the Ephesine family of liturgies. It now exists only in one chapel of the cathedral of Toledo, it having been suppressed in the other churches of that city in 1842.

MYSTAGOGIA. The liturgy in Greek; also instruction before baptism.

N

NAME OF JESUS, HOLY. The festival of the Holy Name has long been kept in the English Church, on Aug. 7th.

NAMES OF THE THREE WISE MEN. The three Magi are commonly known as Gasper, Balthasar and Melchior.

NAOS. The nave of a parochial church; also, the choir of a monastic church. See *Nave*, p. 500.

NARDION. In the Greek Church, unconsecrated chrism.

NATIONAL SYNOD. A synod of the Church of any particular country.

NATIVITY OF THE BLESSED VIRGIN MARY. This feast occurs on September 8th.

NATURALISTS. Those who reject all and every supernatural revelation.

NECROMANCY. Divination by means of intercourse with the dead. In the early Church, those who practised it were denied baptism and communion, and subjected to penance.

NEO-PLATONISTS. See *Eclectics*, p. 283.

NEW STYLE. The present method of computing the year, introduced by pope Gregory XIII. in October, 1582. By it ten days were deducted from the year 1582, by calling what, according to the old calendar, would have been the 5th of October, the 15th of October. It did not come into force in England until September 2nd, 1752.

S. NICHOLAS. Dec. 6. Bishop of Myra, in Asia Minor. Died, A. D. 342.

S. NICOMEDE. June 1. Priest of the Roman Church. Martyred, A. D. 90.

NONAGIUM. A ninth part of movables which was paid to clergy on the death of persons in their parishes, and claimed for the purpose of being distributed for pious uses.

NONJUROR'S USAGES. Certain ceremonies of the communion office of the nonjurors, *viz.* mixing water with the wine, prayer for the departed, prayer for the descent of the Holy Spirit on the elements, and the prayer of oblation. Hence the nonjurors were called Usagers. Three other usages are frequently mentioned: trine immersion at baptism, use of chrism at confirmation, and unction of the sick.

NOTES OF THE CHURCH. Sensible signs by which the Church of Christ may be known. The principal are the following as mentioned in the Nicene Creed. 1. Unity. 2. Sanctity. 3. Catholicity, and 4. Apostolicity. By the last is meant Apostolic doctrine, and a government handed down from the Apostles. See *Church*, p. 163.

NOTITIA ECCLESIÆ. A book of information about the external state of the Church.

NOVELLÆ. Constitutions of the civil law which were made after the publication of the Theodosian code.

NOVENA. A nine day's devotion for any religious object.

O

OCCIDENTALS. Western Christians of the Latin rite, under which name also members of the Church of England are included, as a branch of the Western Church.

OCCURRENCE OF FEASTS. When two feasts occur or fall on the same day, it is usual, according to their degrees, either to translate the lesser to another day, or if it cannot be translated, to commemorate it by saying the collect, or else to pass it over uncommemorated.

ŒCUMENICAL. See *Ecumenical*, p. 284.

ŒCUMENICAL BISHOP. A title assumed by the popes, but first

taken by John the Faster, patriarch of Constantinople, in the 6th century.

OFFERING DAYS. Four days on which royal offerings were formerly made: Christmas, Easter, S. John Baptist, and Michælmas.

OFFICE, LITTLE. The office of the Blessed Virgin introduced by S. Peter Damiani, and sung by his monks after the canonical hours.

OILS. Oils are of three kinds: 1. chrism oil; 2. the oil of catechumens; 3. the oil of the sick. In the West, all three are consecrated by the bishop on Maunday Thursday, but in the East the chrism alone is.

OLD STYLE. See *New Style.*

OMPHALOS. The centre of a church.

OPTIMISM, The opinion that every thing that is, is best, and, in spite of seeming imperfection, is incapable of improvement.

ORALE. A kind of veil which the pope puts over his shoulders and across his breast.

ORAMEN. Invocation and prayers.

ORATE FRATRES. Words in mass at which the priest turns to the faithful and asks them to join him in the prayer, "that the holy sacrifice may save them, and be profitable to them."

ORDEAL. An ancient mode of appeal to the direct judgment of God, in defect of evidence, by which the accused were subjected to tests the results of which were inevitable, save by Divine interposition.

ORIENTALS. Eastern Christians of the Greek rite.

ORPHREY. Bands of embroidery sewn on the vestments at the sleeves and bottom of albs, and on tunics and dalmatics, also on altar frontals.

OSTENSION. The exposition of the blessed Sacraments.

OSTENSORY. A monstrance, or transparent shrine for the exposition of the Host.

OSTIARIUS. The last of the four minor orders. This order is practically extinct in the Eastern Church.

OUSIA. Essence, being, substance, personality.

OXFORD SCHOOL. A name sometimes given to those members of the Church of England who adopted the theology of the so-called Oxford "Tracts for the Times," which commenced in 1832, and were brought to a close at No. 90, in 1841.

P

PACE or PASCH. Easter.

PACIFICAL LETTERS. 1. Letters granted by a bishop to his

clergy when they were about to remove from his diocese and settle in another. 2. Letters from a bishop to all who were in the peace and communion of the Church.

PALIMPSEST, A manuscript erased, and a second written upon it.

PALMER. Pilgrims, so called from the custom of bringing home branches of palm from the holy land.

PANTHEISM. The notion that God is an impersonal power diffused through every thing, instead of a Person creating and preserving all things by His divine power.

PANTHEON. A church in Rome. When the heathen temples were adopted as Christian churches, the Pantheon at Rome, in the time of Phocas, became the church of S. Mary and All Saints.

PARALIPOMENON. A title of the books of Chronicles.

PARASCEVE. Good Friday.

PARGETTING. Ornamental work in plaster.

PAROCHIA. 1. The territorial district of a metropolitan or bishop. 2. The parish church. 3. The district of a parish priest.

PARTHENONOLATRIST. One who gives Divine honor to the Blessed Virgin Mary.

PARTICULAR BAPTISTS. Baptists who hold the Calvinistic doctrine of particular or individual election.

PATRON SAINT. The saint under whose invocation churches or countries, religious houses or societies, or private persons, are placed.

PEDE CLOTH. A carpet on the platform before the altar.

PELICAN. An emblem of piety, often used, instead of an eagle, for a reading-desk.

PENITENTIARY. 1. The confessor in a cathedral or collegiate church, appointed by the bishop. 2. That part of a church to which penitents were admitted.

PENULA. An ecclesiastical vestment, now superseded by the planeta or casula.

PEREGRINUS. A cleric ordained in another province.

S. PERPETUA. Mar. 7. A native of Carthage, martyred A. D. 203.

PETER KEYS. The cross keys, the symbol of S. Peter.

PETRINE LITURGY. The ancient use of the see of Rome; the modern Roman use is now the only extant form of it.

PETROBRUSIANS. Followers of Pierre de Brugs, in the South of France, at the beginning of the 12th century. He rejected the doctrine of baptismal regeneration, the use of churches, prayers for the dead, and the doctrine of the Real Presence.

PHOTINIANS. Followers of Photinus, bishop of Sirmium, who taught that Jesus began to be Christ when the Holy Ghost descended on Him after His baptism.

PILLAR SAINT. See *Stylite*, p. 621.

PLACET. 1. The assent of the civil power to the promulgation of an ecclesiastical ordinance. 2. A vote of the governing body in a university. 3. A vote of assent in a Latin council.

PLAIN SONG. A name for that church music of the West which is more properly called Gregorian, from the labour expended upon it by S. Gregory. The Plain Song was examined and revised at the period of the council of Trent, in the 16th century, by Palestrina, to whom it was entrusted by S. Carlo Borromeo and the other musical commissioners of the council.

PLANETA. A folded chasuble, worn in some churches during Advent and Lent, so called from its resemblance to a star or planet.

PLYMOUTH BRETHREN. A sect which first appeared at Plymouth in 1830, recognizing no order of ministers, and professing to acknowledge all as brethren who believe in Christ, and in the Holy Ghost as His Vicar.

POLYCHROME. Many colours in the decoration of a church.

POLYTHEISTS. Those who believe in many gods.

POOR MEN OF LYONS. Followers of Peter Waldo, a merchant of Lyons, who, in 1160, distributed all his means to the poor, and preached voluntary poverty. They were condemned by Pope Lucius VII., c. 1185.

PORT-ROYALISTS. The Cistercian monastery of Port Royal was founded in 1204, by Matthieu, first lord of Marli, of the house of Montmorenci, in a valley near Chevieuse, six leagues westward of Paris, called Porrais. The monastery was removed to Paris in 1625. The name of Port-Royalists is chiefly given to the school of French Jansenists and *literateurs* connected with it, including Pascal, Racine, Boileau, Arnauld, Nicole, Tillemont, and La Rouchefoucauld, and their educational establishments. The society was abolished, by papal bull, as heretical, in 1697.

POSITIVISTS. A sect founded by Auguste Comte, a French philosopher, in the earlier part of the 19th century, professing to exclude from their philosophy whatever transcends experience.

POSTULANDA. Things to be asked for in prayer.

POSTULANT. One desirous of entering the novitiate in a convent.

PRAGMATIC SANCTION. A rescript or order of the sovereign,

declared by advice of his council, to some college, order, or body of people upon their consulting him upon some case of their community. The earliest on record is that drawn up by Louis IX., king of France, in 1268, against the encroachment of the Church and the court of Rome. Leo X. obtained from Francis I. an abrogation of the rescript and the substitution of the concordat. 2. Constitutions drawn up, 1438, by the council of Bourges, affirming the independence of the Gallican Church, and confirmed by the French parliament, July 13th, 1439.

PREACHING FRIARS. The name first given to the Dominicans. Subsequently, the Franciscans were called preaching brethren.

PRECEPTS OF THE CHURCH. 1. To hear mass on Sundays and Holydays. 2. To fast in Lent, on Vigils, and Ember-days, and observe the days of abstinence. 3. To confess at least once a year. 4. To communicate at Easter. 5. To pay tithes. 6. Not to marry at certain times, and to respect lawful impediments.

PRESENCE, LOCAL. A term incorrectly used of the Presence of our Lord in the Holy Eucharist, which is not local, but supra-local.

S. PRISCA. Jan. 18. A Roman maiden, beheaded under the Emperor Claudius, A. D. 47.

PROANAPHORAL SERVICE. The Service before the anaphora or canon, corresponding to the ordinary of the mass.

PROCTOR. In Convocation, a representative of the clergy.

PROEPISCOPUS. A suffragan or assistant bishop.

PROLOCUTOR. The ecclesiastic who presides in the lower house of convocation.

PRONAOS. The vestibule of a temple or church.

PROPARENT. One who stands in the place of a parent.

PROPER OF SAINTS. That part of the breviary which contains the offices of such saints' days as have special forms of their own.

PROPHESYINGS. Religious exercises of the clergy in the reign of Queen Elizabeth, who met together for the purpose of explaining holy Scripture, under a president called a moderator. They were restrained, on account of abuse, by Canon 72.

PROPRIETARY CHAPELS. Unconsecrated chapels belonging to private persons, who have purchased or built them with a view to profit, use, or otherwise.

PROSEUCHA. An oratory, or place of prayer.

PROTEVANGELION. An Apocryphal gospel, sometimes attributed to S. James.

PROTOPOPE. In the Russian Church, an archdeacon.

PROVOST. The head of certain colleges and collegiate churches.

Q

QUADRAGESIMALS. Offerings formerly made on Mid-Lent Sunday to the mother-church of a diocese.

QUARTANS, Inferior beneficiaries in continental cathedrals.

QUESTOR OF ALMS. A name given in the canons and decrees of the council of Trent to those clergy who, without proper authority, went about preaching and collecting alms.

QUICUNQUE VULT. See *Creed, Athanasian*, p. 224.

QUINISEXT. The council in Trullo, held in 692, to supplement with disciplinary canons the dogmatic decisions of the 5th and 6th general councils.

R

R. I. P. The initial letters of "*Requiescat in pace*" "may he rest in peace," placed usually over a grave. See *Epitaphs*, p. 307.

RATISBON, DIET OF. A diet held A. D. 1541, at which Protestants protested against the decrees of Trent; but were proscribed by the Emperor, who took the side of the pope.

REALISTS. Those who attribute an objective existence to their own abstractions, and so change their inward ideas into external realities. See *Nominalists*, p. 505.

RECONCILIATION OF A CHURCH. A service for the restoration of the sanctity of a church which has been desecrated by crime or pollution.

RED LETTER DAYS. A title of the greater feasts of the Church, formerly marked in the calendar with red letters.

REDEMPTORISTS. Otherwise called "*Congregation of the most Holy Redeemer.*" Founded 1732, by S. Alphonsus Liguori, bishop of S. Agatha, in the Kingdom of Naples, for the purpose of giving missions and retreats, especially to poor and neglected parishes.

REFECTORY. The dining-hall in a convent or college.

REFORMATIO LEGUM ECCLESIASTICARUM. A revision of the ecclesiastical law of the English Church, drawn up by a commission of 32 persons, originated by convocation, and nominated in conformity with 25 Henry VIII. 19. The code has never received the royal assent. It consists of 51 chapters, with an appendix.

REGALIA OF THE CHURCH. Lands and property given by the crown to the Church.

REGINA CŒLI. An antiphon composed when a pestilence raged at Rome, in the time of S. Gregory.

REGIUM DONUM. 1. An annual grant formerly made by the government to the Presbyterians of Ulster, but discontinued since the disestablishment of the Irish Church, A. D. 1870. 2. Money formerly allowed by government to dissenters, originating in 1723.

REGIUS PROFESSOR. The title of certain professorships at Oxford & Cambridge founded by the crown.

RELATION, SPIRITUAL. See *Affinity.*

RELIQUARY. A case for relics.

RELIQUARY CROSS. A cross forming a receptacle for a relic.

S. REMIGIUS. Oct. 1. Archbishop of Rheims, and primate of Gaul, Died A. D. 533.

REMONSTRANTS. See *Arminians*, p. 70.

REPROACHES. Twelve sentences, chiefly from the 1st chapter of Lamentations of Jeremiah, sung on Good Friday, and adapted so as to represent our Lord reproaching the Jews for their cruelty.

RETABLE. A shelf or ledge behind an altar, for holding candles or vases.

RETREAT. The dedication of a certain period of time to prayer and meditation for the good of a person's soul. The ecclesiastic who gives the addresses for the purpose of meditation is called the conductor of the retreat.

S. RICHARD. April 3. Chancellor of Oxford, and bishop of Chichester. Died A. D. 1253.

RITUALIST. One who has studied the science and is familiar with the practice of ritual.

ROME SCOT. The same as *Peter's Pence*, p. 532.

ROSICRUCIANS. A society of the 17th century, who were a sort of Illuminati. They were students of alchemy, astrology and natural philosophy, which they mingled with religious ideas and observances.

RUSSIAN CHURCH. See *Greek Church*, p. 352.

S

SACRED COLLEGE. The college of Cardinals at Rome.

SACRED ROMAN CONGREGATIONS. Congregations at Rome, to the number of twenty-one, charged with the affairs of the Church, *e. g.* of the Index, Inquisition, etc.

SACRIFICE OF THE ALTAR. The solemn oblation to the Eternal Father, by a priest, of the Body and Blood of Christ in the holy Eucharist. See *Priest*, p. 550.

SACROSANCTA. The gospels, relics, cross, or holy vessels.

SALUTATIO. "The Lord be with you," "Peace be to this house," and similar addresses of a priest.

SALUTATION, ANGELIC. *Ave Maria*, or "Hail Mary."

SALVE REGINA. A Sequence composed by Peter, Bishop of Compostella, and sung by the Dominicans after compline; the conclusion is by S. Bernard.

SANCTUARY LAMP. A lamp burning before the Blessed Sacrament when reserved on the altar.

SANCTUS BELL. A small hand bell used in mass, at the elevation. Also, a bell for the same purpose, hung in a turret outside the church.

SANDALS. These were formerly used by priests and bishops alike at mass. They are generally confined to the latter, and are often highly embroidered.

SANTA SCALA. A staircase said to have belonged to the house of Pilate, and brought to Rome, where it is ascended by the faithful on their knees, out of reverence for its having been trodden on by our Saviour.

SARUM USE. A use based on the Anglo Saxon and Norman customs, particularly that of Rouen, and put forth by S. Osmund, A. D. 1087, as a means of reducing the different customs of his diocese to order. It was gradually adopted by other dioceses, and Hereford and York based their missals upon it. See *Use*, p. 662.

SCHOLASTIC THEOLOGY. The system of divinity set forth by the Schoolmen. See *School-authors*, p. 602.

SEALED BOOKS. Copies of the Prayer-Book of 1662, issued by the commissioners to every cathedral and college, to the text of which the printed editions of the Prayer-Book in England ought always to conform.

SEALING. A name for confirmation: Eph. i. 13, 14; iv. 30, and 2 Cor. i. 21.

SECRETA. Generally, a prayer said by a priest at mass inarticulately. Specifically, the prayer which follows the offertory.

SEMI-PELAGIANS. Heretics in France, about A. D.430, who tried to reconcile the Pelagian heresy with the Catholic faith. They were confuted by S. Augustine.

SENTENCES, BOOK OF THE. See *Liber Sententiarum.*

SEPTENARY. Prayers recited for 7 days before a feast.

SEQUENCE. The prolongation of the versicle of the Alleluia, instituted in order to give the deacon time to reach the pulpit to chant the gospel. Gradually words were set to this cadence, and so came the sequence.

SERVER. The assistant who ministers to the priest at low mass.

SERVUS SERVORUM DEI. A title of the pope, and anciently of other bishops also.

SEVEN CORPORAL WORKS OF MERCY. 1. To feed the hungry; 2. to give drink to the thirsty; 3. to clothe the naked; 4. to shelter the homeless; 5. to visit the sick; 6. to ransom captives; 7. to bury the dead.

SEVEN DEADLY SINS. 1. Pride. 2. Covetousness. 3. Lust. 4. Gluttony. 5. Anger. 6. Envy. 7. Sloth.

SEVEN PRINCIPAL VIRTUES. 1. Faith. 2. Hope. 3. Charity. 4. Prudence. 5. Justice. 6. Fortitude. 7. Temperance.

SEVEN SORROWS OR DOLOURS OF OUR LADY. 1. The prophecy of Simeon. 2. The flight into Egypt. 3. The loss of our Lord in the temple. 4. The meeting Jesus with His cross. 5. The standing beneath the cross. 6. The receiving of our Lord's body from the cross. 7. The burial of our Lord.

SEVEN SPIRITUAL WORKS OF MERCY. 1. To admonish sinners. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear with the troublesome. 6. To forgive the injurious. 7. To pray for living and dead.

SEXT. The fourth of the canonical hours, said at noon.

SIGNARE. To make the sign of the cross; or to confirm.

S. SILVESTER. Dec. 31, Bishop of Rome, died A. D. 334.

SISTERHOOD. An organized society of women, living under religious orders.

SISTERS OF MERCY. 1. A title of religious women living under organized rule in the Anglican Church. 2. An active order of religious, living under less severe rule than cloistered nuns.

SIZAR. A poor student at college.

SOCIUS. A chaplain; or a canon of a cathedral.

SODALITY. An association for mutual protection, and other objects, such as church services at death.

SOLIFIDIANS. Those who rest on faith alone, as sufficient for salvation, without good works.

SORBONNISTS. Doctors of the Sorbonne, which was the most considerable college of the University of Paris.

SPECIES. The matter, material, or external form of a Sacrament, which is cognizable to the senses.

STIPENDIARY PRIESTS. Those who officiate in charities founded and endowed for the purpose of praying and offering the holy sacrifice for the souls of the founders.

SUBDEAN. 1. The dean's vicar at Westminster. 2. The vice dean in cathedrals of the old foundation. 3. At Lincoln, York and Salisbury, the sub-dean is a minor dignitary.

SUBURBICARIAN PROVINCES. The provinces which, at the time of the council of Nice, composed the civil diocese of Rome, *viz.* the 7 provinces of Middle and Lower Italy, with the islands of Corsica, Sardinia and Sicily. To these the patriarchate of Rome was then limited.

SUPERALTAR. 1. A portable altar-stone, blessed by a bishop or other authorized person, and let into a wooden altar-frame. Such was the general construction of Anglican altars in the 13th and 14th centuries. 2. The modern use of the term is wrongly applied to the shelf or retable behind or upon the altar.

SUPERFRONTAL. The cloth which is placed over the cere-cloth, and covers the slab of an altar, and hangs down in front.

SUPERIOR GENERAL. The head of a religious community or society containing numerous houses or branches.

S. SWITHUN. July 15. Bishop of Winchester. Died A. D. 862.

T

TABLE-WISE. An altar placed in the body of the church, with its ends pointing towards the East and West. See *Altar-wise*, p. 39.

TALMUD. The oral or traditionary Law, said to have been delivered by Moses on the Mount, and handed down till it was confided to the keeping of rabbi Jehuda Hakkadosh, A. D. 200.

TARGUMS. Paraphrases of various parts of holy Scriptures in the Chaldaic language, rendered necessary by the disuse of the Jewish tongue after the captivity, and used in the synagogues.

TENEBRÆ. The office of matins and lauds in the last three days of holy-week. See *Hercia ad Tenebras.*

TERTIA. The office of terce, said at the third hour.

TEXTUS RECEPTUS. The ordinary or received text of the Scripture.

THEOTOKOS. See *Mother of God*, p. 490.

S. THOMAS, LITURGY OF. The chief of the fifth class of liturgies, that of All Apostles, or the East.

TITULAR SAINT. A patron saint.

TOCSIN. The alarm bell of a monastery.

TOLERATION. Liberty for the exercise of a form of religion other than that sanctioned or established by the State.

TONSURE. The cutting of the hair in the form of a crown. This was

a sort of preparatory step to receiving orders, and placed its members under ecclesiastical law.

TRACTARIANS A term applied to the Catholic party in the Church of England, as adopting in general the teachings of the "Tracts for the Times."

TRANSITION STYLE. The style of Gothic architecture which prevailed in England at the end of the 11th and beginning of the 12th century, between the Norman and the Early English styles.

TRANSLATION OF FEASTS. The removal of a lesser feast to another day, when it occurs with a greater.

TRIDENTINE. Relating to the council of Trent.

TRIDUANA. A fast of three days.

U

ULTRAMONTANES. The party in the Roman Church which maintains the infallibility and absolute supremacy of the pope, in spirituals and temporals, as distinguished from the Gallican or Cisalpine party.

UNBLOODY SACRIFICE. A name for the sacrifice of the Christian altar, in contradistinction to sacrifices of blood.

UNDIVIDED CHURCH. The Catholic Church as it was before the division of East and West.

UNIATS. Greek Catholic Churches which acknowledge the Roman supremacy.

UNIGENITUS. The Bull issued by Clement XI. 1713, against the translation of the New Testament by Quesnel, the Jansenist.

UNITED GREEKS. The Greeks in Poland, who, through the persuasions of Possevin, a Jesuit, submitted, in 1596, to the Roman See.

V

S. VALENTINE. Feb. 14. Presbyter of the Church at Rome. Beheaded under Claudius, A. D. 270.

VENERABLE. The title of an arch-deacon.

VERY REVEREND. A title given to deans, provosts, and certain canons of cathedrals.

VESTIMENTUM. A suit of vestments for the priest, choir, and altar.

VEXILLUM. A banner, or the sign of the cross.

VIA MEDIA. A name implying moderation, and sometimes applied to the position of the Anglican Church, as midway between Romanism and Protestantism.

VICAR APOSTOLIC. A missionary bishop or priest in the Roman Church, who has power delegated to him by the pope, and not by any metropolitan.

VICARS OF THE POPE. Bishops on whom either for the eminence of their sees, or their personal merits, the pope bestowed certain prerogatives and jurisdiction, of which the pallium was the distinctive badge.

S. VINCENT. Jan. 22. Deacon of the Church in Spain. Martyred A. D. 304.

VIRGINITY. An opinion, based on the words of our Lord, has ever prevailed in the Church that the state of virginity, chosen on religious grounds, is an act of devotion acceptable to God. It is one of the three monastic vows. Pope Siricius, in A. D. 399, opposed the marriage of the clergy, and it was made imperative in the Latin Church by Gregory VII.

VOCATION. A special calling, under God's guidance, to some special state, office or duty.

VOTIVE TABLETS. An offering made to a church, in thanksgiving for mercy received, such as a model of a ship in case of preservation from shipwreck.

VOWS, THREE. The three vows of religion are, 1. Poverty. 2. chastity. 3. obedience.

W

WHITE. The chief colour for all great feasts, as being the most joyous, *e. g.* Christmas, Easter, Ascension, etc.

WHITE FRIARS. The same as *Carmelites.*

WIDOWS. In the early Church, an ecclesiastical order, maintained at the public expense. They were to be sixty years old or more, to have been but once married, and to have lived virtuous lives.

WILLOW. Young shoots of the willow are often used as substitutes for palm branches on Palm Sunday.

Y

YORK USE. One of the three great liturgical uses of England which were printed. It probably was confined to the Northern province. Like the Hereford, it was an adaptation of the Sarum use.

Z

ZUINGLIANS. Followers of Zuinglius, who, from the year 1519,

preached in the church at Zurich against Rome. He held the holy Eucharist to be a mere sign of our Lord's Body.

ZYMITE. A priest who celebrates with unleavened bread.

CORRIGENDA.

Page 21, line 23, for "Abund" *read* "Abuna."

Page 196, for the word "Concurrence," in respect to holydays, *read* "Occurrence," the term now more generally used.

Page 306, line 14, for forty-three bishops, and more than thirty dioceses" *read* "more than fifty bishops, and nearly as many dioceses and missionary jurisdictions."

Page 341, line 2, *dele* the words "or kneeling."

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